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THE

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I.—*The New Year.*

Land of our youth! every association with it is dear. The recollection even of its saddest scenes is cherished with intense energy. We fasten upon it, even with all its failings, as the ivy clings to the oak; and while we remember its peace, industry, virtue and piety, we feel like the tenacious plant that separation is death. The love of country is only excelled by the love we bear to the better land. It is one of the strongest ties that binds man to earth. How potent was its influence on the captured sons of Israel! Neither the splendors of Egypt's court, nor the chains of imperious Babylon, could eradicate from their hearts the love they bore to the rocks, the rivers, the mountains and glades of the land flowing with milk and honey. They loved its milk more than the wine of kings, and its honey was more sweet than the praise of nobles. It was the wild and romantic aspect of that land, associated with the privileges they had enjoyed, that made its remembrance refreshing as the dew of the morning, and inspiriting as Marathon to the daring Greeks. Their leaders fastened upon some hill or valley, some brook or river, by which to resuscitate their drooping courage and dying faith; nor was it in vain.

We can say, that the recollection of our own land is a subject which oft rallies and cheers in this country of strangers; the remembrance of its ever varying seasons especially produces in us sensations of a pleasing though of the most opposite order. The recollection of its summers enlivens; its autumns are calculated to give a pleasing but sombre tinge to our thoughts; its winters cast over us a damp and chilly sensation; but its spring calls up associations of beauty, gladness, and *renewed activity*. We wish at this period of the year that all these feelings may have a place in our hearts, but that the latter should have a special *prominence*. We pray, if the love of country have any

good influence, it may be to induce us, at this new era of time, to be active and diligent in promoting the welfare of mankind and the glory of Jesus. May we not also hope, that those of our readers who are dwellers in this land of almost perpetual summer, will be induced, from the love they bear to the spot they call their home, and the sleeping-place of their fathers, to awake at this bracing season to new and increased effort for the evangelization of India? Whatever influence the love of certain spots of earth may have over us, we have a country which we do mutually love, and the happiness of which we hope mutually to enjoy ;—

> "A land of pure delight,
> Where saints immortal reign,
> Where endless day excludes the night,
> And pleasures banish pain."

If we can, in any measure, lay claim to be called the leaders of the Christian bands, we would, in imitation of the Jewish chiefs, and the chiefs of less favored people, fix on some of the peculiarities of that land to urge you to renewed labor. Look to the brightness of its glory—the perpetuity of its happiness—the loveliness of its Lord—the certainty and high character of its rewards ; and contrast them with the misery, the shame, the blackness of darkness which await all that fall short of its safety ; and then, if it be possible to remain inert, let us, if we can, permit the privileges, talents, time, mercies of this year, pass as unimproved as those of the past, without our being covered with additional shame, and looking to the day of death as a day of reproach and censure, instead of a season of unqualified approbation. This is the attainment, to follow the Master not only in his gladness and happiness, but in his labor and sorrow.

But we must descend to the world in which we dwell, and contemplate the field given us to cultivate: it is vast and interesting—*it is the world ;* a world of exertion ; a scene of labor, not of rest. The truth of this position is manifest both in the rational and irrational world. Nothing can rest : exertion appears essential to the attainment of every object, both honorable and dishonorable. The irrational world sets an example. The *earth* herself is ever in active exercise, throwing from her bosom new fancies, new beauties, new blessings. The vast *ocean* is not only kept in constant agitation by the winds of heaven, but is in perpetual motion—the wide waste of waters forming but one grand stream circumnavigating the globe. The *planets* in their constant movement again influence their suns, and all the apparatus of heaven answers the great end of its creation—by harmonious movement. In the *rational* world the example is not less striking.

Man, as a subject of this world in body, and not less in mind, is ever active; even when he seeks for restoration in the arms of "nature's sweet restorer," his imagination is ever roving to objects far away. Thus the two grand divisions of the world manifest to us that the God who rules in the heavens is a being of energy, and that he infuses that energy into all the creatures under his immediate control—that activity and obedience are the distinguishing traits of his government. Is it so in that highest and noblest department of his rule, the Church?

Before proceeding to solve this query, or make application of the former remarks to the subject of increased effort, let us endeavour to strengthen our position by a reference to the principles which regulate the untiring operations of mankind. It is a maxim with the world, *that the energy and exertion bestowed on an object should be proportioned to its supposed value.* The man ambitious of occupying the seat of government will throw more energy into his enterprize, than the youngster desirous only of filling up some minor post in society. Those who are desirous of having their names emblazoned in the page of history as the wise and great of the earth, are more concerned about their reputation than the individuals who spring forth and sear like the leaves of some dense and unfrequented forest. Such characters spare no time, talent, energy, or sacrifice in the attainment of their object. They will, in fact, oft give life, that they may merely have written upon their tombstones *the great*, *the wise*, *the noble.* It is true, vanity is written upon their efforts, and nothingness is stamped on their reward; but still it proves the position,—that in proportion to the supposed value of the object is the energy bestowed in the pursuit of its attainment. Another principle which keeps the machinery of the world in motion, is, *that though success may not always crown diligent and well directed efforts, yet are we not to cease in our exertions.* The husbandman at the proper season casts his seed into the ground; watches the progress of its germination with intense anxiety; sees the tender blade issue from the bosom of the earth—it springs up almost to maturity, and promises an abundant harvest; but a blight passes over it, and entombs all the hopes of the laborer in its devastating march. He performed his duty, but the great Ruler did not deem it proper to crown his efforts with the success anticipated, for reasons which must remain hid in the secret councils of the great Administrator. We may also have observed the honest and upright tradesman, whose integrity all conspire to admire, thwarted at every step, terminating his life in a penury from which the wicked are exempt. Such an

arrangement of things must in retrospection induce mingled feelings of *pleasure and pain*. To witness the success of virtuous energy, is an object which, like the oasis in the desert, cheers and refreshes in this fallen and unhappy world; while the contemplation of well directed efforts defeated, must ever be to all a subject of deepest grief. We will but refer to one other position, and then endeavour to bring the whole to bear on the subject in hand, viz. the increased effort of the Church.

The all-wise Ruler of the universe has declared, that though the crown be taken from the mighty, and the battle be not given to the strong; yet when the affairs of the universe shall be adjusted, and the records of heaven searched for the judgment of the world, the harmony of all his proceedings will demonstrate the truth of the declaration, written for the support of the tried, that all things shall conspire together for good to them that love God, and obey his commands. We shall then find that the chilling winter was as essential to our happiness as the warm and enlivening summer. We shall perceive that our temporary defeats were as essential to our ultimate success, as our moments of triumph.

If the positions we have laid down be true, they are applicable only with much greater force, and to a much greater extent, to the operations of the Church of Christ. That church should be an active body—it should be in a state of constant exertion. The very figures employed to designate it are indicative of its active character: "Members of his body," who is "the living head"—"lights of the world"—"living epistles"—"new creatures." Not only have they this character, but the elements of that character are given them to exert. Like stars they receive their light from Christ, that they may reflect it on a dark world. Like rivers they receive their waters from the fountain, that they may shed them on all the wastes and deserts through which they pass. The Christian body should always be breaking up the sleep of the world. They are the agitators of society, the religious disturbers of mankind. The Lord has placed them in the world to till it and keep it until he come, and they will be culpable in the highest degree if they neglect their Lord's bidding. We shall soon hear the Master's voice, saying, Give an account of thy stewardship. With what feelings shall we hear that voice which will be to many as the song of the morning?

Again. *The labor should be proportioned to the supposed value of the object.* We have spoken of worldly men, and the energy which they throw into an effort for the attainment of desirable objects. Paul refers to this subject as one worthy our imitation, when he says, "They do this to gain a corruptible" or fading "crown," we an unfading laurel. We have a much nobler object in view—the *crown of life*, the *salvation*

of the soul. Having been brought into the pale of salvation ourselves, we are expected and commanded to exert our best energies for the salvation of others. What a noble object! The salvation of a soul! What is the worth of a soul? Eloquence, figures, poetry, all have been employed to set forth the value of a soul, but have failed adequately to impress either the minds of men or the Church with its import. Nor should we wonder when the eloquence of heaven, embodied in the life and sufferings of Jesus, failed to accomplish the design. When the substance of all figures failed to impress, who shall feel surprised that figures themselves cease to influence? Dear sirs, whatever estimate we may have formed either of the worth of our own souls or those of others, this know, that heaven deemed them more valuable than worlds. And why? Because the inhabitants of that world knew the depths of misery to which they could sink, the extent of suffering of which they were capable, the horrid companionship to which they were tending. They knew the amount of glory and bliss they were losing for ever; and they gave up their own king, their favorite, to come and seek and save that which was lost. The object we set before you as worthy the effort of a new year, is one which moved the peaceful mind of heaven to pity; stirred the energies of hell to new activities, and agitated even those that slept in the graves; and is it not one that is worthy all our time, talent, property, prayer, and *effort*, to attain? "He that converteth a sinner from the error of his ways, saveth a soul from death, and hideth a multitude of sins."

We *must not be deterred from our purpose, because success does not spring to us now.* This truth is written to cheer the mind under a long series of disappointments, but it should never lead to the neglect of inquiry into the cause of the want of success over which we lament, either in our own sphere or the world at large. It is when we are sure we are following Christ fully, acting strictly according to his commands, and treading in his footsteps, that such a truth can either support or cheer. The individual who expects success in Christ's cause, while he is pursuing his own plans to the neglect of the plain declarations of heaven, or mingling his clay with the gold of the temple, and then in absence of success solaces his mind with this, that all *will* be well,—is like those who cry, Peace, peace, when there is none. When we have not success, we should well examine both the motives which prompt to action, and the machinery by which we are endeavouring to effect the divine intentions: yet if we steadily pursue the means of God's appointment, *all things will work together for good to the Church and the world.* Success may associate itself with the labors of the Lord's servants when they cease to live. The

last rays of the sun remind men of the coming night, and teach them to work while it is day. The dying moments of a good man not unfrequently arouse the thoughtless, amongst whom he has labored, to think and act. Neither is it the influence of one day's sun that calls forth the seed and ripens it to fruit: it is the successive rising and waning of the great orb. So it may be with our work. We sow the seed, (let us be sure we do,) others come and water and dress it; but the harvest will be *great*, will be *sure*. *We* shall hail the wheat gathered into the garner with shouts of joy, and see in the sheaves many for whom we watched and prayed, (but in our estimation in vain,) saved from the fate of the wicked.

One position we have omitted, which we are not willing to omit:—it is, *that in order to the attainment of our purpose, we should always keep one object, and one alone, steadily in view.* It is scarcely necessary to intimate that a multiplicity of objects distract attention and divide energies, is the high-road to defeat and disgrace. As Christians, we should set before us a soul pursuing its course to another world—surrounded by contrary influences, drawing it in this and that direction, but always from the path of truth; at the end of its career we should steadily keep in view the miseries of hell and the glories of heaven. We should endeavour to feel the very warmth of the flame of the pit, and catch the feeling which animates the heavenly family; and under the influence of the two feelings be prompted to go and stand on the borders of hell, and warn the unhappy spirits tending there, to "flee from the wrath to come,"—pointing their downward eyes to the glories they are forsaking. This is not asking more from you than Jesus did. He went and preached to the spirits in prison, and it is a distinguishing trait in his mercy that it never forsakes a sinner until he is fairly within the region of eternal distress.

Under these circumstances and with this labor before us, all feelings must resolve themselves into the two classes referred to at the commencement of the paper—either *pleasurable* or *painful*. The *painful* will associate itself *with the past*, with *distant survey* and *nearer inspection*. The neglects, the errors, jealousies, follies, and inertness of the past must excite regret. When we survey distant scenes untilled, unblessed, we mourn. Who can stretch his eye over Western Asia, once the scene of the noblest triumphs of the Cross, and see the sanctuaries of God laid waste, and the haughty Musalmán, with the smile of contempt curling on his lip, pointing to their ruins, and saying, 'Here lies your father's house desolate,' and not mourn? Who can range over the vast interior of Africa, and witness its hordes of people, the subjects of brutal passions and the victims of deadly feuds, bearing on their every fea-

ture evidences of heavenly displeasure, and not mourn? Who can traverse in imagination the immense tracts of Southern America, peopled by wild barbarians, or more ferocious beings of European extraction under the Christian name, and not mourn? Who can look upon the millions of this continent, untouched, unimpressed by the labors of forty years, and not mourn? Or who can think of the immense masses of human beings in nominally Christian lands, pressing to the grave without even torch-light to guide them through its dark portals to the blessedness of God, and not mourn? Who can think of the masses that have lived in our own days, and see them rising nation after nation from the bed of death, with the look of wild astonishment stamped upon their countenances, and the exclamation of dismay bursting from their agonized hearts, "*No man cared for our souls;*" who can contemplate this mass of present and future misery without putting his hand on his mouth and his mouth in the dust, and crying, Unclean, unclean? "O that my eyes were as a fountain of tears, that I might weep for the sins of the past!"

But let us inspect the scene at home, the nearer view, the theatre of our daily walk and exertion. What are the aspects it wears? How many budding youth, how many hale men and fathers in Christ have we in our circle? How many valorous warriors do we witness fighting the battles of the Lord! How many are pressing into heaven's gate! Reverse it: how many are crowding the road that leads to death: thick and pleasant are they, like the host of the Assyrian, and like them, in a little will they be still in death. We will not dwell here, but simply intreat you not to be unmindful of the darker aspects which the world presents to all, theologically considered. Take a map: mark those sections that are partially or altogether evangelized white, and see how large a portion of it remains black, morally black, wrapt in a funereal pall. Suspend it in your study, and when you would become weary in well-doing, or faint in prayer, look upon it, and think of the millions that are involved in the thick darkness of the fall, and be unmoved, if it be possible. *Let the miseries of the world prompt us to labor.*

But the pleasant views are not few. There are many spots in this earth on which the eye of God can rest with a delight greater than that of Mungo Park when he discovered the tuft of grass in the desert; and he can contemplate nothing with pleasure but that which is holy and good. In imitation of the Lord we may look on many spots of this fallen world, and be glad. When we look on the sterile shores of Greenland, and see the modern Missionary successfully rearing the banners of the Cross, are we not glad? The islands

of the Southern Pacific, are they not a theme of rejoicing? Has not the stillness of that vast district been broken by the voice of grateful song, and the rude barbarities of cannibal life exchanged for the suavities of Christian intercourse? Has not the jutting Cape of Storms found amongst its people many who have made Christ their refuge? In the islands of the West, peopled by the injured tribes of Africa, has not the note of salvation found a response in many thousand hearts, and its grace exerted its influence over many thousand lives? Among the Kárens, Barmans, Musalmáns, Hindus—nay, from every tribe and tongue, has not the gospel brought its trophies? The Holy Ghost—no respecter of persons—has he not found hearts in every land in which he could delight to dwell? These varied but important queries may all receive an affirmative reply. The gospel has triumphed in *our own* day, alike over the pride, ignorance, lust, and cruelty of fallen nature. This should encourage us in the belief that our great High Priest still lives and reigns, and is mindful of his church. It is not, however, with us in this city, in this land, as it is with many departments of the church. We cannot point to our thousands of converts, and say "Here are our epistles," &c. What would be the course of conduct pursued by worldly men under such circumstances? Would the husbandman, who had the same soil, seed and prospects, be satisfied if he did not obtain the same success as his neighbour? Would he not inquire, and correct his errors both in theory and practice? Yes. Do you wish to know your errors? We will point out one. It is the limited interest which lay Christians have taken in the Mission work. We have not labored in the Mission cause as Christians ought in a heathen land. We have been living too much under the error, that salvation was to flow through the missionary, and ministerial channel alone. What an error! How fatal to success! Is the garner filled by the landlord, or the tenant alone? Do not all labor with their own hands, that the house may be full? Whatever distinctions God may have made in our lot, he has made none in our discharge of duty. He has so constituted us that we can all work, and he expects we will all obey his command, "Go *ye* into all the world, and preach the gospel to every creature." He desires his *whole* church to be a Mission church. May we not disappoint the expectations of our best friend, our Saviour, our Judge.

Brethren, when we come to die many things will trouble us; but this that we have neglected the Master's Will will be as a millstone about our necks; and it will not only need all the power of grace to redeem us from our sins, but all the power of Christ's mediation to exculpate from the condemning charge that we

knew our Master's will and did it not. May it be our ambition in the coming year to inscribe on our actions, not the speculative, the talking, the sentimental, but the *practical Christian*—the *followers*, in fact, of him whose very meat and drink it was to do the will of him that sent him.

φιλος.

II.—*Karen Funeral Rites.*

Death is a fearful event to a Karen. Whenever the death of an individual is announced, the man drops his axe, the woman her shuttle, and the child his toy; not to be resumed again that day; and the unfinished work never. The house, or canoe, or other article on which the man was at work when the intelligence reached him, is abandoned to the beasts of the forest; and the labors of the loom are given to the worms, as articles more deadly than the tunic of Nessus. The corpse is bandaged up in cloths or mats shortly after the person has expired, so that no part is visible, and then the spirits of deceased relatives are called to visit the person who has just died, and guide him to Hades. Rice is next poured down at the head and feet of the corpse, and a basket, such as a Karen carries on his back, with an axe, a knife, a bag, a cooking pot, and a drinking cup, are placed by its side, while one exclaims, "O dead! eat as in thy state of consciousness on earth; eat, fear not, be not ashamed." As the neighbours and friends arrive at the house, each one expresses his grief in expressions like the following: Alas! alas! what is this! Now I am afflicted indeed. Alas! alas! formerly thou conversedst happily with me. Alas! what shall I do! O Lord, take this my friend, and suffer him not to go where he will be subjected to suffering.

If the visitor comes from a distance, food is brought out, and before he eats, addressing the corpse, he says, "O deceased! eat and drink; eat and drink as in thy state of consciousness formerly." After the company has assembled, they commence a musical chant as below.

One person:	"What is the matter?"	*Whole company:*	"Ascending the trunk."
,, ,,	"What is the matter?"	,, ,,	"Ascending the branch."
,, ,,	"What is the matter?"	,, ,,	"Taking the fruit."
,, ,,	"What is the matter?"	,, ,,	"Descending the branch."
,, ,,	"What is the matter?"	,, ,,	"Descending the trunk."
,, ,,	"What is the matter?"	,, ,,	"Depositing the fruit."

General chorus. "Pitying the dead exceedingly,
Unable to awake him up again."

This is repeated, or supposed to be repeated, in several different languages which no one understands, but which has been represented to me as in part from an old language, and in part from the *Kyen* language.

The people next engage at "tiger and fowl," a game resembling drafts, intended to prefigure the struggle of mankind with evil spirits. After this is over the company rises, and, marching slowly round the corpse, sings—

"One house post, a pillar red,
Two house posts, a pillar red:
Stamping round a smooth path,
Beating round a smooth path.
Catch a red cock of Hades;
He will crow at night and show the morn easily.

Chorus. O deceased, deceased! art thou dead, hast thou departed?
We speak, we call, but he cannot reply.

One house post, a pillar white,
Two house posts, a pillar white:
Stamping round to the starting point,
Beating round to the starting point:
Catch a white cock of Hades;
He will crow at night and show the morn easily.

Chorus. O deceased, deceased! art thou dead, hast thou departed?
We speak, we call, but he cannot reply."

When evening comes, lights that burn for a short time only are placed near the head and feet of the corpse, to represent the evening and morning stars, which in their legendary lore, are lights showing departed spirits the way to Hades; and believing, as they do, that that world is the antipodes of this, they say to the corpse, "the foot of the trees is there," pointing to their summit; "the tops of the trees are there," pointing to the roots; "the west is there," pointing to the east; and "the east is there," pointing to the west. At the close of this address the people commence singing the following lines.

"The light at the head of the corpse is red, red.
The light at the foot of the corpse is red, red.
He goes with a torch the morning star,
He goes with a light the morning star."

Hot water is next poured out near the head and feet of the corpse, which closes all the regular ceremonies till the burning of the body, which may occur next morning or be delayed a day or two.

The interval is occupied with drinking and singing, slowly marching round the corpse. The compositions that are sung are usually but ill adapted to the solemnities of the occasion. Love and war are the most prominent subjects. The following are offered as specimens.

The Deadly Feud.

Lututu killed Likoku's wife with a spear;
Likoku's wife he went and stabbed with a spear;
Likoku resolved to fight him,
Likoku resolved to attack him.
Thy slaves are how many? how many?
Thy people are how many? how many?
My slaves come to the number of five hundred;
My people come to the number of five hundred:
They come in ranks from all parts,
They come in ranks from every quarter.
Who is the leading champion?
Who is the foremost champion?
The champion is Saule's son.
The foremost man is Saule's son.
Where do the spears meet? where?
Where are the arrows shot? where?
The spears meet at Klekhoda,
The arrows are shot at Klekhoda.
Thou saidst, though the arrows hit they injure not;
Thou saidst, though the spears pierce they hurt not.
The arrows have hit and slain thee outright;
The spears have pierced and slain thee outright.
They weave thy bier, they carry thee;
They weave thy bier, they bear thee.
They have borne thee over the gravelly plain;
They have borne thee past the gravel plain.
Thy house comes in sight to-day;
Thy house is in sight to-day.

Thy house comes in sight, thy children know;
Thy house is in sight, thy wife knows.
At once thy children wail for thee,
Thy bearers tread the steps to thy house,
At once thy wife is wailing for thee.
Thy bearers tread the ladder of thy house.
They have reached the middle of the hall,
They have reached the centre of the hall.
Where shall be performed thy funeral rite?
Where shall be performed thy mourning rite?
Perform them in the great hall,
Mourn for me in the great hall.
How many klos* shall be hung around?
How many klos shall be hung in the hall?
Hang up five hundred and ten,
Hang around five hundred and ten.

A War Song.

The Sghòs and Pghós in the following lines are the names of two different tribes of Karens, who until the present generation were almost continually at war with each other. Bghò was a Pghó chieftain, and Tu a leader of the Sghòs, who in these verses are represented as victims.

One body advances, but Bghò is not there,
A second body advances, but Bghò is not there.
Bghò is seen the powerful one,
Bghò appears the mighty one.
Who is the champion of Bghò's man?
Who is the champion of Bghò's people?
Tu's spear strikes Bghò's breast-plate;
Bghò's spear strikes Tu's shield.
Sòsò is the quick-handed one;
Sòsò spears onward unchecked.
The sons of Bghò are overcome!
Cut them down, hew them down.
The people of Bghò are overcome!
Cut them down, hew them down.
Though thou sayest the Pghós are insignificant,
Thou must pay a fine for killing them.
The Sghòs have the word of Jehovah:
They will pay no fine for the life of a Pghó.

The composition often partakes of a dramatic character, and the dialogue is sung by men and women alternately; of which the following is an example.

The Lovers.

Woman. Formerly one heart,
But now divided:
Formerly of one mind,
Divided now into two.
The brinjal† wild is of a handsome yellow,
The wild brinjal is of a beautiful yellow.
May thy wife be white as a flake of cotton,
Working like the rapid thunder:
The brinjal wild is yellow and handsome,
The wild brinjal is yellow and beautiful:
May thy wife be white as the opening cotton pod,
Working like the morning thunder.

* A musical instrument of metal that is played on by beating.
† The young man is meant to be indicated by the brinjal.

Man. Thou hittest my heart, thou pleasest me;
Thou touchest my heart, I am pleased with thee.
But thy mother does not love me,
Thy father does not love me.
Listen to my words,
Then stone and water will give light like sand*.

Woman. I conversed with thee under the eaves,
I talked with thee under the eaves.
Our bracelets we put off and exchanged,
Our bangles we put off and exchanged.

Man. The country of Sere of Sere,
The land of Sere of Sere,
It is famed for the frogs that are there,
It is famed for the fish that is there;
The hornbills ascend high in the sky,
And fly away two abreast."

In the morning, when the body is buried, a bone is taken from the ashes and preserved with great care till a convenient time for assembling a large concourse of people. Booths are then built on the bank of some stream, a feast made, and the ceremonies renewed round the bone, which have been described above as performed around the body. On the evening of the day that the body is buried, the friends of the deceased assemble round the bone and sing a particular dirge, of which the following is a part.

Clear the road,
The Queen will go forth;
Clear the road well,
The Queen will go forth again.
Happy are the departed!

The seven great roads,
Go the middle road;
The seven great paths,
Go the middle path.
Happy are the departed!

Mother brought up her daughter,
Mukha† has seized her;
Mother brought up her son,
Mukha has got him.
Happy are the departed!

Black-backed Mukha
Leaped down from behind the partition;
Black-winged Mukha
Leaped down from about the partition.
Happy are the departed!

The great hall descends gradually,
A short part remains firm;
The great hall descends slowly,
A beam remains firm.
Happy are the departed!

* The Karens sometimes pray, May my heart be white as stone and light as sand; pure as water and light as sand.

† An evil spirit, that is supposed to seize and kill persons that become obnoxious to him.

We do not love to die,
Thus we are made insane ;
We do not love to depart,
We are driven to insanity.
Happy are the departed !

The flat-billed duck*,
The dead goes with him ;
The flat-nosed duck,
The dead returns with him.
Happy are the departed !

Tie up the cord of seven strings†
That the dead may arrive at his grave ;
Tie up the cord of seven strings,
The dead arrives to-day.
Happy are the departed !

At the close of the ceremonies around the bone a bangle is hung up, and a cup of rice placed under it. The departed spirit is then called, for it is supposed to be hovering around till the funeral rites are completed. When the spirit answers the call the string trembles, the bangle turns round, and the string snaps in two as if by miracle. If no answer is returned the spirit has gone to hell. When he signifies that he is present, he is guided to the grave yard, which is always one of the best spots in the neighbourhood. Here the bone is buried, and money with other articles thrown on the grave. Should any one take the money that is left on a grave, he would become childless, and his family extinct, which is a sufficient terror to a Karen to keep him honest. After burying the bone, the spirit is addressed as follows: "Now thou mayest go to thy land, thy country, thy kingdom. When thou arrivest do not forget us. We shall come to thee. Go not to hell, go to the abodes of bliss. As to this silver, if thou art taken by force, buy thyself with it. Go. Here is thy little house ; thy great house is on the river Naudokwa‡. Go."

The Karens suppose that these ceremonies are of a comparatively recent origin, and say that they formerly buried their dead. Burning the body and singing round the bone were first introduced, as some of their traditions say, by an individual of the name of *Mautan*, to whom many of the songs are attributed. Others charge the whole on Satan himself, to which I see no special objection, for their funerals are complete scenes of bacchanalian revelry, in which the spirit of Satan most certainly presides. The most detailed account of the origin of these rites is in a tradition that Mr. Wade obtained from a Maulmein Karen, and is as follows.

Origin of the Funeral Rites.

"Afterwards the man and his wife died. Of the children that they left behind them, some became sick and died, others became sick and recovered, and others died of age. When a thousand years were completed, God looked down and had mercy on them again, and came to them. He said, 'Your parents at the beginning I commanded, but they did not listen to my words : they listened to Satan, and ate the fruit of the tree of temptation. They became sick, and old, and died ; as in like manner have their descendants unto you. Now I have looked down and I pity you. I will save you, will you obey my words? If you will listen to me I will save you." God having spoken thus, men consented, and

* The wild duck is supposed to go and return to and from Hades.

† Between the place where the funeral ceremonies are performed, and the grave strings are tied across the streams, a bridge for the departed spirit.

‡ This is a river either in Hades or on the borders thereof.

said, "O Father God, our parents anciently did not listen to thy words: we observe them. They listened to the words of Satan, and ate the fruit of the tree of temptation. Death and old age came upon them, and these things have descended to their children even unto us. Have mercy upon us, and save us. We are exceedingly glad." God replied, "If you will obey my words I will help you: but if you do not obey, you will suffer and die." Having said thus, God proceeded to direct them as follows: "When any one dies, bind him up in seven thicknesses of wild plantain leaves, and go place him in the road. As soon as seven days are fulfilled he will come to life again." Having said thus, God departed. Two or three days afterwards a man died. As God had directed, they bound him up and placed him in the road; and, as God said, when seven days were completed, he came to life again. For a hundred years they observed the word of God and were happy. After a hundred years had past away Satan was born, and at fifteen years of age he began to ruin man again. He said, "Children and grandchildren, doing this way is not the way to be happy: I will show you how to obtain pleasure." Having said thus, he rose up and killed his father. Having killed his father, he took the body, placed it in the hall, and called his uncles and aunts, his brothers and sisters, and all his other relatives. His relatives having assembled together, he adorned the young men and maidens with new garments, and caused them to walk round the corpse of his father and sing. Addressing his relatives he said, "Let some weep, let some laugh, and let some sing. In this way we shall have real pleasure." No body listened to him except his relations; they did as he told them, but the worshippers of God would not obey him. Satan after devising within himself the course to be pursued, directed his relatives to make handsome clothes, showing them how to dye various colours, and how to ornament their garments. His relations having adorned themselves with new clothes, in striped and variegated garments, he caused them to go out and sing. The children of those that worshipped God came to see. Satan at the funeral feast saw them, and induced them to dress themselves in new garments and sing. They went away and called their relations to come and do likewise, saying, "Brethren! as to what Satan is doing we went to see and found it very pleasant." "What does he do?" was the inquiry. They replied, "What he does we cannot tell you; you must go and see with your own eyes." "If we go," was asked again, "shall we like it?" "Like it!" they replied, "you will like it exceedingly; and more than like it, for if you go to him he will give you new garments, and cause you to walk and sing." After conversing in this manner they all went to Satan, who as soon as he saw them, laughed and said, "There was no pleasure in doing as your parents taught you. I will teach you how to obtain pleasure. Go sing." "Why, Satan," they replied, "we do not know how." "I will show you," he continued; and he dressed them in handsome clothes, and taught them how to sing funeral songs. They then said to others, "Brethren, what Satan has taught us is very pleasant;" and in this way, whenever any of Satan's relatives died, they assembled at the funeral. After a long time, their parents all died off, and they had not learned the customs connected with praying to and worshipping God; they had learned only the customs that Satan had taught them, so that when any one died they knew not what to do, but went to Satan and asked him. He came and taught them as above, and charged them, saying, "Teach your children and grandchildren to do them; when I have gone and taught all nations, I shall be hidden. All I have taught you, my children! observe and do." Satan having charged them thus, died, and the Karen nation have observed his commands from generation to generation unto the present time.

FRANCIS MASON.

III.—*A Father's Letter to his Children on their departure for Europe.*

[The intense anxiety experienced by a Christian parent in sending his beloved child to conflict with the world, can only be fully entered into by those who have passed through the trying ordeal. The trial is painful in our native land, where the character is somewhat formed under parental vigilance; but in this country it is increased on account of the tender age at which the offspring of Europeans are usually removed from parental superintendence. It is at such a period that a crowd of excellent plans rush into the mind, which, we are fully persuaded, every parent with right feelings will be anxious to see carried into effect. It is, however, to be feared that but few make the religious welfare of their children a matter of affectionate and supreme regard. It affords us sincere pleasure to be able to lay before our readers, and especially fathers, (as we recently called the attention of mothers to this interesting topic) the following letter, addressed by a father to his two sons about to proceed to Europe for educational purposes. We feel the greater pleasure in recommending the excellent example of our friend, since he and his boys are now enjoying the blessedness of that kingdom where there is no more sea, where separation is unknown. We do not call attention to the letter as possessing any remarkable merit as an epistolary communication above the common order, but on account of its piety, simplicity, fidelity, and intense anxiety for the spiritual welfare of the young people to whom it was addressed.—Ed.]

To Masters T. and G.

My dear Boys,

Let me intreat you, as you are going to a distance, to think seriously, that you may be enabled to see your own sinfulness, and believe on the Lord Jesus Christ. Come, my dear boys, attend to the few words which I shall address to you, that you may read them at your leisure. The sentiments which I now put on paper are those which I have always placed before you in words, and now, perhaps for the last time, I beseech you listen to the request of your affectionate father. "My son, give me thy heart:" these were the words of Solomon, the wise man of Israel. My dear boys, suppose these words addressed to you, give your hearts to God: let him be your Father and your Friend: delight in him; for it is pleasing in his sight. "I love them that love me," says the Redeemer; "and those that seek me early, shall find me." To Him let your hearts be devoted: implore the Father of mercies that he would take possession of them, for it is by him that you live and move, and are daily supported.

God deserves our earliest affections and obedience. What can be more natural than for a child to fly to the arms of his parents; but, my dear children, very soon you shall be without us, but *not without God*, and his dear Son. Wherever you go he will follow you; nor will he leave you if you do not forsake him. When you are separated from us many thousand miles, look up to Jehovah for help and guidance. Remember, my children, the road in which you are to walk is slippery

and full of danger: the devil and all his temptations will seek to entice you; but take care, do not listen to his words, but fly from him and every evil. Be careful always to speak *the truth;* do not steal, be obedient to your superiors, and love others as yourselves.

Think, my dear sons, that God sees every thing, both good and bad; and although he does not punish the evil immediately, he will bring it one day to an account. Be very careful to keep the Sabbath holy: employ that day in reading God's word, in prayer; and think much about death, and our time is short, for no one knows his time: be therefore ready; "watch and pray." If you keep these things in mind, you need not be afraid. Let the Holy Scriptures be your guide: read them daily, meditate often on them; pray much, and whenever you pray, forget not to supplicate at the Throne of Grace for your parents, brothers, sisters, and other relations.

Forget not, my children, the instructions which you have received from us, and the exhortations of our beloved Pastor: think much of him, and how he loved you all.

Now, my dear boys, I commit you to the hands of God, knowing that he will be with you wherever you go. Be mindful of the one thing needful: let Christ be uppermost in your thoughts: "believe in him and you shall be saved." Never forget the tender anxieties of your parents on your behalf: our comfort greatly depends on you: you may be instrumental either in imparting joy to our dying pillow, or in bringing down our grey hairs with sorrow to the grave.

If you grow up destitute of the fear of God, you will be a shame to yourselves, and an incumbrance to society. Think, on the other hand, how great will be your honor and happiness if you rise up to be blessings to all around you, ornaments of society, and children of God. Think, my dear children, of the sacrifices your parents make for you; therefore make good use of the time given to you: think that the money which will be expended on your education, has cost many an anxious hour to your father, that it is not from our superfluity, but from our economy that we find the means for your education, but in this we feel happy. Only, my dear children, live to God, honour him, and you shall receive the crown of glory. May it please the Lord that when I shall appear before him, I may be able to say, Lord, here am I and the children thou hast given me. Before I conclude, I must remind and press upon your heart two things—first, that you must greatly love and obey your elder brother, to whom you are now going, look up to him as your father, for as such I have placed him over you; and every act of disobedience or displeasure done to him, I shall consider as done to me,

it will equally grieve me. Whatever I have said in this letter you must also consider as said by him to you, for I know he entertains the same opinions with myself, and I therefore fully trust you both to his care. May God bless him and you, and us all.

I remain, your affectionate father.

Morning Prayer at Sea.

O thou great and glorious Lord God, who has been pleased to preserve us through another night; we have sailed in safety on the mighty deep. Thou hast been our protector and our guide. We bless and praise thee for keeping us and all on board in safety, and that while the waters have been rolling around us, and the winds wafting us along, we have slept in peace, without fear, and free from danger. Bless all that are in the ship; make the sailors to praise thy goodness; let them offer the sacrifices of thanksgiving, and declare thy work with rejoicing. Keep us this day by thy power; enable us to look up to thee for wisdom to guide our actions, to dispel our fears, and to improve our time. Bless our parents, and all those whom we have left in India, and also all our friends, whom we hope to meet in Europe. Now, O Lord, we commit ourselves to thy care this day, keep us and bless us for Jesus Christ's sake. Amen.

Evening Prayer at Sea.

O thou protector and preserver of all mankind, thou who art the benefactor of every son and daughter of Adam; we have passed another day on board this ship, and thou hast been pleased to preserve us from all dangers, seen and unseen. We pray thee to take us all under thy gracious protection this night. Suffer us to lie down under the shadow of thy wings, may we sleep in safety in thy arms. Grant that all on board may be preserved during the darkness of the night, and may we sail in safety to our destined port.—Help us to depend on thee alone, remembering that there is but a plank between us and the deep, and that we are exposed to fear and alarm; but at the same time thy grace can make us bold as lions. O that we may be prepared for the night of death, and for the glorious day of resurrection. We ask all these mercies in the name and for the sake of Jesus, and for his sake alone. Amen.

A short Prayer in a Storm.

O God, thou holdest the winds in thy fists, and the waters in the hollow of thy hands. We are threatened by the tempest; all is confusion and noise around us. O that all may be peaceful and calm within us, so that there may not be an outward

and an inward storm. Speak peace to our fearful hearts: say to the winds—Be still; and to the waves—Be quiet, and they shall obey thy voice, O God. Hear our prayers, abate the fury of the tempest, and preserve the lives of all who are in the ship. O God, we beg this for Christ's sake. Amen.

Thanksgiving after a Storm.

We thank thee, O gracious God, that thou hast heard and answered our prayers, that thou hast dispelled our fears and made us to rejoice at thy power. Be thou still gracious to us. We ask all for Christ's sake. Amen.

IV.—*What is Truth?*

1. Truth may be defined the congruity or agreement of things, whatever be their nature. The universe is a system: in it nothing is isolated, nothing unconnected with the whole. No material or spiritual substance can be found, which does not bear relation to somewhat else particularly, or to the whole generally. In the due combination and admixture of all its parts consists the perfection, energy, and beauty of the whole. Let the order in which the connection is established be disturbed, and confusion is the necessary consequence. To illustrate this, it may be observed, that there are substances in nature which have a reciprocal attraction in their essence, by virtue of which they cohere, and when separated tend to reunite. On the other hand, there are some that have a mutual repulsion, which, if overcome by force, is productive of the most deleterious effects. Thus in the moral world, qualities and actions have their attractions and repulsions, and give the impression of agreement or disagreement. The perception of this constitutes the discovery of moral truth. Thus the repugnancy of one action or quality to another proves the difference of their nature, and consequently that both are not founded in truth, because incongruous. To establish on what side, therefore, moral obligation may be inferred, it is necessary to examine the various relations in which both stand to other positions; and from this, by legitimate reasoning, it may be deduced, that one is consistent with the constitution of the world and the other not. Not, however, to anticipate future argument, we shall now proceed to notice,

2. The reality of the world, or system of things. It is the doctrine of some, that the universe is a delusion: this dogma originated, it appears, in metaphysical speculations. Pyrro held that no such thing as certainty was attainable. The Hindu Vedantists declare all things unreal but God or Spirit. Berkely thought every thing to be ideal and dependant for any existence on a percipient mind. The principal illustration of these opinions is the theory of dreams; namely, that as in the state which we term dreaming, we are as virtually as when awake, so termed, affected by vision and the other senses and by the passions and emotions of the mind; pass through space and experience changes, (all which, however, we allow, on the evidence of daily testimony, to be delusive and unsubstantial;) so we can have no evidence that the state which we call our waking condition is not also a similar dream, or series of impressions merely. Having once been induced to doubt the evidence of life, the argument was transferred to a subject to which it was not applicable, and the theory of

Pyrronism, or universal scepticism, erected,—which was, that it was the part of a wise man to doubt of every thing, and that nothing could be established as truth in preference to any thing else. Hence it was judged most rational to proceed a little further and assert that the whole world was only a delusion, an impression on the senses effected by particular means. To reply: "It might be sufficient to say, that there is *in effect* no difference in respect to *us*, whether the universe be actually existent or only appearance: for if God immediately communicate all sensible perceptions to the mind, (as he must do if there be no such thing as sensible substance,) he is still the author of those appearances, which have the same consequence and effects *to our conception* as if they were real: not to urge the indecency of suspecting God to have made the world a mere scene of delusion."—Univ. Hist. vol. i. p. 4. We may also argue from the actual difference in the perceptions and transactions of dreaming and waking. Whilst we were engaged in all the pleasing or terrific agitations of dreams, we have the evidence of sense and testimony from others to our perfect corporeal inactivity during the whole scene in which we imagined ourselves to have been placed: and we also ourselves behold others in the same torpid state, who yet, upon recovery, relate conceptions and varieties of apparent action similar to those which we ourselves had felt. Again: dreams are highly inconsistent, real life the reverse: the action of dreams occupies but an hour or a few minutes, which in real life can be performed only in days and years. The laws of nature which actual life unfolds, are in dreams reversed, and that without coherence or connection: we walk on the head, we fly in the air, feet foremost and without any exertion: spelled by the power of the incubus, we attempt to flee from danger, fall and agonise on our hands and feet, but labour in vain: having advanced quadruped-wise, one foot and hand, we draw up the others, and while doing so, the former return backwards: we embrace beloved relatives who are not in existence, or at great distances: we fly with the rapidity of lightning from one scene to another, are never at a stand, and hardly ever consistent in our transitions. Again: after sleeping we awake to a renewal of the same recollections, the same impressions, the same situation and duties, the same enjoyments and occupations in which we were previously engaged. But the thread of our *dreams* once broken, it cannot be resumed; nor does the return of sleep restore the same unvarying and consistent scene of action and perception. Lastly, I remark, that dreams are an anomaly in life, whilst sleep is a *part of the system* of life, and proves that it is so, by its adaptation to the recreation of our strength and the reparation of our wasted energies. Finally, we observe, that if all be delusion, it is systematic, i. e. there is design and order in it. Every thing bears the stamp of fitness for its end, of intention in the arrangement: and the scene continues through ages invariably the same. Therefore we conclude that, allowing all to be delusion, we must reason and act as if all were real: since such a proceeding will alone ensure the happiness of ourselves and of society. I cannot close this branch without observing, how subversive of consistency and truth is the transferring of any species of reasoning to a subject to which it is naturally inapplicable; and how unwise that some things unaccountable, should unwittingly drive us to a system of unaccountables. Thus the trifling and momentary interruption of dreams upon the scene of life is used to support a notion that overturns the evidence of sense, the conceptions of understanding, the inferences of agreement, and the invariable sameness of reality.

3. I proceed merely to catalogue the subjects to which Truth pertains. Truth may be arranged under the heads of Physical, Metaphysical, and Moral. The first is conversant with the laws of the material uni-

verse, the operations of body, and the evidence of sense: the second, with the cause and manner of all existence, and the nature and energies of immaterial substance: the last, with the regulation of the qualities of the heart and the actions of the life.

4. I notice the faculties of man adapted to the discovery of Truth. Now having cleared our ground of the incumbrance of universal doubt, we stand sure and reason with certainty. And if we consider the nature of man comparatively with that of the other parts of the world, we shall perceive a yet further evidence of the reality of that world in the adaptation of the human faculties to the intelligence of that reality. We divide substance into animate and inanimate, or those possessed of animality and those destitute of that property. Inanimate bodies admit of a subdivision into organized and unorganized: the vegetable kingdom composes the former, the other unanimated substances of nature the latter. The animal kingdom in its first distinction embraces the man and the brute, the brutes in form and faculty inferior to the man. Thus we rise from unorganized to organized matter, from unintelligent to intelligent animal being. We observe each forming a part of an admirable system, distinct yet intimately connected, with mutal relations and dependencies. In considering, in the order of the scale laid down, the qualities and energies of each, we ascertain their actual differences and illustrate their beneficial connection. We find absolute matter possessed of no force but that of the inactive resistance of weight and bulk, of repulsion or cohesion of parts. Vegetables possess an organization of parts, fibres, and vessels by which they derive from the soil to which they are attached the nutriment and strength of juices which they convert to their own substance by a mysterious process of assimilation. Yet these exhibit no appearance of perception or sensation: and are seemingly in nothing different from abstract matter save in a more exquisite conformation, a delicate and efficient organization. They exist only as long as they are suffered to remain in the soil in which they grow. They are blasted by a wind too hot or too intensely cold, by too great an accession or a deficiency of fluid, and thus evidently are dependent on material operations for their increase, preservation, and maturity. Their vascular system is not complicated, but such as seems intended only for the use to which we find it efficient—namely, the absorption into its substance of those materials which after that particular process may afford nutriment to animated being. This must, therefore, now be considered. Here the organization is very complex, and the faculty of locomotion enjoyed. Here sense presents itself, and vision, feeling, smell, hearing, and taste are unfolded to our view. With these the scene of action is amazingly enlarged—we trace the operation of exterior objects upon them, and observe the impressions which these have made remaining after a lapse of time, or returning in the power of memory—we pursue the exercise of will, the bond of association and attachment, solicitude and care for others of the same tribe or family, the impulse to sexual union, and the emotions of pleasure or of pain. We hear the cries of distress, the howl or the roar of hunger, the crow of exultation, and the lamentations of grief—we behold the bound of transport, the play or the repose of satisfaction, the rage and pursuit of anger, resentment and revenge. We listen with thrilling transport to the melodious warblings of the nightingale, with varied feelings to the buz of the industrious bee or of the table fly, the harsh croaking of the raven, and the shrill clangour of the household cock,—and all impress upon us the persuasion of something superior to mere organization, of some animating, moving principle, some source of *perception* and *enjoyment*. But how much is this persuasion strengthened when we consider man, the last in this scale of being: in form more beauteous and better adapt-

ed to a wider range of action and employment: in skill transcendant; whose comprehensive powers grasp the whole universe and its arrangement; whose restless activity spurs him on to the most minute investigation of surrounding objects; who pants after immortality; whose piercing sight, in the darkness and obscurity which envelope nature, catches, it may be, but a gleam of light and magnifies it into the harbinger of everlasting day! To crown him king of the universe, his fluent tongue pours forth with infinite rapidity and distinctness, the conceptions of his intellect and the perceptions of his senses, the agitations of his heart and the transports and anguish of his spirit—he civilizes the barbarous, enlightens the ignorant, reduces the rebellious; he establishes laws, and orders *society* the master-piece of excellence, *with wisdom.* He compensates for the deficiencies of his physical strength by the skill and artifice of his mind, and reduces all the universe to his sway. He dives into the depths of the sea,—he rises to the heights of æther,—he ranges to the bounds of the earth,—he traverses the immense expanse of the ocean, nor trembles at the roar and threatening of its boisterous waves, conflicting with the storm of the elements: he tills the earth and it produces fruits and corn for his use and luxuries for his enjoyment. He encounters the ardours of a tropical sun, or dwells in the gloomy regions of the north and south, *where reign eternal snows, fast bound in everduring ice.* He loves and is beloved: he fears and is feared: he is jealous and is viewed with envy: he sympathises with the unhappy, and while he shares the sorrows of the wretched, feels an augmentation of his own felicity in contemplating that of others: he traces the origin of things: he establishes the existence of a God, the *first great cause* of all: he fears: he falls prostrate in humble adoration and reverential awe: he traces his goodness in the operations of nature and the provisions for the wants and happiness of every being: he pourtrays his wisdom in all the brilliant colours of lively conception, and indicates the impression of it on his works, in all the vividness of eloquence: he feels the pure influence of moral sentiment, and *conscience* testifies the immortal truth of *Religion* and *Virtue:* he restrains the sallies of his impetuous anger, and curbs the impulse of his unruly passions: his penetrating understanding sheds the light of day on subjects involved in all the obscurity of superstition, ignorance, and abstraction: he lives, he thinks, he speaks, he acts the image of God! Give him but immortality and omnipotence and you almost raise him into Deity. Thus great, thus powerful, and thus august is man! Thus glorious are his faculties! and thus wondrously are they adapted to the discovery of Truth! Sense, mind, reason, vastness of comprehension and power of combination or abstraction, a moral sense, conscience, a mighty monitor within, all characterize man a being fitted to the discovery of immortal truth. *He is the created image of God!*

5. But we must now attend to the consideration of those difficulties which obstruct in the investigation of *Truth.* For, alas! though great, though mighty are the powers of man, he is not perfect. His intellect, it is true, appears capable itself of ranging to the utmost limits of creation; but bound as in a prison, restrained within an enclosure as it were, which intercepts his distant view and bars his onward progress, he feels himself a captive, and must yield him to his fate. To drop the figure, God has confined his spirit in a mortal frame: and the only present avenues to knowledge are the organs of sensation. Yet within this prison we remark the energies and activity of the soul, which needs but materials to employ her powers, to shew herself in all her splendour and magnificence. But to proceed: language is the medium by which this investigation is carried on. Where language fails, the thread is cut short. As language is derived mostly from allusions to sensation and sensible objects, where

any one sensation is confined, or lost, all words depending on it are dark or void of meaning, incapable of justly expressing our ideas or of conveying our argument. Oftentimes, too, a course of reasoning is involved by the misapplication of the same term in very different senses. Another very fruitful source of difficulty arises from a confined education. Extensive reading and a large stock of words are indispensable requisites; the one to strengthen and enlighten the mind, to accustom it to abstraction and argumentation, and the other to supply it with a clue to the intricacies of reasoning by an accurate apprehension of the meaning of the terms which he may either meet or have occasion to employ. From the same source springs prejudice, the natural infirmity of confined views and unenlarged comprehension. The difference of education directs the thoughts and apprehensions of individual men into very different channels. Superstition and custom sway the subject mind with unresisted influence. Figurative language and poetic beauties are engrafted upon the most abstruse speculations, and with the former the imagination must be polished, in order that the latter may be understood. But one of the most common causes of difficulty in discovering Truth, is prepossession in favor of some system, to the establishment and perfection of which, truth is sacrificed; and the understanding, blinded by the fancies of the imagination, is unable to pierce through the mist that obscures the refulgence of reason and the beauty of consistency. A wrong bias is given to the apprehensive power, and the glare of a meteor is mistaken for the splendour of the sun. Those who oppose a favourite principle, rouse a disputant's anger, and, stimulated by that blasting influence, he mistakes the warmth of indignation for a zeal for truth, and the aberrations of delusion for the connected reasonings of intelligence. In argumentation on moral subjects, the state of the heart, the acuteness of the moral feeling, the habitude of obeying or of resisting the impulses of conscience, the love or aversion of the mind to purity and order, are all to be estimated, as they have all a most powerful influence; for we are ever to recollect that man is an imperfect being, and, as all his history testifies, under a wrong moral bias. "They," says Cæsar, "easily believe that which they wish to be true." The Atheist often professes himself such, because he wishes he could prove there were no God: and the Infidel objects to the punishment of sin, and asserts the sufficiency of repentance, or the innocence of obeying the impulse of nature and the movements of passions implanted in his birth and incident to his state, because he is fond of sin; and intoxicated by the luscious draught of pleasure, he is unwilling to resign it for the sober, solid, and in reality (though unknown to him) transporting influence of piety and virtue. Again: want of precision in the arrangement of an argument as well as in the choice of words and the conduct of the reasoning, may give it an involved cast, and thereby often destroy its efficiency. Subjects are of themselves, moreover, frequently wrapped in the obscurities of abstraction: we know but in part: we often only see the effect of a cause and establish its certainty and laws, but we cannot ascertain that cause itself, or the manner of its operation. Sophistical subtleties also, are too often substantiated for rational argument, and the incautious investigator of truth is sometimes led thereby into a labyrinth, from which he either cannot release himself, or, wanting Ariadne's clue, becomes the prey of the Minotaur, confusion. Hasty and precipitate conclusions and want of a due attention to the dependance and consequences of his deductions, will frequently mislead even the sincere inquirer and the legitimate disputant. On metaphysical subjects, difficulties arise from our imperfect acquaintance with spirit and spiritual substances, their nature and manner of operation, their incorporeity and invisibility. By experience and consciousness, indeed, we

establish the existence of our own spirit beyond contradiction; but even it is known to us rather by its operations than in any nearer light; while other spiritual existences are still more distantly understood. But I must now hasten to consider,

6. The adaptation of different species of evidence to various distinct subjects. Evidence may be classed as follows: 1, that of sense; 2, of reflection and consciousness; 3, of reason and consistency; 4, of mathematical demonstration; 5, of testimony; 6, of possibility; 7, of probability; 8, of analogy; 9, of fitness and propriety; 10, of consequence; 11, of supernatural operations; 12, of inspiration and direct communication from heaven. These various species of evidence have their several degrees of efficiency, and are severally adapted to a particular species of Truth, and are invalidated or corroborated by distinct circumstances. The grand basis of all argumentation is, that no kind of evidence ought to be or can be reasonably asked for on any subject, however important, but such as is suited to that subject. In the investigation according to the rules of mathematical analysis, of a problem in Euclid, however intricate it may be, every step is attended with certainty, which certainly is more or less difficult to be apprehended, not as the problem is more or less obscure, but as the mind seizes and the memory retains each advance towards the conclusion. There nothing can be wanting to absolute certainty. But on no other subject is this equally the case, because no other subject admits of such a mode of argumentation. A chain of mathematical reasoning may be separated into its distinct links, and every link be observed by the eye or seized by the intellect. In numbers as well as dimensions this is the case. Hence it will appear how absurd is the objection against any particular truth which is brought from its want of such a species of evidence as, in its own nature, does not and cannot apply to it. Yet is no truth the less valid because unaccompanied with demonstration. That is but a *peculiar mode of proof*, adapted to a peculiar subject; but not the only mode whose conclusions are certain. The eye perceives with undisputed certainty the presence of the luminary of Heaven: the ear drinks in the enchanting harmony of the pealing organ, and unhesitatingly distinguishes it from the shrill clangour of the war-like trumpet, or the wild and transporting melody of the Æolian harp. Who ever doubts whether the verdure of the fields which he beholds is really so, or is only the misrepresentation of a defective organ? Again: who reasonably hesitates to bestow the ardour of filial affection upon those whom he yet ascertains to be his parents only from their testimony and that of his neighbours? Who doubts that Alexander of Macedon conquered the whole world and wept that he had not another to conquer?—that Cæsar cast the die which determined the subjugation of republican Rome when he passed the memorable Rubicon? Is there a man who will disbelieve the intimation of history, that a young man fired the splendid temple of Diana at Ephesus and perished in the flames, only that his name might never perish, but live, though but as the destroyer of one of the wonders of the world? True, to history we do not give implicit credit, because we detect inconsistencies and contradictions, and the historian has often only report for his authority. But the foundation of historic testimony, the principle that regular, cautious historical tradition is valid proof, stands unshaken, and he would be considered a mad man who should attempt to move it. History written in the warmth of political opposition and in zeal for a political system, will often be dubious and sometimes evidently false. But where the subject does not implicate the passions of the writer, and where he is known to be a man of truth and integrity and honor, where his abilities are equal to the task and his sources of information were unexceptionable, we justly give credence to his

relations, and waver not in doing so. *Supernatural operations*, plainly such, are demonstration to those who witness them, to those to whom they are transmitted, their validity rests on the unexceptionableness of the testimony by which they are accompanied. The stupendousness and extraordinary nature of the operation is not the point of difficulty, but the establishment of the *fact*. Yet even here, if the operation be adduced in support of a system of immorality or an evident absurdity, we should and must reject it, on the ground, that Deity would never give his sanction to imposture. Happily, however, we are under no difficulty here; as the *fact* of supernatural interference is ever historically found in such cases to be destitute of that support of valid testimony which is necessary to challenge belief. The unexceptionableness of human testimony in all cases, and here particularly, rests on the evidence of the reporter's sincerity, moral goodness, and disinterestedness, and in religious teachers especially, on the character of the system in support of which the divine agency is asserted to have been manifested. The *fitness* and *propriety* of *things* will establish, concurrently with if not independently of Revelation, the indispensable obligations of moral goodness. *Analogy, possibility, and probability*, are allowed much weight when properly applied, and with great justice. The impossibility of a thing *ascertained*, argument upon it is idle. Where little positive proof can be adduced, these gain great force, and are at all times strong collateral corroborations. *Consequence* must enter into the consideration of most subjects: *reason* and *consistency* into all: *Inspiration* derives its validity, as miracles do, from the product of those inspired, i. e. their doctrine, the power of confirmation by supernatural operations by which it is accompanied, and the moral excellence, and especially the interested zeal, in the cause they advocate, of its asserters. *Direct communication* from Heaven is, to those who hear it, a miracle, and to those to whom it is transmitted, a testimony.

It is clearly necessary, therefore, in argument on any subject, to consider the nature and degree of evidence which can be adduced for, and is adapted to it; and where that evidence is decisive, the conclusion must ever be held valid and sure. Metaphysical and analytical argumentation especially should never be carried to such a degree as to be unsupported by applicableness to the matter treated of. Nothing is more common than this: nothing more inconclusive and injurious. No difficulty on any subject should be deemed a sufficient reason for rejecting it if accompanied by *sufficient* evidence of *its proper kind*. Even if a matter remain, as it is termed, in *medio*, i. e. in doubt, undetermined, and perhaps undeterminable in fact, expediency and consequence will often turn the scale. Thus *e. g.* with the theory of delusive appearances, of which we have already spoken, and with many other points of debate, a wise man will remark;—Though all may possibly be delusion, shall I disturb an evidently universal and advantageous order? shall I violate the clear peace even of a delusive society, and commit ravages, at least so considered, on the feelings or the supposed property of others? Though it be but in appearance,—since the delusion produces effects which, if not real, are, virtually, so keenly felt,—shall I, from the idea—an idea vague, ill supported, incongruous with all within, about and above us—that there is no God or no future punishment, commit crimes which carry their own condemnation? or, especially as the negative is no better (at least) supported than the affirmative, shall I not act the wiser part, in consulting the peace of society and my own? for should I be right, I shall have done well and sustained no loss; but should I be mistaken,—and I may,—into what guilt and misery shall I plunge myself by an opposite course! I now proceed,

7. To remark the great importance of Truth. And here I feel myself

most lamentably inefficient: it is a subject for the masterly pen of St. Paul, or the animated eloquence of a Lactantius. But I forget myself. Did not the great Redeemer of the world, in that most solemn hour when just before his death "he witnessed a good confession," declare that "He came into the world to bear testimony to the truth?" Did *He* then deem it of sufficient value to challenge such a witness, and shall we query its importance? No: in every department of knowledge, truth is all in all the basis of excellence and the spring of conduct. With the prevalence of knowledge and the development of truth, the civilization of mankind, the peace and good order of society, and the influence of moral and religious principle, are inseparably connected. How dark and gloomy a cloud hangs over those melancholy ages which intervened between the decline of the Roman empire and the Reformation! Darkness hung over the people—thick darkness enveloped the minds of men,—a darkness which might be felt—a darkness impervious to the scattered rays of truth, which even then shone here and there in the works of a few! In the train of ignorance are always met error, superstition, barbarity, cruelty, viciousness of heart, indolence, and dissoluteness of manners, national baseness and individual crime. The dawn of the glorious Reformation was preceded by the morning-star of the revival of letters. This was principally effected by Greek refugees, who brought with them into Western Europe the learning, the taste, the elegant imagination, and polished literature of Greece. The opening mind, under the influence of the fair and radiant loveliness of truth, burst the bonds of ignorance and superstition; religion assisted her heavenly descent, and liberated abject Europe from the miseries of corruption, from the idle speculations of the senseless schoolmen, and from that laxity of morals which had been long so universally prevalent. What is now civilizing the whole world? It is the excitation of an universal inquiry after Truth: above all, the extensive spread of the Bible's sacred page, which at once humanizes the brute, and makes the man an angel. For, alas! the godlike faculties of man lie dormant, or are debased by an application of them to the vilest purposes, while under the influence of ignorance and sin. But that glorious system of moral and religious truth above all, which the Divine Redeemer of the world came down from Heaven to promulgate, is ever friendly to the spread of every other species of truth: and all join hand in hand to raise fallen man to knowledge, to purity, to honor, to spread their elevating influence throughout the universe, to realize the anticipations of a heavenly destiny, to animate to the practice of every kind of excellence, and to extend virtue and happiness wide as the o'er-arching canopy of Heaven.

8. It now remains that I advert lastly, to the beauty and excellence of the universal system of truth, and the obligations which it imposes. As to the first: it is a system which is upheld by every species of argument, whose importance, as we have seen, is commensurate with the dignity, purity, and felicity of man. It is a system which includes the universe in one harmonious whole. The Greeks, those admirable proficients in all that is elegant in taste and in the arts, dignified and beautiful in eloquence and criticism, the fathers of history and of science, designated the world by the term κοσμος, which signifies *beauty*. Their delicate perception and polished minds could trace even amidst surrounding desolations the decorated sublimity which is stamped upon all nature. All the arts, the conveniences, the luxuries, the elegancies of life; the cultivation of our fields, the magnificence and beauty of architecture; the indescribable charm which irresistibly attracts us in the productions of the musician, the painter, and the sculptor; the controulling power with which the persuasions of the orator are accompanied; the expulsion of moral evil from society and the heart; the excitation of religious feeling, and the

general diffusion of mildness, peace and contentment; the instruction of the ignorant, and the reformation of the vicious; the consolation of the afflicted, and the excitement to virtue; the amelioration of physical wretchedness and the superinduction of "the beauty of holiness"—all, all depend on Truth, in one or other of her aspects: from Truth they all derive their source, their energy, and their interest. O beauteous system, O well adjusted whole! how does it challenge admiration, love, and undiverted pursuit! The obligations, too, which Truth imposes on us, are as indisputable as are the foundations on which she is established. She inculpates at the bar of the Almighty Father of the universe every man who dares neglect or disregard her; she asks the heart, she requires the affections, nor will she be satisfied with the cold indifference of speculation; and while she appears to the obedient in all the splendour and beauty of seraphic excellence, and smiles on them with an approbation, which will be confirmed at the bar of Heaven, before an assembled universe—she frowns with awful brow on "the foolish and disobedient:" on him "who holds the truth in unrighteousness," she thunders the terrors of that vengeance which her violated sanctity demands. Go then, man, and seek for Truth: seek her, for she is thy life, thy happiness, thy all: and having found her, clasp her fast, nor let her go, though the pillars of the Heavens fail, the laws of nature be reversed, and the conflict of elements and the "crash of worlds" strike amazement to the soul. Hold her fast, and she will save thee: let not go thy hold; and when the foundations of the earth are loosened and it totters on its base, the smile of GOD will greet thee, and felicity everlasting be thy portion.

CINSURENSIS.

V.—*Revival on board the ship Charles Wharton.*

In the number of our work for August we gave an account of the conversion of several of the crew of the American ship, Charles Wharton, through the ministry of the Missionaries of the Western Board of Foreign Missions, and of the baptism of one and the admission of others of their number, including the captain and first officer, to church fellowship with the church at the Union chapel. A more detailed account of a voyage so remarkable for its happiness and success was then solicited. We have been favored with a number of the Madras Missionary Register, in which a statement of the commencement and progress of the work is given, in a letter from the Rev. Mr. Winslow to the Rev. J. Smith.

MY DEAR BROTHER,

At your request I give a few particulars of a work of grace among the ship's company of the *Charles Wharton*, in which, with six other Missionaries and assistant Missionaries and their wives, I came from Philadelphia. The captain, officers, and crew, from the first, were kind, and there was much less profaneness on board than is usual: this was owing in part, undoubtedly, to its being "a temperance ship," as those are called, where no intoxicating liquors are given to the men. All cheerfully attended on preaching, and several of the seamen on a Bible class, established for their benefit. Bibles were early distributed to all who did not possess them.

On the first Monday of January, which is observed extensively in America as a day of special prayer for Missionaries, a fast was kept, and meetings were held through the day for united supplication on behalf of the different parts of the world. At evening a meeting was held on deck, by the light of a fair moon and under a bright sky, attended by nearly all on board. The seamen appeared interested, and it was a sweet and precious season, as we thus, a little world by ourselves, on the waste of waters, worshipped God in his great temple, and lifted up our prayers and praises to him who made "the sea and the dry land." It was a forerunner of good.

From this time there was a more serious deportment in some of the seamen when they attended preaching, but nothing particularly encouraging appeared until the beginning of February, more than two months after sailing. On the first Sabbath of that month, one of the missionaries preached in the morning from the text, "Be sure your sin will find you out;" and at evening, some earnest and affectionate addresses were delivered, under the conviction that the opportunities of benefiting the souls on board would soon be past, and that there was reason to fear the truths made known would only prove to all "a savour of death unto death." The thought was most affecting, and caused the speakers to deliver their message with some emotion.

After the services two of the sailors came weeping to one of the Missionaries, and expressed a wish for further instruction. They proposed a meeting in the forecastle the next morning, when their watch would be below. Instead of waiting until the morning, three of the brethren went forward immediately, and found not only these seamen much impressed with the importance of attending to the concerns of their souls, but some others also anxious. A little circle of six or seven gathered round, while exhortations were given, and a prayer was offered with deep feeling. None of them seemed unaffected.

It was agreed by the Mission family, to observe the next morning in fasting and prayer. After a meeting among themselves, some of the Missionaries went into the forecastle to confer with the sailors: there were six collected, in what was called an "Inquiry Meeting." Their language was, "Men and brethren, what shall we do?" Three or four of them appeared to be under deep impressions. The next day, another meeting was held, with the seamen of the other watch, which was attended at first by three, and subsequently by a fourth.

These meetings were continued daily, and at least two or three times a week there were public services on deck at evening, when all were urged "to flee for refuge, to lay hold on the hope set before them." In a short time *five* or *six* of the sailors appeared to have passed from death unto life, and from "the power of Satan unto God." One of them, who had been much addicted to profaneness, said, that "now when he heard any one swear, it was as though some one hurt him." Also, that "he was just beginning to learn what true happiness is, and though he was sometimes afraid he should not persevere, yet he thought if God had put these things in the bottom of his heart, he would not suffer them to be taken out."

From the beginning of the awakening, a season of united prayer was observed at noon each day by all the Mission family. As they were much interested in the master of the ship, who had shewn them great kindness, his conversion to God was made a subject of special supplication on these occasions; and for three mornings half an hour was spent by each in retirement, praying for the same blessing. One of the number was also appointed to have private conversation with this friend. The means seemed remarkably blest.

On the Sabbath February 21st, the communion of the Lord's supper was celebrated in the passengers' cabin, after a sermon on deck. The second mate, who was a member of the Mariners' Church in Philadelphia, united in the communion. It was a time of great feeling and solemnity. The captain and the serious seamen, with a fellow passenger, a young man from Philadelphia, who at this time began to express some concern for his soul, were present, and all said they never witnessed so solemn a scene on any similar occasion. Through the day, the captain wept much, and was manifestly under deep concern of mind. He had the night before, and on that morning, attempted to pray again and again, but could not. He however read the Bible, and continued to try to pray. At evening, in conversation with one of the Missionaries, his heart seemed broken, and he went to the Throne of Grace. As he afterwards said, he prayed a long time, and could not give up praying until after midnight. The next morning he found himself in a calm and peaceful frame of mind. He wondered at the change in himself. Every thing seemed new. He loved the Bible—loved to pray—loved the missionaries,—and began to attend all the meetings.

The young man also whom I have mentioned, and who had appeared very unpromising, seemed at this time much changed. The seamen who attended the meetings in the forecastle were very happy. One of them said, "a short time before, it would have been as unpleasant to him to be shut up with a minister for half an hour, as to be put in irons, and he would as soon have submitted to a flogging as read the Bible; but now all was changed. He could converse on these subjects or read the Bible all night, without being tired."

The first Monday in March was observed as a season of thanksgiving for the mercies of God granted on the passage, and especially for the revival of his work. There was a sermon on deck at ten o'clock in the morning, and a meeting afterwards in the cabin. There was scarcely a dry eye at either meeting. In the evening the monthly prayer-meeting was held, and attended by nearly all on board. In regard to most of those who had been awakened, there seemed good reason to hope that they were making progress in the right way; but some of them appeared in a less encouraging state, and there were others who remained, as before, hardened in sin. Of the latter, was the first officer, who, though he treated us kindly, seemed almost inaccessible to the truth. He was made the special subject of prayer for some time, and one of the brethren was appointed to converse with him. God did not immediately grant the petitions offered; but at length, about the middle of March, this interesting friend was brought under very deep convictions of sin. He had for two or three days been uneasy in his mind, and tried, as he thought, to make himself better. Two sabbaths before, as he afterwards said, when he was sitting carelessly under the sermon, he looked up and saw one of the seamen, whom he had known as a hardened sailor, weeping, and could not resist the conviction, that there was something in religion more than he knew. The impression remained upon his mind, but did not produce much effect until the time now mentioned, when, among other things, he was impressed by one of the Missionaries quoting in his address the passage, "Ephraim is joined to his idols, let him alone." He resolved to break off from his sins, particularly from profaneness, to which he was addicted, and told the seamen of his watch that he hoped to see no more swearing among them. The next day, March 19th, there being a good deal of bustle in getting the anchors and cables ready for anchoring at Madras, in the excitement he made use of an oath: it cut him to the heart, and that evening and night he was in great distress of mind. He seemed to think his case hopeless—his sins unpardonable. For an hour

or two he stood leaning over the side of the ship, almost unable to support himself on account of the anguish of his mind, while one, and then another, of the Missionaries endeavoured to shew him the freeness and fulness there is in the salvation offered through Christ. He could not see that there was pardon for him ; he had broken every commandment. By disobeying his mother and going to sea, he had, he feared, hastened her death.

One of the brethren at length retired with him to the cabin, and united alternately in social prayer, offered up with great fervency, and, it may be hoped, with some faith, while he was almost convulsed with the anguish of his feelings. At length he burst out in prayer himself, with "strong crying and tears." It was now after midnight, and the Sabbath had come. It proved a peaceful Sabbath to his soul, though he could not yet rejoice in God. During a farewell sermon from the text, "And Paul preached unto them, ready to depart on the morrow," he wept abundantly ; but they were not as the night before, tears of anguish. In the evening, just before coming into the Madras roads, there was a meeting on deck, attended by all ; when, after an address by one of our number, the captain rose, gave out from memory a very appropriate hymn, and delivered a most feeling and powerful address, describing his own change of views, and exhorting the sailors, one and all, to accept of the Saviour, and then closed with fervent and appropriate prayer: the effect was very manifest on all the seamen. God was in their midst by his Spirit, and they could not resist their conviction of the reality of religion.

Monday evening was a farewell meeting, as two of us expected to leave the ship finally the next day. Such a scene was seldom witnessed on the deck of a ship. After a parting address from one of us, leave was given for the seamen to express their feelings if they wished, as a testimony of what God had done for their souls. Two English sailors, who had followed the sea many years, rose and spoke with deep feeling of what they trusted God had done for them, and then each made an appropriate prayer.

They were followed by the first officer, and language would fail to describe fully, either the pathos or the energy with which he spoke. He had been entirely regardless of religion,—had not been in a church for seven years. On board ship he had at first ridiculed the idea of any becoming Christians. He had told some, that enough had been said to him by the Missionaries, and he did not wish to hear any more. A Bible had been given him not many days before. He carried it down and threw it into his chest, thinking he should not soon look at it again ; but when he was convinced of sin, he took it up, and opened it at a passage which seemed as suitable to his case as if written on purpose for him, "and the Lord whom ye seek, shall suddenly come to his temple." He thought that Jesus Christ would then come to him, and make him his temple. He expressed strong faith, and invited all to the Saviour, especially those whom he had before been the means of confirming in sin. His voice was often interrupted by deep emotion.

The captain asked, if any could resist the evidence before them, that this was a work of the Spirit. He spoke of the change in the seamen, and the importance of their being *steadfast* in the faith, and resisting the many temptations to which they would soon be exposed. He exhorted them most affectionately to avoid all approaches to evil ; to resist the devil, and he would flee from them. He hoped that they should still have the presence of God with them, and even on their return home, when the Missionaries should have left them. He was followed by the young man who had been awakened two or three weeks before, and afterwards became careless, though by no means wholly unconcerned. He spoke of

his feelings with much weeping. He had hoped that he had before found the Saviour, but, "Oh!" said he, "how I left him." He prayed with much earnestness and propriety. Some of the Missionaries delivered short addresses, and the meeting, which had been somewhat protracted, was closed with a farewell hymn, sung under a deep impression of the presence of God. Two of the most hardened seamen, immediately after, requested to have some religious conversation, and all appeared more or less impressed.

There was still another parting scene on the morning of Wednesday. The first officer had intimated a willingness to lead in prayer, before those about to leave should go; and after breakfast all on board were invited into the passengers' cabin. After a prayer by one of the brethren, the first officer began, and offered up an appropriate and most fervent petition for those about to leave, and for the different classes of those who were to remain, in which it seemed he must be assisted by the Spirit of God. He prayed for the captain, that he might return home "to bless his household;" for the young man, who was like a shipwrecked mariner, buffeting the waves and ready to sink, when straining his eyes, he saw something, and, behold, it was a spar. He clung to it, and soon a ship was bearing down upon him, under full sail, with a master pilot on board. He prayed that this young man might be taken in, and not again left to go from the ship. He prayed, also, most earnestly for the seamen, especially for some who were saying they would be glad to be religious, but did not know how, and were waiting for some miracle to be wrought. He prayed that they might feel the gentle breezes of the Spirit, increasing to a gale of grace, carrying them safely into port before the great city, the new Jerusalem. His language was perfectly unstudied. He had never prayed in public before, and it was a pouring out of his soul; but though highly figurative, the expression of his feelings was very appropriate, as well as impressive. There was much weeping in almost all during his prayer.

He then referred to the seamen, as those on whom they formerly looked down, and could not address but in the language of command; but now were willing to take by the hand as brethren, and, if possible, lead to Christ. Most urgently and affectionately he invited all to the Saviour. When one of the Missionaries had offered a short prayer, and given a few words of exhortation, it was requested that such of those present as were resolved to be for the Lord, should express that determination in that parting moment. The captain, the officers, the young man mentioned as a passenger, and several of the seamen, immediately signified their resolution to follow Christ. Two or three of the sailors did not shew their readiness to do so, and the first officer begged they would not reject offered mercy. They at length yielded, but whether merely at the request of the mate, or under the conviction of their need of a Saviour, is uncertain.

All the seamen on board, however, thus professed a desire to be the Lord's. What may be their state of feeling when again at sea, and what their conduct when they arrive at another port, cannot be foreseen; but, that the Spirit of God has been in their midst, there can be no doubt. The Missionaries had hope that ten or twelve in all, (including the captain, mate and passenger,) had really accepted the terms of salvation; and there is ground for confidence that the good work will still go forward.

It is of course too soon to judge concerning the result; but so manifest have been the answers to prayer—so deep the convictions of sin—so great the joy of some in God, (one of the seamen saying, he had now more enjoyment in one hour than in weeks and months before,)—so remarkable

the change of conduct in some, that the work must be ascribed to the Holy Spirit, and the expectation may be cherished that some fruit will redound to the glory of God. The young converts, or those who appear so, need to be remembered in the prayers of Christians, who should also render thanks to God for these displays of his grace. Were all Christians more united in prayer for the descent of the Holy Spirit, might it not be hoped that scenes similar to this, and those in which vastly greater numbers would share, would be multiplied, until the fulness of the sea is converted to the Lord ?

Affectionately your's,

Madras, March 26th, 1836. (Signed) M. WINSLOW.

VI.—*Remarks on certain articles that appeared in the last January Number of the Christian Observer, respecting Education and the Evidences of Christianity. By the Rev. A.* DUFF, *D. D.*

[We cannot allow the following communication to pass without one or two explanatory observations. We are bound to do this, in justice to some of our esteemed correspondents. Supposing that the speech of Dr. Duff would give rise to a discussion, both warm and much more protracted than our limited space would allow, we avoided inserting that document or any other either opposed to its principles, facts or temper. Over the feeling to which that speech gave rise, we had however no control, and though warm, we believe it was perfectly conscientious on both sides. It issued also, we thought, in a manner calculated to allay any improper tempers, viz. in an amicable discussion of the several topics involved in its statements. The substance of those discussions were inserted in the CALCUTTA CHRISTIAN OBSERVER, with a request from the Editor that any person not present at the conference, would kindly forward their views to him for insertion.

Our correspondent 'L.' and the Banáras friend responded to this call, and forwarded the letters containing the sentiments of which Dr. D. complains. These letters were replied to at the time by one of the Missionaries of the Church of Scotland, and here we thought the matter had rested; but Dr. D., unaware of the defence of his associate, thinks himself aggrieved and misrepresented, and wishes to support his own cause. In justice to him we have inserted his defence, but as the communication he has forwarded would be deemed incomplete without it, we have inserted what he terms his aggression on his opponents. We wish he had rested in his defence, and still more could we have wished that some of the expressions had been omitted, since, we fear, they are calculated rather to irritate than mollify any existing feeling. Since our best intentions have been frustrated, in preventing the introduction of a topic likely to be so fruitful in debate, we can only state our perfect willingness to admit any paper, fully and fairly discussing the opposite view of the subject entertained by Dr. Duff.—We have made these remarks with a view to vindicate our own conduct in again reviving the subject, and not less to shew that it has been discussed on its own merits in this periodical. One more suggestion and we have done: study in this and in all discussions *condensation* and *charity*.—ED.]

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

Several critiques on an Address which I happened to deliver, in May last year, before the General Assembly of the Church of Scotland, have now reached me from different parts of India. Some of these are so querulous and puerile as to be beneath notice. Others are such *perfect caricatures* of the original as to be beyond the necessity of any notice.

The very extravagance of the sentiments attributed to me—the very monstrousness of the misrepresentation, must prove a sufficient antidote without any formal reply.

There is, however, an article in the last January number of the *Observer*, entitled, "Education not necessary to conversion," under the anonymous signature of "L," which I cannot pass over in silence. Apart altogether from peculiar reasons that might prompt me to pay more than ordinary attention to this article, simply because it has found a place in the pages of the *Observer*, it appears to be distinguished by such an extreme ingenuousness towards myself, that it might be deemed ungrateful not to acknowledge my obligations to the author.

In a tone and temper of mind, and in a style of language *very different* from what characterizes some of the other Indian effusions that have reached me, this writer commences as follows:—"Much has recently been said as to the necessity of education, in order to enable the Hindus and others to judge of the nature of the evidence usually produced by Christian writers in behalf of the truth of the Bible: and if we do not *mistake* Mr. Duff, he pretty broadly intimates his belief, that little or nothing is to be hoped for, in the way of the conversion of the people of India, until they have been made capable of perceiving the force of the arguments commonly adduced from miracles, prophecy, history, &c. to establish the truth of the gospel."

Here, with the genuine diffidence of an honest mind, your correspondent, considering that I was distant some thousand miles, and had it not in my power to offer an immediate explanation, states his impression of "my belief," *hypothetically*. "*If*," says he, "we do not mistake Mr. Duff, &c." The *possibility* of his having *mistaken my meaning* is here most candidly and unequivocally admitted. It will, therefore, be my first endeavour to shew that my meaning has *in reality been mistaken*.

First of all, as to my own antecedent and still continued conviction on this subject. Ever since I had any reason to believe that I experimentally felt the power of the truth as it is in Jesus, I have been in the constant habit of combating the opinions, that civilization *must* precede Christianity—and that a liberal education is in every case *essential* to conversion. I have laboured, to the best of my power, in exposing the fallacy of such opinions both in public and in private. I have even written essays and preached sermons in order to counteract their baneful influence. When then I stood up in the General Assembly to deliver an address on the subject of missions, the anti-Christian sentiment that a liberal education is *universally necessary* towards conversion, never entered into my mind. If it had, it would have been only in order to condemn it, and protest against it, and publicly express my abhorrence of it. What then was the idea which I at least wished to unfold, and intended to enforce? It was simply this. There are, as most people are aware, manifold difficulties which the Missionary has to encounter. *One* of these arises in the case of an inquisitive individual demanding *his evidence*, or *authority*, for declaring the Bible, and *it alone*, to be the revealed word of God*. How, I asked, is *this particular case* to be dealt with? Why, God

* Lest any one should ignorantly surmise that such a case is an imaginary one, I might shew, if necessary, that it has actually and frequently occurred, not merely in my own experience, but in that of others. Suffice it, however, at present to say, that it is coincident with my own experience. It is true, that to some, a residence of four or five years may appear as scarcely entitling me to say much of personal experience. And it is not for me to presume upon it. At the same time, there are persons that require to be reminded that "length of days," and "mature experience" are not necessarily equivalent and inter-

himself has been graciously pleased to furnish us with abundant testimonials to authenticate the truth of his word. And these we have now richly in store. If we could directly apply them to the case in question, the difficulty would at once be obviated, and the inquirer would be left without excuse—would be convicted of unreasonable folly, if thereafter he refused a candid hearing to the message sent from heaven. But how are the evidences to be made immediately available? In making the attempt to elucidate them, one is soon compelled to feel that the ignorance of the inquirer as to all our historical facts and first principles of reasoning, may render him incompetent, *in the first instance,* to comprehend their nature and force. If, however, it were in our power to communicate our own useful knowledge, i. e. create, as it were, the capacity of estimating the nature and amount of our evidences, such a preliminary bar to conviction would certainly be removed. Hence it is, that I inferred *the advantage* of useful knowledge, in enabling us *to establish the evidences of Christianity,* and thereby surmount *one of the difficulties* that often presents itself at *the very threshold* of our missionary labours.

But surely, such a *specific* view of the use of the evidences, and the legitimacy of useful knowledge in the elucidation of them, as applicable to *the peculiar case of difficulty* now pointed out, is very different indeed from the unqualified and unjustifiable assertion, "that little or nothing is to be hoped for in the way of the conversion of the people of India until they (i. e. *the people of India generally*) have been made capable of perceiving the force of the arguments commonly adduced from miracles, prophecies, &c. to establish the truth of the Gospel." The two statements seem to my mind to be totally diverse, the one from the other. The former, unless my judgment has become awfully beclouded, and the faculty of apprehension wholly stultified, is most sound and orthodox; the latter unsound and heterodox. Now, it was the former which I maintained, or at least intended to maintain: the latter, never. And it was in accordance with the former, that I was understood by the hundreds that listened to the original address. If it had been otherwise—if it had even been surmised that I designed, directly or indirecty, to advocate the latter, it would not have been allowed to escape without animadversion. There were present, on the occasion, scores of as godly and evangelical men as are to be found in any church in the world—men, as jealous for the glory of God and the honour of his holy word, as any of the most devoted of those who, resolving to "brave the battle and the breeze," have issued forth on the glorious enterprize of raising the standard of the cross on the shores of Hindustan. And if they had understood me, as "L," though hesitatingly, insinuates he does, instead of requesting me to allow the address to be printed and circulated, they would beyond all doubt most dauntlessly propose a vote of censure and want of confidence. But they did not so interpret my meaning. Neither have I yet learned that it has been so understood by the thousands and the tens of thousands of *candid and reflecting Christians in Scotland,* that have ere this time perused the address in print.

changable expressions. There is such a thing as being old and even grey-headed in years, and yet being young in really profitable experience, and *vice versâ*. During my sojournment in Calcutta, I had the privilege of enjoying multiplied and unceasing opportunities of intercourse with Hindus of all classes, of all castes, and of all ranks, from the highest to the lowest. I thus possessed *peculiar facilities* in gaining an intimate acquaintance with their sentiments on almost all important subjects. And I repeat it, that, both through the medium of the English and Bengálí languages, questions on the subject of evidence have been repeatedly put to me.

The first hint that reached me of any misconception of my meaning having arisen, was from two friends in different parts of England. Afterwards it came to my knowledge, that my meaning had been misrepresented by certain public lecturers, and in certain leading journals, which it is needless for me to name. This led me seriously to reconsider my language—and examine whether it naturally conveyed the sentiment which it was originally designed to communicate. And the conclusion come to, was, that, however clear the distinction above stated might appear to my own mind, and however obvious to thousands of ingenuous and intelligent readers,—still, as it was not fully and *formally* expressed, but left rather to be gathered as a matter of just and reasonable *inference*, it would be well to represent it in *so many precise and discriminative terms*, and, thereby, obviate the *possibility* of future misapprehension. Accordingly, when a second edition of the address was called for, upwards of *two months before* any of the Indian critiques came into my possession, the following *additional explanatory* paragraphs were inserted in it:—"Let me not, however, be misunderstood. I have adverted to *one* of the practical difficulties that stand at the threshold of our attempts to preach the Gospel to an inquisitive heathen people. And as it happens to be a difficulty which may, in a great measure, be removed by sound general instruction, *the great advantage of such instruction* is hence legitimately inferred. But it is surely one thing to say, that a sound liberal education is greatly advantageous towards the establishment of the evidence and authority of the Christian revelation, and, consequently, towards securing a candid and attentive hearing; and quite another thing to say, that it is indispensably and universally necessary to the heart reception of the Gospel remedy. The former position we do most firmly maintain, but in the solemnity of apostolic language, we exclaim, God forbid that we should ever maintain the latter! The Gospel was divinely designed for all mankind. But all men have not refined, cultivated understandings; though all men have certain moral feelings, else they cannot be reckoned as human beings. Christianity is fitted to address the most enlightened reason, and is congenial with the highest and the noblest exercise of the intellectual faculties; but most frequently it may have to address those moral susceptibilities which all men possess in common, and which give to humanity its peculiar cast. It possesses a certain power of expansion or divine elasticity, so to speak, which makes it suitable to every diversity of character. Were it a *mere* intellectual system, farewell to all hope! But as it is also a moral or spiritual universal system, there breathes not the man that can truly be said to be *wholly* or *finally* beyond its pale. Wherever humanity exists, and under whatever form, there may be still some principle which it can effectually address. Even the marauder of the wilderness, who, "though ferocious as the monsters that glare around him," must have experienced what hope, and fear, and love, and self-interest are—even *he* may come to be deeply humbled under the charges of guilt that are preferred against him, or be softened into tenderness at the tale of infinite compassion—even *he* may be elevated at the prospect of unbounded happiness, or be awakened into alarm at the prospect of everlasting woe. And thus, by becoming, through the agency of the Divine Spirit, a new creature in Christ Jesus, the savage, without being a sage, may become a subject of civilization, and be transformed into a saint." Again, in reference to another topic:—"I ask not, whether sound useful knowledge be *universally necessary*, either as the precursor or friendly ally of that which is divine. Such is *neither my own impression nor belief*. But, seeing that the communication of useful knowledge becomes, in the circumstances described, such a tremendous engine for breaking down the accumulated superstitions and idolatries of ages, I do ask, in opposition to those who

decrya nd denounce useful knowledge, not in the abstract, but as totally inapplicable to Missionary purposes,—I do ask, with humble but confident boldness, as in the sight of heaven, "who is it that will henceforward have the hardihood to assert, that the impartation of such knowledge has *nothing to do* with the Christianization of India."

If after this "L" and others be not satisfied, I confess my inability, through the medium of written language, to render my sentiments intelligible.

Having thus endeavoured to put myself right with "L" as regards the *great fundamental principle*, it follows that, so far as *my supposed* "belief" is concerned, his subsequent observations fall pointlessly to the ground. *If*, as has now been shewn, he has manifestly mistaken my meaning, all his corrective and vindicatory remarks must be levelled, not at *my real* "belief," but at a figment of, *his own* imagining, i. e. at a nonentity. It were therefore a work of perfect supererogation to attempt to follow him. Indeed, if I did, it would only be, *for the most part*, cordially to approve of his sentiments;—for *in so far* as these contribute to *uphold and magnify the self-evidencing light and power of the word of God*, they are in *exact coincidence with my own*.

But I cannot thus part with "L." From the defensive I must now pass over to the aggressise side: the reviewed must now become the reviewer. And why? Because I fear that, if, in pointing out the occasional need and right use of evidence, and the advantage of general knowledge towards the establishment of it*, I have been unwarily and unwittingly betrayed into a *mode* and *manner* of statement that seemed to some to impunge against the evangilical aphorism that "the word of God carries on it the evidence of its own origin"—I greatly fear that your worthy correspondent "L" has, in his glowing ardour and zeal, been unwarily and unwittingly carried away into another extreme, alike dangerous to the vital interests of Christianity. What mean these sentences?—"It may be permitted me to doubt whether either of these (i. e. education and the arguments from miracles, prophecies, &c.) ought to be reckoned as matters of any great moment by the Missionary in his dealings with the heathen, or by the Christian minister in his making known the Gospel to the people of any denomination whatever." Again: "The truth is, that the evidences of Christianity have hardly ever, even as a means, done any thing towards conversion." Once more. "It is not at all necessary, in dealing with the heathen, to touch in any way on the evidences of Christianity." Notwithstanding the admission that "a man of education may have recourse with advantage to the books of evidences, to dissipate his doubts and fears,"—notwithstanding this solitary and apparently reluctant admission, I may surely be permitted, after the perusal of extracts like the preceding, to exclaim in my turn:—"If we do not mistake Mr. "L," he pretty broadly intimates his belief in *the all but uselessness* of the evidences derived from miracles, prophecies, &c." And if so, may I not also add in his own emphatic language, that, "all this hue and cry" against the evidences is "useless noise and perhaps worse,"—yea, "leaving the perhaps out of the case, a plain crying out against the declarations of God himself?"

At home I know there are Christian men who would instantly dissent from that part of "L's" declaration, which asserts the necessity of paying attention to the evidences, in making known the Gospel to the people of any denomination whatever. And these men are not to be found

* I beg that it may not for a moment be imagined that I mean to insinuate that this is the *only* use of sound general knowledge, viewed as applicable to Missionary purposes. No: its uses are manifold. But this happens to be the *special one* that falls in with my present line of defence.

merely within the walls of our great scholastic institutions, or within the pale of the church establishments of England and Scotland; they are to be found amongst the ranks of jealous non-conformist divines, whose minds have not been tainted by the cold intellectualizing atmosphere of academic learners. The other day I happened very opportunely to stumble on a volume of lectures on the different departments of the Christian evidence, "delivered," as announced in the title page, "at the monthly meetings of the associated ministers and churches of the London Congregational Union." The first of the series is by a man, in regard to whose orthodoxy even "L" can scarcely entertain any reasonable suspicion—the late lamented Mr. Orme, for several years Foreign Secretary to the London Missionary Society, and author of the lives of Owen, Baxter, &c. The heading of his lecture is—"The advantages of an enlarged acquaintance with the evidences of Revelation." In the course of his disquisition, Mr. Orme at times writes so strongly, that his language seems more liable to misapprehension than ever mine was.

"This heavenly scheme or constitution, (i. e. the dispensation of the gospel,) says he, "is excellent in all its parts and operations; if it is a good thing to know it, it must be good to have the heart established in its truth, and the power of its influence; and as this cannot take place without an extensive and accurate acquaintance with its evidences, it must be the duty and interest of every Christian to have a full and a commanding knowledge of them." Again, after expatiating on the different kinds of evidence, external and internal, Mr. Orme thus proceeds:—"It is exceedingly distressing to reflect on the extent to which many are disposed to take their religion on trust. They are Christians for little better reason than they would have been Muhammadans had they been born in Turkey, or worshippers of the Grand Lama had they been born in Thibet." "The consequences, resulting from this ignorance and indifference to the evidence of the truth, are most melancholy and disastrous. The faith of such persons cannot bear even the slightest shock. It is only necessary to bring them into contact with some would-be philosopher, or witling infidel, to have the foundations, if such they may be called, of their religious system completely torn up. The latent unbelief of the human heart is ignited hy the first spark of infidelity, and the outward profession founded upon it, is exploded immediately." "It is very disgraceful to any man, professing Chirstianity, to be unable to meet the objections to his faith among persons of his own class and circumstances in society. Such a man injures very deeply the cause to which he professes to be a friend. He is unable to give a reason of the hope that is in him, or to assign the grounds of his religious faith and practice. His inability is construed into the weakness of the cause which he has espoused. Because he cannot defend his religion, it is inferred that it cannot be defended. He is regarded as a specimen of the people called Christians. The body, to which he nominally belongs, are denounced as fools, or bigots, or fanatics; and Christianity is regarded as incapable or unworthy of being defended. Every Christian is required by his religion to be a propagator of it in the world. He is expected to use all his endeavours and all his influence to recommend to others the salvation which he has himself received. How can he acquit himself in the discharge of this duty, the next in importance to seeking the salvation of his own soul, if he is not familiar with the best mode of arguing and defending the Redeemer's cause? If he does not study to become acquainted with the strong grounds on which the Scriptures rest their claims, he cannot make those bold and fearless appeals to others which he might otherwise make with the happiest effect. It is well that we have public and professional defenders of the faith: but the vigour and success of the Christian army

ought not to rest on them. Every Christian ought to be able to meet his enemy and to contribute his portion in gaining the battles of the Lord. Our comfort, no less than our efficiency, depends on our knowledge of the evidences of the truth."

Dr. Winter, another of the Congregational Lecturers, in discoursing on "the best methods of counteracting infidelity," mentions as one of the best, "the sedulous instruction of the young in the evidences and the principles of revealed religion."

After penning and sanctioning such passages as these, is it conceivable that Orme, Winter, Pye Smith, Collyer, Burder, or any other of the Congregational Lecturers, could, for a moment, set the seal of his approbation to "L's" astounding assertion, that neither education nor the evidences of Christianity "ought to be reckoned as matters of any great moment by the Christian Minister, in his making known the Gospel to the people of any denomination whatever?"

But I shall not rest the use and value of the evidences of revelation on mere human authority—however decisive in the way of corroboration. "To the law and to the testimony" is the watch-word of the Protestant believer.

Jehovah himself appeals to the evidence of prophecy as supplying incontestible proof of his divine prescience, and by consequence, his supreme divinity as contradistinguished from the idols and oracles of the heathen. "Remember," says he by the mouth of his servant, "the former things of old, for I am God, and there is none else: I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done."

And again, "Produce your cause, saith Jehovah, let them bring forth and shew us what will happen. Shew us things that are to come hereafter, that we may know that ye are gods. Behold ye are of nothing." Jesus appealed to the prophecies in proof of his Messiahship. "To him bare all the prophets witness." The fulfilment of his own prophecies confirmed the faith of the disciples.—John, chap. ii. v. 22. &c.

As to the divine intent of miracles, what means the complaint of Moses when appointed God's ambassador to the house of Israel? And what are we to infer from the mode in which the burden of the complaint was instantaneously removed by Jehovah himself? This subject is recorded at large in Exodus, chap. iv. Here Moses, with his profound knowledge of human nature, distinctly anticipated the case of individuals challenging him to produce the credentials that attested the divine origin of the message he was commissioned to deliver. Did God treat the anticipation as foolish and unreasonable? By no means. He at once supplied his servant with credentials of his authority. He put into his hand "a rod" by which he was to work "signs and wonders" in the sight of the people—"signs and wonders" which would extort the confession that the finger of God was there. Jesus himself appealed to his miracles as an attestation of his divine mission. John the Baptist sent his disciples to inquire:—"Art thou he that should come, or do we look for another? And in the same hour he cured many of their infirmities and plagues, and to many that were blind he gave sight:—Then Jesus answering them, said, Go your way, and tell John what things ye have seen and heard, how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and blessed is he whosoever shall not be offended in me." To his miracles he appealed as leaving his enemies without excuse:—"The works which my Father hath given me to do, they bear witness of me that the Father hath sent me." Again, "If I had not done among them the works which none other man did, they had not had sin." To his own disciples his appeal was:—"Believe me that I am

in the Father, and the Father in me, or else believe me for the very work's sake." And the Evangelists assure us that in consequence of the miracles, many did believe and glorify God. After witnessing the performance of some of them, the natural exclamation was, "We have seen strange things to-day." "A great prophet is risen up amongst us." "God hath visited his people." "Many," says John, "believed in his name, when they saw the miracles which he did." "Rabbi," confessed Nicodemus, "we know that thou art a teacher sent from God: for no man can do those miracles which thou doest except God be with him."

From the foregoing and other similar passages of Scripture what do we learn? Is it not that miracles and prophecies were designed by God himself as visible incontestible proofs of his own uncontrolled supremacy —as infallible credentials of his own accredited messengers—as indisputable seals and signatures to attest and authenticate the truth of his own revelation? And are not these grand, solemn, and magnificent purposes? Are not the means and the end alike worthy of Him who is the greatest, the wisest, and the best of Beings?

How then comes "L" so far to forget himself as to indulge in the offensive style of an ill concealed sneer respecting "*our boasted* evidences?"—just as if these had been mere human devices, manipulated in the intellectual laboratory of a Paley, or a Chalmers? "*Our boasted* evidences!" In what sense can they be so designated? In none other than the blessed gospel of our salvation can be styled, "*our boasted* gospel!" But away with a mode of expression which outrages even Christian feeling. The truth is, that, in strict propriety of speech neither "the gospel," nor "the evidences" of the gospel, can be called OURS, as to their *origin*. Both become ours, by the special favour of God's grace. A particular *manner* of proclaiming or enforcing the gospel message, may be ours: and one man may be more signally favoured than another, in the gift of preaching. But the gospel preached is not ours, it is God's—God's own infinitely wise and gracious scheme of redeeming lost sinners. So in the case of the evidences. Are there circumstances that may render an exhibition of these as advantageous, and often as necessary in our day, as in the days of the Apostles? How are we to proceed? We are not commissioned to utter prophecies, nor empowered to work miracles. Has God left us then without a remedy? No: blessed be his holy name, he has put within our reach means ample and abundant, to demonstrate to the full satisfaction of all candid and unprejudiced minds, that prophecies have been verily fulfilled, and miracles verily wrought. The particular *manner* of representing these evidences that are the proofs of divine authority and inspiration, may be ours. And, as in preaching, so here: one man—a Paley, or a Chalmers—may accomplish the end with a happier effect than another. But the evidences propounded are not ours; they are God's—God's own peculiarly chosen and appointed attestations of a divine commission. So that instead of "*our* boasted evidences," we are bound to substitute "*God's* boasted evidences" —and then see, how far we are from approximating the very verge of blasphemy!

So much for the design of the evidences arising from miracles and prophecies—to disparage which in the slightest degree is, to use "L's" expression, "a plain crying out against the declarations (and revealed purposes) of God himself."

But I have not yet done with "L." If he had rested satisfied with declaring, as he once does, that evidences, especially external evidences, *alone*, could not convert a soul, I should not only assent to the declaration, but do every thing in my power to confirm its truth. But when he so far oversteps the limits of sobriety as to assert that "the evidences of

Christianity have *hardly ever, even as a means,* done *any thing towards* conversion," I must not only solemnly express my dissent, but enter my protest, and announce myself on this point, as irreconcilably at variance with him.

We have already seen the design of the evidences in authenticating a divine revelation: let us now briefly advert to their legitimate bearing and influence *as a means towards* conversion. And this, for the sake of your scrupulous correspondent, will be done as nearly as possible in the very words of one of the Congregational Lecturers.

[*To be continued.*]

VII.—*Chapter of Indian Correspondence.*

1.—Education in India.

The mental improvement of mankind is of the first importance. Knowledge is a fountain from whence all the streams flow which are to render the barren waste fruitful as the field. Hers is the magic word, which, under God's blessing, shall "call spirits from the vasty deep," and bring the energies and feelings of mankind into a useful and healthy channel. It is on this account highly delightful to witness the varied efforts which are now making in this country to raise the native mind, both under the high auspices of Government and by the more humble attempts of voluntary agency. This effort to arouse the mind of India, and direct its awakened power is worthy of the highest commendation.

There is something both highly amusing and cheering in the communication of the preceptor of the Rája of Manipúr. And in the fact that the tutor is a native youth educated in a Metropolitan seminary, and the Rája a youth into whose hands, under British direction, a large territory will fall, we cannot but rejoice; and not less to find that the heads of Government are so alive to the peace and prosperity of this vast empire, as to inspire in the minds of rising princes a thirst for knowledge, and to strew the path to its acquisition by every thing calculated to attract and fix the attention.

"From small beginnings mighty fabrics rise."

May many more be induced to follow the example both of Rája and tutor.

All the efforts made for the furtherance of education, must, as yet, be in their infancy. Suggestions, therefore, coming from any quarter which bear the impress of good sense, merit the attention of those who hold the keys of authority in their hands. We, on this account, commend the communication of our respected correspondent Mitra to those who alone can give its advice a permanently practical direc-

tion. The remarks are judicious, and the result of long and diligent experience.

Over-payment of Native School Masters.

To the Editor of the Calcutta Christian Observer.

GENTLEMEN,

As I doubt not your important and interesting discussions, with respect to the cultivation of the English language in India, are read by the members of the Government Education Committee, I beg permission to call your attention to what I fear operates against the establishment of English schools by private individuals—*the over-payment of their school-masters.*

It would appear an ungrateful task to complain of the school-master being over-paid. when the fact, is that he is so generally inadequately remunerated. Yet I think that the case of the native school-masters employed in the Government schools is an exception. In a school with which I have had some connexion for a dozen years, we have found the utmost difficulty in raising by private subscriptions, 80 rupees per month for an English school-master and mistress. Indeed, we have several years fallen below this amount, and yet our benefactions are on a liberal scale, such as 30 rupees quarterly for magistrate and collector, 20 for superior military officers, and 10 for subalterns. But then our community is limited, as is the case with most stations. Now in the Government English school at a neighbouring place, a young Hindú receives this sum for himself—namely, 80 rupees monthly.

I consider that it is a fair calculation, that one-fourth of what a European receives is a very LIBERAL compensation for a Hindú. In the first place, a native will purchase for one rupee what will cost a European *two.* This reduces his salary one half. Again, a native can live more comfortably than a European upon half the expenses of the latter. This will bring him to my standard, one-fourth. I apprehend that no man, acquainted with the case, will dispute these two positions, Besides these, however, it should be considered that the European has been at great expense in qualifying himself for his work, and certainly in teaching his own language will be more efficient than a Hindú.

It is true that, in the case to which I refer, the salary of the European is made up to 130 rupees monthly from another quarter, and this is the maximum which a number of Missionaries in the Mofussil receive, and from which they pay a number of extras, which the native school-master expects to be provided for him. According to this calculation then, I should say that 30 or 35 rupees monthly for a native English school master, would be a fair remuneration, and would place him on a very respectable standing in Hindú society. He would thus do better than a majority of Hindús of similar qualifications,—at least in the Mofussil. On this salary he might save vastly more than a European could do upon his 130. The one could scarcely live, the other would live well.

The view, however, in which I wish to call attention to this subject, is its bearing on the spread of the English language and literature; and here I fear its influence is very discouraging. It will operate as a check upon the establishment of an English school in all cases, excepting where there is a large and liberal community of Europeans, or Government patronage. To rely on the latter, is to lean on a broken reed. If we cannot induce the people to educate themselves, it never can be done in any other way. But to set out at once by placing the salary of the school-master beyond the reach of ordinary benevolence or obtainable contributions, is to nip our expectations in the bud.

I suppose it will be said that we cannot have well qualified school-masters unless we pay for them. I admit it; but if we wish to succeed in enlightening India, we must adopt a practicable plan. I fear the loose

remarks of the writer of an excellent piece in the Nos. for November and December, 1834, when speaking of the "wretched pittance of one or two hundred rupees," are calculated to do harm. A few men in the character of professors, &c. may obtain proper remuneration, but to expect that school-masters generally will more than get a decent living, is to hope against all experience. I apprehend that few of the craft will speak of "hundreds of rupees" so indifferently as our good friend H.

I have no desire to lower the salary of either Native or European, especially the latter, any further than is necessary to secure a general establishment of schools; but so far as my experience goes, the present rate of remuneration of native English school-masters operates as a check to the spread of the English language. At least I have reason for supposing there would be two other English schools within my limited sphere of operations were the rate of payment about what I have stated.

This, then, I conceive to be a great evil, and one that demands consideration. Perhaps it, in some measure, arises from calculating the salary according to the Calcutta standard. That, it should be remembered, is not a criterion for the Mofussil.

October 14, 1836. MITRA.

Queries for the C. C. O.

1. Is it not a violation of the scripture injunction to receive and confer the title of "*Pádrí?*"

2. As my conscience has not felt quite easy on this point, it has been still less so with respect to the title of "*Náth Pádrí*" which is conferred on the Company's Chaplains.

A few remarks on these points from some of your intelligent correspondents, or yourselves, would be highly esteemed.

M.

Interesting Communication from Manipur.

MY DEAR SIR,

I trust that before this you have received the letter which I sent you on 5th ultimo, informing you that the Mahárájá was relapsed, &c. By the blessing of God the Mahárájá recovered his health. I began with him from 7th ultimo. I teach him now twice a day at my house. He comes to my house early in the morning and stays till 11 o'clock, and again comes at 1 in the afternoon and stays till 5. Sometimes he reads and sometimes plays about, and sometimes takes his tiffin, and sometimes I make him eat sweetmeats, which he likes very much, which my people make for him, for which he requests me very often. In this manner I teach him daily; sometimes he likes to read at home. I go in when he sends for me. The school-house is not finished yet. The Mahárájá has recovered his old lessons which he had forgotten during the time of his sickness: he is now reading the 9th page. I teach him every day some English words, but he forgets generally, being so young; yet he has learnt some of them. At present I have no time, because I have to stay with the Mahárájá almost the whole day, sometimes even to night.

The Regent's sons are now reading the 13th page: they have learnt some English words and some sentences; they try to beat each other; their mothers are very anxious to teach them; sometimes they are beaten severely by their mothers for neglecting their lessons. I go there very frequently, and the two men are always there: they teach them twice a day. A few days ago I have been to meet *Sidhanto*, the greatest pandit, or I may say the bishop of this province, who was very much against the Mahárájá's studying the English language. He received me kindly and appeared to be quite reconciled. A few days after that I went to *Dhamandi*, the *Rájguru*, who was not so much against it as the other man. He received me very kindly and showed great familiarity. These

are the two greatest *Brâhmans* in the country. Captain Gordon began to build my new house himself; he did not like to ask the Regent for it.

Yesterday evening I gave the Mahárájá the playthings and the piece of silk, which his Excellency the Governor-General presented the Mahárájá. Captain Gordon could not see the Mahárání because her Highness was not very well, therefore he gave me the things to present the Mahárájá, and sent his servant with a letter, saying that His Excellency the Governor General is very much pleased at hearing the Mahárájá's English study, and presented him the playthings and the piece of silk. At this, her Highness the Mahárání was very much pleased, and requested Captain Gordon and me to write to Government that her Highness the Mahárání was very much pleased. The Mahárája was very much pleased at the playthings indeed, particularly at the steam vessel. By chance one of his servants has broken one of the wheels of the steam vessel, with whom he was very much displeased, but to-day I mended it for him. Yesterday evening Captain Gordon went himself to the Regent and presented the piece of silk to his sons, who were very much pleased at it.

Manipur. Yours, &c.

2.—TEMPERANCE QUESTIONS.

The temperance cause is, in our estimation, one of the great means now employed for renovating the human race. It is a powerful auxiliary to the Mission work, wherever it is efficiently conducted. We regret, therefore, that the only answer we are able to render to our respected correspondent, is one that will reflect no credit upon ourselves or prove satisfactory to him. We believe the Calcutta Temperance Society, like many more good institutions in this city of *promises*, is no more. It was not, if we are rightly informed, a total abstinence society; and this, in our esteem, was sufficient to account for its decease. To tamper with a foe is almost another word for defeat. It affords us sincere pleasure, however, to be able to state that the practice of drinking ardent spirits has very much declined in late years amongst Europeans. If we observe aright, fashion has lent her powerful aid to put down a practice so degrading to man. Would that she had always employed her questionable existence for as good a purpose. We are, however, not without our fears, that one of the many boons conferred upon the natives by Europeans is the habit of drinking ardent spirits. Independently of this, they are in the habit of smoking and eating poisonous and destructive drugs, against which they should be warned and guarded. We shall, therefore, be happy to receive information on any of the topics included in the following queries, addressed to us by the Secretary of the American Temperance Society, or on any other connected with this subject which has a high place in our best feelings. We hope soon to be enabled to announce the formation of a Calcutta Temperance Society.—ED.

The points on which information will be particularly acceptable, are such as the following, viz.

1. What are the habits of the people with regard to intemperance?
2. What are the principal means of intoxication; among what classes, and to what extent does that vice prevail?
3. Is it on the increase, or has it, within a few years past, been diminished?
4. Have facts been collected and disseminated, or any special efforts been made on the subject?
5. What effects have intoxicating liquors or drugs on the health, character, and condition of the people?
6. What are some of the principal difficulties in the way of abolishing the use of such liquors and drugs?
7. What, in your view, would be the effects of such a change upon the great interests of the people?

Extract of a Letter from a Correspondent.

Query.—What is the "Calcutta Temperance Society" doing? Is it *dead* or *alive?* If alive, it does not breathe loud enough to be heard in these provinces. Be assured, my brother, if the present generation do not rouse and put down "brandy-páni," "gin-sharáb," and all alcoholic liquors, the next will; for India must be reformed by the Temperance Society. I verily believe more Europeans perish annually by *strong drink* than by the *climate.* Ardent spirits are not necessary for health in a *hot* climate any more than in a *cold* one, and people will believe it yet. Even *temperate* drinking will soon become *unfashionable.* Would that it were even so now.

I really hope you will either enter the field yourself, or set some other good philanthropist at work. We have but a little time to work: but while we have, shall we be idle and guiltless?

Maulmein, 1836.

VIII.—*Notices of Muhammadan Festivals and Observances. No.* 1, *January.*

The feast called *Ramadán* is observed for a period of 30 days, viz. from the appearance of one new moon to that of the succeeding moon.

It is an annual fast, the observance of which occurs every twelfth moon, consequently, the difference between lunar and solar years causes the fast to retrograde through all the seasons of the year.

Instituted by Muhammad, it is considered as binding on all true believers. That now being observed, commenced on the tenth day of December, and will close if the moon be visible on the eighth instant.

Musalmáns at this period abstain during the hours between sun rise, and sun set, from food, drink, smoking, and (except in extreme cases) from medicine; but are at liberty through the night to eat and drink at pleasure.

Among the upper classes the night is often a period of revelling and excess; when they indulge themselves in eating and smoking till a late period, the consequence of which is, that a proportion of the day is consumed in sleep.

They do not appear to abstain from either recreation or business: indeed, no religious feelings at this period are discernible in the mass of Musalmáns more than on ordinary occasions.

Although the lower classes consider the annual observance of the *Ramadán* as meritorious, the majority keep it perhaps not more frequently than once in three years, many of whom rise before day-light, to enjoy a morning meal and strengthen themselves for the abstinence of the day. To such, this fast is really a month of mortification, which affects the health of delicate constitutions, whilst the temper of labourers and servants imbibes a degree of acerbity, which, however, at the close of the fast is exchanged for hilarity, serenity, and self-complacency.

In the evening, when the new moon which closes their period of abstinence is anticipated, the male population of large Musalmán cities may be seen crowding the streets and tops of the houses to catch the first glimpse of the moon, the appearance of which gladdens all hearts; and causes the faithful to retire with joy to feasting and mirth.

Sometimes the haze of the weather or clouds conceal the moon on the anticipated evening; in which case the Musalmán is doomed to an additional day of mortification. Should this occur on the second evening, his patience is exhausted, and he naturally concludes that the moon has changed, though to him invisible. At the city of Murshedábád the conclusion of the *Ramadán* is celebrated by distributing alms to the poor; mutual salutations, and presents to friends, fire-works and the discharge of artillery, with other demonstrations of joy: the reasons for which are differently stated. One Maulaví says, that they rejoice because Muhammad by his merits has obtained the forgiveness of their sins, and opened to their admission the gates of Paradise. Another Maulaví asserts that they rejoice because the term of their abstinence is closed.—The reasons however are very various.

The months which the Arabs held sacred, are Al Muharram, Rajab, Dhulkaada and Dhulhajja. The first, the seventh, the eleventh, and the twelfth, in the year. Dhulhajja being the month wherein they performed the pilgrimage to Mecca. Rajab is said to have been more strictly observed than any of the other three, probably because in that month the Pagan Arabs used to fast; Ramadán, which was afterwards set apart by Muhammad for that purpose, being in the time of ignorance, dedicated to drinking in excess. By reason of the profound peace and security enjoyed in this month, one part of the provisions brought by the caravans of Purveyors, annually set out by the Koresh for the supply of Mecca, was distributed among the people; the other part being, for the like reason, distributed at the pilgrimage. H.

IX.—*On the duty of Private Christians in this Country.*

We inserted two papers in the last *Observer*, the one "On doing good in India," and the other "On the obligations upon all Christians to labour for the Salvation of the Heathen around them." These, we trust, have called forth the attention of our readers to a subject which we consider of the highest importance. What account shall many professing disciples of the blessed Saviour give of their stewardship in the great and final day of account? They have lived for years amid the darkness of heathen ignorance, and, it may be, have scarcely made one direct exertion for the promotion of that cause, which, if their profession be any thing, they must know to be the cause of truth. The time is surely come when the apathy, the chilling indifference, which has too long pervaded the majority of the Christian population, is to give way to a more decided and more consistent line of conduct. The interests of the kingdom of righteousness and peace have suffered by the remissness of professed adherents. Idolatry and ungodliness unblushingly display their banners, and yet the standard of the Cross seems scarcely unfurled. To say that the stillness of spiritual death surrounds us, would be to describe in very inadequate language, the scene presented to our view. The enemy is active. His forces are in array, and the din of offensive warfare daily assails our ears. There is no slumber in the camp of the foe; but the sleep of torpid indifference seems to have seized the friends of Truth. We desire to see them awakened from their careless slumbers, and coming forth as the advocates of the cause of Him who went about continually doing good. We desire to behold all the servants begirt with the armour of their Master, and prepared for the fiercest onset of the prince of darkness. But it is not the mere vehemence of a sudden and impetuous attack that we consider as most likely to overthrow the rampant power of error. The united exertions of the adherents of truth would do far more to arrest the progress of the enemy, than any partial and sudden burst of merely enthusiastic ardour, which might burn for the moment, but again quickly die away. The steady and persevering, though unostentatious efforts of the disciples of Christ, accompanied by their fervent prayers for the outpouring of the Holy Spirit, are the means which we think best calculated to put down the power of error, and establish the reign of truth and righteousness;—nor is it the isolated efforts of a few which can do this, so effectually as the combined and persevering efforts of the united body of Christians. Many will, we trust, be stirred up to exert themselves, in their private capacity, to promote the progress of the gospel of truth; and we hope that the following paper, which we are permitted to insert, may prove useful to many who wish to be actively engaged in promoting the cause of the Saviour, in this country. It is not to be supposed that every possible way of doing good is pointed out and recommended in the following suggestions, but we trust that some modes of operation are mentioned, which many of the disciples of Christ will find to be both practicable and useful. —Ed.

The Missionaries, in and about Calcutta, are in the habit of meeting, from time to time, for the friendly discussion of such suggestions as present themselves, to any one of their number, bearing upon their direct usefulness in this country. At one of their monthly meetings, lately, the question, "How may private Christians most effectually serve the cause of the Redeemer in this country," came under their consideration, and was thought so highly important as to lead to a more systematic arrangement of the remarks offered than ordinary. The principal suggestions then made, are embodied in the following paper, drawn up by a few of their number, appointed for that purpose, and subsequently approved of by a general meeting.

I. All Christians might most effectually promote the cause of the Redeemer, by exhibiting, on all occasions, in the bosom of their own families, and in their private conduct, a behaviour suited to the profession which they make of being the disciples of the holy and benevolent, the meek and lowly Jesus.

Christians would do well to apply to themselves the word of JEHOVAH, by his prophet, to the children of Israel, "I will be sanctified in you before the Heathen." All who bear the name of Christ must be aware that any inconsistency, on their part, with those principles by which they profess to be actuated, must prove a serious stumbling-block in the way of unbelievers, and must have a tendency to cause the name of HIM, whom all Christians profess to follow, to be profaned among the Heathen. Christians ought, therefore, carefully to abstain from any harsh treatment of servants and other dependents, such as striking them, or using abusive language towards them, even on occasions of great provocation.

To Christians, in their domestic capacity, we especially recommend the great propriety of maintaining regular daily family worship, at suitable and convenient hours. Those, who are well acquainted with the native languages, ought, in our opinion, to conduct family worship, at least once every day, in Bengálí or Hindustání, using such means as may appear to them proper to induce their servants to be present.

II. Private Christians might also do much to promote the cause of Christianity, in this city especially, by visiting such houses as they can find access to, and entering into religious conversation with the inmates,—reading the scriptures, and also praying with them, when suitable opportunities for doing so may occur,—supplying them on loan, or otherwise, with religious books and tracts, and urging them to peruse these with attention.

In order to mark out more specifically the mode in which the disciples of Christ may act in accordance with this sugges-

tion, we would remark that those who reside in the same neighbourhood might make such arrangements among themselves, as would enable them to confine their attention, individually, to certain districts; in visiting which they might inquire into the spiritual wants of the people, and invite them to attend upon the public ordinances of religion. Those who may engage in such work and labour of love, would do well also to communicate with their ministers, concerning the spiritual state of the most destitute of those with whom they may have intercourse in their visits, and so bring them into connexion with many out of their ordinary reach.

We consider that, on such occasions, all nominal Christians, of whatever class or sect, ought to obtain a due share of attention, and such as are in destitution or sickness, as far as may be, occasionally solaced and relieved in body as well as mind, without interfering with the stated charities of the *District Charitable Committee* or any similar institution.

III. Christians might effectually promote the cause of the Redeemer, by keeping supplies of tracts, portions of the Scriptures, and religious books, for loan or distribution to such as may have the necessary qualifications for profiting by them; also, by embracing every favorable opportunity of conversing on religious subjects with servants, sirkárs, and others with whom they may have either constant or occasional intercourse. Christian native-readers of unexceptionable character, might be employed for imparting religious instruction to servants and others about the family and neighbourhood.

Supplies of books and tracts might be kept both at the house and at the place of business; and we may notice that suitable publications may always he had, by applying at the depositaries of the Bible and Tract Societies.

IV. Those who have the means might erect schools or chapels in their compounds, or in other convenient situations, where conversations might be held with such persons, old or young, as could be induced to attend, and where tracts and other religious publications might be distributed to such as would receive them.

In cases, where it might prove inconvenient for one individual to act in accordance with the above suggestion, two or more private Christians might unite their efforts for accomplishing the purpose recommended.

V. Private Christians might do much to promote the cause of the Gospel, by occasionally accompanying Missionaries in their ministrations among the Heathen.

Were private Christians, even without actually accompanying the Missionary, occasionally to stop at the preaching sta-

tions, not at all times even waiting for the arrival of the preacher, and to converse with such as might be present ; the exhibition, so made, of the interest which they took in the advancement of true religion, would, we think, leave a favorable impression on the minds of the native population, and the more dispose them to hear the preacher's subsequent addresses with attention and patience.

VI. All Christians ought to abstain from employing sirkárs in public offices, or native workmen of any description, on the Lord's day. They ought also to afford to such dependents an opportunity, and to give them encouragement to attend places of worship.

We recommend this suggestion to the special attention of those who possess large establishments, in which many persons, natives and others, are employed.

VII. Knowing, as we do, that the presence of Christians at native idolatrous ceremonies, is often regarded by the heathen as a tribute of respect to the imaginary beings whom they worship, we are of opinion, that every disciple of Christ should refuse to attend at púják, náches, or any other native festivals, connected with idolatry, lest they hinder the gospel of the Redeemer, and prejudice the souls of those for whom Christ died.

VIII. Christian females, generally, ought to be urged to every feasible kind and degree of zealous activity in doing good, especially to the heathen. They only can, in many instances, find access to natives of their own sex, to the respectable classes among whom, their visits have been, in several instances, found highly acceptable and useful.

IX. Much good might arise from the private friendly meeting together of a few Christians, here and there, for prayer and reading the Scriptures. Three or four families, or six or eight individuals, might engage to meet one evening every week for this purpose, as has been done with equal pleasure and profit. A select portion of Scripture might furnish the subject of conversation ; and, when the occasional assistance of a minister could not be secured, any good short commentary might be used for the elucidation of difficult passages. They would thus imitate those who feared the Lord, and talked often one to another, to whom the Lord hearkened, and for whom a book of remembrance was written before him.

Private Christians would hereby, it is hoped, greatly increase their acquaintance with the Scriptures, deepen their piety, and stir each other up to more vigorous and practical efforts in the preceding, or any other modes of usefulness to others.

REVIEW.

Remarks on General Education, and the Report of the General Committee of Public Instruction.

We have read with considerable interest, several papers which have appeared in this periodical and the various publications of the Presidency, on the subject of Native education, and the best mode of conducting it. We have no wish, however, to enter at present on what has been, somewhat quaintly, denominated the "*vernacular controversy.*" There is no great reason to suppose that any thing, which might now be written on the subject, would have much weight with either of the contending parties; and in fact the "*controversy*" seems to be gradually approximating that stage when nothing more can be said on either side. Some of the parties have already perceived that after all there is no great difference in their opinions; and those who stand out on the extreme points of distinction, are likely to remain uninfluenced by any other arguments than undisputed and substantial facts.

We have the good fortune to be at war with neither side on this question; we regard them both as fellow-labourers in the same cause; and however we may have been startled occasionally by some of their announcements, still we humbly think, that, in some points of great importance, both parties are in the right. Were the friends and advocates of English education (to which party the writer of this paper decidedly belongs) to prosecute their labours, with the imagination, that the whole population of Hindustán are to be enlightened through the medium of the English tongue, used exclusively in every school to be henceforth established,—we should characterize their schemes as pure Utopianism. But we are not aware that any friend of native improvement advocates English education on these grounds. Again,—If the advocates of education through the media of the vernacular languages and dialects, mean that the same extent of knowledge and pure science can be communicated, at present, through these media, as by means of English—we cannot understand them. Two very necessary instruments are, so far as we know, altogether wanting for any enlarged scheme of education through the media of the vernacular languages—and these are, teachers and books. In order to get either of these instruments, we must at present look to other media of instruction than the native languages, and the only resource before us is the English;—the language of strangers, it is true, but of strangers who now are looking around them with anxious desires to be-

come the benefactors of the country, by spreading abroad among its people the blessings of liberal education and sound knowledge. That education may now be communicated, that knowledge may now be taught—because teachers, capable of instructing the young through the medium of the English tongue, are comparatively easily found.

The language which they can teach is a store-house, which abounds with precious wares in all branches of science ; and by enabling the young native to have access to such treasures, a key is put into his hand, whereby he may enter the temples of science, and the palace of Truth herself, and at once have his mind replenished with every thing sound in knowledge and religion.

When this is accomplished, however, the work is only begun in part. The young native, who has acquired a sufficient knowledge of English to obtain the precious reward of his labour, which that language places within his reach, is not thereby fitted to become the benefactor of his countrymen, unless he have also studied with precision his own native tongue. He has indeed the key to the treasury, but he possesses not the implements necessary for the distribution of the valuable gifts to which he has gained access, unless the vernacular language of the millions be so readily at his command as to become the vehicle of sending forth to the multitude all the varied riches, all the precious stores of historical, physical, moral, and theological truth, which are to be met with in the vast store-house of British authorship. We are therefore not only decided friends of English education, but we are also equally decided advocates for education in the most extensively used and most expressive languages of the country. We advocate elementary schools in these languages—we advocate the grammatical study of these languages, and would wish to see in every large seminary a considerable portion of time spent in acquiring accuracy both in writing and speaking them. We would even go so far as to advocate the propriety of making some select students, who have a taste for such studies, familiar with the various departments of Hindu science and literature. Until this shall have been done, the instructed cannot be acquainted with the wants of their countrymen, nor with the proper furniture and implements for supplying these wants. And we humbly think such vast deficiencies must in a great measure remain unsupplied, until an army of native agents go forth to the conflict with darkness, not only arrayed in offensive and defensive armour, but fully acquainted with the work which lies before them, the shortest and easiest routes to the most advantageous scenes of contest, and the skilful tactics which may ensure the victo-

ry. Were instruction carried on in all the districts of Hindustán, so as to rear up numbers of young men, so familiar with English as to have access to the science and literature contained in English books, and so well acquainted with their own language as to be able readily to communicate their acquirements to their countrymen, a general system of education might speedily be developed.

At present a general system cannot be brought into practice, because few, almost none, are qualified for carrying it on ; nor have we books either historical, scientific, or religious, adapted for a general system of education in the vernacular tongues. By combining, however, instruction in the English with instruction in the vernacular tongues, preparation might be made for extending widely, at no very distant period, the blessings of general education. Let a new race of Pandits be raised up, not by spending years in exclusive study of the philosophical subtleties of the ancient sages, but by being taught the beauteous and satisfactory truths of modern science, in connection with their own language,—and their own science, also, so far as to furnish them with terms capable of being understood by their own countrymen ; and then the interesting system, alluded to in the communication of L. W., may become general throughout the country, and on a scale far more extensive than any thing which can take place at Málwá with our present means.

Several interesting facts are mentioned by L. W. regarding the interest excited by the books of Unkar Bhat and Subáji Bápu. Many such would speedily occur, were a regular system established for instruction in modern science, (which can be done to any considerable extent, at present, only through the medium of English,) and for contemporaneous instruction in the native languages, to such an extent as would enable the initiated to make known, in scientific and correct language, the treasures which they had acquired. The change, from darkness to light, from ignorance and prejudice to true knowledge, would, perhaps, be far more rapid than many on either side of the question anticipate, were proper means taken to ensure the wished-for result. But the total exclusion of English from the seminaries now being established in India would certainly, in our opinion, not forward the desired object. The total exclusion of all instruction in the vernacular dialects would also be an erroneous arrangement. A system has not yet been thoroughly perfected for doing the work in the most efficient way. It must be an arrangement which combines all that the Education Committee are now doing, with something like the interesting example referred to by L. W. We cannot, however, enter at all into the implied censures which that gentleman throws out against those who advocate English education. He

seems to be too much under the influence of *locality* for taking any general or comprehensive view of the subject. We think the advocates of English education have both reason and sound philosophy on their side. Nay, even the test to which L. W. would bring their system seems to tell against him. In this part of India, education in English is so decidedly popular, that had we additional means we might multiply indefinitely even Missionary schools, where, not science alone, but also religion is daily taught. But is the vote of the people to become the criterion for settling the question regarding what they are to be taught by those who wish to enlighten them? A more erroneous idea could scarcely be imagined. Are those who sit in darkness competent to tell us how they are to be enlightened? Are the ignorant able to find out the most rational and the most philosophical method of conveying instruction? Who can calmly think so? Let not any friend of enlightened education stumble at the fact of 18,000 signatures being put to a petition by the Muhammadans of Calcutta; rather let him remember that, without giving pensions, "if we have only masters enough, we can have any number of students."

We think, that perhaps even the advocates of exclusive orientalism will allow, that, in the meantime, English is the medium through which the greatest quantity of sound knowledge can be communicated in a given time. If they do not think this, then they may be able to tell us how we can give instruction, at present, to the youth of Bengál or Hindustán, through the media of the learned languages or the vernacular dialects, in history, mathematics, moral or physical science, chemistry or anatomy. Where are the teachers, and where are the books? What are the Orientalists doing? or what have they yet done? Why are there not more compilations, selections, histories, original works on various subjects, to be found in the ancient and modern languages of the country? The reason is too obvious. No one has the inclination, the necessary time—and few, we presume, the necessary qualifications, for preparing implements so necessary for imparting instruction. And if instruction is to be confined to the works now existing in the learned tongues, no progress can be made in those branches of knowledge which modern discovery has carried far beyond the philosophy of the East.

We have been led into these remarks, by perusing the Report of the General Committee for Public Instruction. We cordially agree with many opinions conveyed in that Report. The great outlines of the plan of education for this part of India, appears to us, so far as it is yet developed, and in so far as circumstances permit, well adapted to forward the interests of those whom it is the wish of Government to benefit. The means at present un-

der the control of the Committee are limited, and they appear to have a sincere wish to employ these means in that way, by which the principles of secular knowledge may ultimately be most extensively disseminated among the population. Limited funds ought certainly to be so employed as to afford the greatest amount of public good. It is well then to aim at furnishing *some* of the native youth with the means of rising above those prejudices in which they are early initiated, and to endeavour to fit them for occupying offices of trust among their countrymen. This can only be done, however, by laying open to them the literature and science which are part and parcel of modern civilization; and by enabling them to become qualified for holding intercourse with their superiors, in a language better suited for free communication than any of the native dialects, in as much as the latter are but partially known to the majority of the European population.

We might thus find many plausible reasons why the friends of education, and especially those entrusted by Government with the management of a limited fund, should do all that is now doing to promote instruction in the English tongue. But, looking beyond present circumstances, and the advantages which individual young men may immediately derive from an accurate knowledge of the language of their rulers, we see far higher reasons for establishing and maintaining, on a more extensive scale than yet exists, seminaries for education through the medium of the English tongue. The time has gone by, when knowledge, either religious or secular, was deemed valuable, only in proportion to its antiquity. Something substantial and real, something demonstrable and true, must form the *pabulum* of the mind in the present day. We yield to none in our veneration for antiquity. But we should wish to afford admiration for whatever is grand and venerable amid the remnants of the past, without becoming the blinded votaries of exploded theories, and useless and unmeaning subtleties.

We could cordially unite with the French Ambassador at the Court of Mehemet Ali, in deprecating his Highness' intention to pull down, even the least magnificent of the Pyramids; but should never think of recommending or encouraging the ambitious Pacha to consecrate his memory, by adding to the number of these sublime monuments of fallen greatness and misdirected power. We can easily conceive with what intenseness of interest the mind of the unequalled and amiable Jones could luxuriate amid the extravagant fancies and bold conceptions of the oriental poets;—we can also admire the intellectual subtlety of the eastern sages, and the ingenuity of that philosophy which held triumphant sway amid the superstitions of Asia, while the

darkness of the middle ages hung over the benighted regions of the West. But all this veneration for the productions of antiquity would never lead us to recommend, that the funds at the disposal of the guardians of education should be expended in fostering as sound knowledge, the imaginative dogmas of oriental science; while the solid truths, which modern research has disclosed, may be planted and reared up, and we fondly hope, become like indigenous plants in the fertile regions of Hindustán. We therefore rejoice in the exertions which are made to "impart to the native population a knowledge of English literature and science, through the medium of the English language;" and in the preference which is given "to European learning taught through the medium of the English language, over Oriental learning taught through the medium of the Sanskrit and Arabic languages."

The Committee in thinking that instruction, such as they offer, "is the first stage in the process by which India is to be enlightened," are doubtless most correct, so far as merely secular knowledge is capable of effecting the object which they have in view. But, after all, the number that can receive a finished education through the medium of English, are but a small fraction of the population; and the circumstances, which now impel the youth with such eagerness to seek after instruction, can never operate so extensively as to induce the many to desire instruction in English. In the vicinity of large cities, where a knowledge of our language will open up for educated young men some offices of trust and emolument, numbers may continue to frequent the schools; but we can conceive no other mode of ultimately carrying the great boon of education throughout the populous zillahs of the country, except a well regulated system of instruction through the media of the vernacular dialects. Such a system cannot be too soon constructed. The best means for attaining its accomplishment cannot be too speedily put into practice; and the operations of the Committee can be only partial, in the extreme, unless they succeed in preparing, not the system only, but the instruments suited for bringing it into full development.

There is a great deficiency, we humbly think, in the means by which it is hoped that this object may be gained. It is true that the natives cannot teach before they learn,—they cannot transfer knowledge into the native languages until they have themselves acquired that knowledge. But they must also acquire the necessary capabilities for so transferring it; and greater attention must be devoted to their own language, by those now becoming familiar with the literature and science of Europe, ere they can impart any of their acquisitions to their countrymen through the medium either of oral instruction or transla-

tions. The existing institutions of the Committee will not speedily become the "nucleus of a much more general system of education," unless some direct efforts are now made to rear up, simultaneously, a set of teachers fully qualified for becoming district school-masters in the native tongue; and also translators at once proficient in European knowledge, and masters of the idiom and grammar of their own tongue. They must be Pandits in the real sense of the word, before they can occupy the ground at present in the possession of the hereditary instructors of youth.

Viewing with pleasure the declaration of the Committee, that they "are deeply sensible of the importance of encouraging the cultivation of the vernacular languages," we earnestly hope that they will have it in their power to form a system for giving efficacy to their recorded sentiments. Mr. Adam's Reports may have a beneficial influence in leading to such a result; and we trust that he will be enabled to prosecute his labours, with a view to the formation of a system which shall bring education within the reach of even the poorest in the land.

We do not mean to follow the Report through the minute statistical details which it contains of the Committee's operations. These through many other channels have already been laid before the public. They are in general highly satisfactory, and give great promise of more extensive usefulness at the various stations where schools have been established. We would only remark further, in connection with the observations made above, on the general diffusion of education, that we view with regret the abolition of the English department in the Sanskrit College at Calcutta. Just as we should wish to behold instruction in the English language and the vernacular dialects carried on contemporaneously in all the Committee's schools—so should we have wished to behold contemporaneous instruction in the learned language of India, and the language best suited to open the treasury of European knowledge. The native literature will never rise above its present level, until literary men arise who can both have access to the store-house, and readily use the implement for distributing the precious gifts. The Sanskrit College might have been the means of rearing many such men. But now its pupils must be confined to such channels of usefulness, as a knowledge of the seven branches of Bráhmanical learning may lay open to them. This, we humbly conceive, is teaching them to use the left arm while the right becomes powerless from inaction.

Δ.

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the Month of Nov. 1836.

Day of the Month.	Maximum Pressure observed at 9h. 50m.					Observations made at Apparent Noon.					Max. Temp. and Dryness observed at 2h. 40m.					Minimum Pressure observed at 4h. 0m.					Lower Rain Gauge, (New.)	Upper Rain Gauge, (Old.)
	Obsd. Height of Barometer.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.		
1	29,994	81,5	79,0	80,0	N. W.	29,970	81,1	79,5	80,0	W.	29,920	75,5	74,0	75,5	S. W.	29,900	73,2	72,1	74,8	S. W.		
2	,878	77,2	80,0	77,3	N.	,846	78,2	82,5	79,4	WNW.	,794	79,0	85,2	81,3	WNW.	,784	79,1	83.0	80,0	WNW.	0,16	
3	,864	78,2	81,2	78,5	W.	,834	79,3	82,5	79,5	W.	,816	79,3	82,4	79,0	W.	,808	79,8	81,5	77,2	N. W.		
4	,994	77,5	80,5	74,4	N.	,966	79,8	85,8	78,3	N. W.	,914	81,0	86,0	80,5	N. W.	,904	81,5	84,8	79,0	N. W.		
5	30,020	77,9	83,5	76,0	N. E.	30,000	78,2	85,6	76,3	N.	,952	79,5	88,0	77,2	N. W.	,940	79,0	86,2	75,5	N. W.		
6	29,994	74,2	83,0	75,8	W.	29,974	75,8	85,5	77,2	W.	,928	76,0	87,0	77,8	W.	,906	75,5	86,8	76,0	W.		
7	,988	74,9	82,2	75,8	W.	,954	76,8	86,5	79,5	W.	,926	78,5	86,2	80,5	W.	,928	77,9	83,0	78,9	W.		
8	30,044	75,4	85,2	77,3	W.	30,008	77,0	88,7	80,5	W.	,980	79,3	87,5	81,2	W.	,974	79,0	85,8	80,9	W.		
9	,030	73,8	80,5	74,5	N. W.	,006	75,8	84,3	78,8	N. W.	,960	78,2	85,2	79,2	NNW.	,954	78,8	82,5	77,0	N.		
10	29,996	73,3	78,8	73,5	N.	29,944	75,7	83,8	78,8	N. W.	,896	77,5	84,8	79,2	N. W.	,896	77,4	81,2	77,5	N. W.		
11	,954	75,5	82,5	76,7	N. E.	,930	77,5	85,8	80,5	ENE.	,894	78,4	86,5	81,6	N. E.	,894	77,9	82,0	79,8	E.		
12	30,018	75,3	81,8	76,1	E.	30,004	76,0	85,3	79,0	N.	,958	76,8	86,0	80,5	N. W.	,958	77,0	81,8	76,5	N. W.		
13	,050	75,5	82,3	76,2	N. E.	,032	76,7	87,2	80,3	N. E.	,994	76,2	85,0	80,3	N.	,990	75,9	81,0	75,9	N.		
14	,092	76,4	82,5	75,8	N.	,060	78,2	86,5	79,3	N.	30,000	79,2	86,5	82,3	N. W.	,998	79,2	83,0	79,2	N. W.		
15	,056	75,9	82,8	74,3	N.	,040	77,4	86,3	78,0	N.	29,972	78,9	83,2	78,0	N.	,968	78,6	81,0	76,3	N.		
16	,028	74,5	81,6	73,6	N. W.	29,992	76,4	82,4	77,2	N.	,940	78,3	83,2	78,2	N. W.	,940	78,3	81,0	76,5	N.		
17	30,000	73,3	79,3	73,0	N. W.	,970	75,8	82,0	77,0	N.	,932	77,6	83,8	78,2	N.	,932	77,6	81,2	76,5	N.		
18	,002	74,2	80,5	73,6	NNE.	,978	75,5	82,3	77,2	NNE.	,930	76,9	84,0	79,2	N.	,930	76,5	81,5	76,4	N.		
19	,002	71,6	77,2	71,5	N.	,980	73,0	79,0	74,2	N.	,920	76,5	83,0	78,5	N.	,920	76,0	80,3	75,8	N.		
20	29,970	72,5	78,0	71,6	W.	,948	73,4	82,5	76,2	W.	,890	76,0	82,6	76,9	N. W.	,888	75,7	80,0	75,3	N. W.		
21	,964	72,2	80,0	73,2	N. W.	,926	74,6	82,3	76,5	N. W.	,880	76,1	81,5	76,8	calm.	,876	76,0	79,8	75,0	calm.		
22	30,000	73,8	77,5	72,0	N. E.	,970	76,4	82,5	77,8	N. E.	,902	77,3	82,5	78,2	N.	,902	76,4	81,5	77,8	N.		
23	29,934	74,0	75,6	72,3	N.	,896	75,2	79,8	77,0	N. W.	,832	73,1	77,0	74,5	N. W.	,828	72,8	75,5	72,3	N. W.		
24	,952	73,2	76,0	70,5	N.	,922	74,5	77,2	71,5	N.	,850	76,2	79,0	74,1	N.	,850	75,8	78,5	74,3	N.		
25	,932	70,0	73,5	66,5	N. W.	,900	73,5	76,0	68,7	N. W.	,862	75,6	80,0	74,6	N. W.	,862	76,0	78,3	73,5	N. W.		
26	,970	68,5	72,5	64,8	N. W.	,950	72,6	78,5	70,5	N. W.	,900	73,9	80,9	70,2	N. W.	,898	74,0	76,5	69,8	N. W.		
27	30,030	66,2	72,0	63,5	N. W.	30,000	69,5	77,3	68,5	N. W.	,960	71,2	79,5	68,8	N. W.	,958	71,5	75,9	68,0	N. W.		
28	,084	68,4	75,0	67,8	N.	,060	71,5	78,8	72,8	N. W.	,990	71,3	79,7	73,6	N.	,986	71,5	76,8	72,4	N.		
29	,080	69,0	75,2	69,0	N. W.	,054	71,3	79,0	72,8	N. W.	,998	72,6	80,5	76,5	N. W.	,996	72,5	76,9	73,0	N. W.		
30	,078	70,0	75,5	69,8	N.	,054	72,0	79,0	72,5	N.	30,022	73,4	80,5	76,4	N. W	30,016	73,4	78,2	74,8	N.		

THE

CALCUTTA CHRISTIAN OBSERVER.

No. 57.—February, 1837.

I.—*A short Sketch of Purniyá.*

[We had the pleasure, a short time back, to lay before our readers, a sketch of Chhotá Nágpur, written by an intelligent native. It affords us sincere pleasure to find, that an example, so worthy of imitation, has been speedily followed by another in a sketch of Purniyá. With one or two slight verbal alterations, we allow our intelligent correspondent to speak his own sentiments in his own language and style, which are highly creditable to his talents, industry and feelings. May many more be induced to follow in the train.—Ed.]

Situation, Boundary, and Extent. Purniyá, formerly one of the principal cities in Bengal under the Muhammadan Government, was the residence of the Nawábs, and is situated to the north (on the opposite side of the river Ganges) of that celebrated chain of hills, known by the name of the Rájmahal. This district is bounded by the Ganges on the south; the Morang hills on the north; zillás Máldá and Dinájpur on the east and north-east, and Tirhút on the west; and forms the northern boundary of the British dominions. The Morang hills, and the parts towards the north of the hilly regions, being included within the territories of the Naipál Rájá, an independent native prince, but an ally to the East India Company. The town and station are situated 18 miles in the interior from the Ganges, and are the residence of wealthy zamíndárs, as well as the civil functionaries of Government. Purniyá is an extensive district, forming a circuit of four days' journey towards the north, as many days towards the east, and three days towards the south and west; divided into a number of parganás, the most important of which are Dharampur, Kanrá, and Kantnagar on the south; Birnagar, Bhabanipur on the west; Náthpur, &c. on the north; and Siripur and Surjápur, &c. on the east, constituting so many zamíndárís, the property of various individuals, all paying revenue to Government.

Climate and Soil. The climate, taken on the whole, is not so inimical to health as is generally reported. Being surrounded with hills both on the north and south, the winter is

rather severe, and the summer comparatively hot. As for the two intermediate seasons, spring has very little influence here, since the south wind scarcely blows ; the Rájmahal hills intercepting its passage. The new leaves and blossoms on the trees, and the music of the vernal feathered tribe, however, give it all the appearance, except that the sensations peculiar to this delightful season, in a strange land (the emblem of that when this body of corruption shall put on incorruptibility), are not felt. On the other hand, autumn is of a longer duration. The rains set in soon after May, and continue till September, so that the district is annually watered by a copious fall of the watery element, which, by inundating the low lands, tends not a little to fertilize the soil. When we read of the climate of Denmark, the peculiarity that strikes us, is the sudden transition from heat to cold, and from cold to heat, in Purniyá it only corresponds in one respect, viz.—that summer immediately succeeds winter ! The east and west winds are very frequent ; the latter blows during the whole of winter and summer, and the former in autumn. The north-wester also visits the district, and is generally destructive, levelling houses to the ground, and rooting up stupendous trees. Autumn is an unhealthy season in Purniyá, on account of the easterly wind that blows from the jungles, and the exhalation of obnoxious vapours from stagnant pools and jhíls, which renders the atmosphere dangerously foul. The soil of Purniyá is sandy but fertile. It is supposed to have been originally the bed of the river Kusí, which has since changed its course ; the land is therefore alluvial, as may be proved by the number of water-courses in the district, through which (severally) the river formerly flowed, but are now closed up on account of its having taken a different channel. Considering the extent of the zillá, it is very thinly inhabited, and the productions thereof consequently exceed consumption. Large tracts of land are left uncultivated, which, had they been brought under culture, would not only multiply the crops, but also bring a large amount of revenue to the zamíndárs.

Animals. The animals of Purniyá, whether wild or domesticated, are both numerous and diversified. The common people feed vast herds of buffaloes and cows ; while the jungles abound in wild buffaloes, boars, tigers, and other ferocious adversaries of mankind ; besides birds of an exceeding variety. The rivers are also infested with alligators ; they are so numerous that a passenger on board the boat may see gangs of them on the shoals. Bullocks are abundant : there is a species of them well suited to draw their carts, and are therefore preferred to horses, which are substituted for the carriage of burthens. Elephants and horses are very cheap in the dis-

trict, because of its contiguity to the Morang hills, where these animals are caught and domesticated for public use. The hill ponies brought here for sale are generally excellent amblers, and would sell very high if sent to other parts of the world. The zamíndárs make a trade of elephant catching. They have regular men in their service, and elephants trained up for the purpose, who traverse the hilly jungles in search of these enormous quadrupeds. The method of catching them, as far as I have understood, is both simple and easy. It is said, they only encompass the animal they want to capture by their tame ones, and the drivers make a prize of it by throwing a chain round its neck; and tying the same to those of their disciplinarians, they drag the captured animal out of the jungles. When brought to a secure place, they make it undergo a series of rigorous discipline, and thus domesticate it for their purpose. The tigers commit great ravages in the villages, carrying away tame cattle, destroying men who happen to fall within their clutches, and sometimes blasting the crops.—The indigo planters, as well as the civilians, however, do a good deal of service to the country by killing these ravenous animals. They are good sportsmen, and frequently, go out on hunting excursions, in which they forage the jungles in pursuit of these rapacious inhabitants.

Productions, Trade and Manufactures. The productions of Purniyá are manifold and cheap. The exports are corn, gram, barley, mustard, wheat, wax, flax, gunny bags, and opium; the imports are clothes, spices, and other necessaries of life, including the several luxuries of the east, not procurable in the district, and consequently dear. Its natural avenues to communication are so scanty, that traffic cannot be carried on to the extent desirable. The only river for navigation here is the Sawra, which rises in the Morang hills, and discharges itself into the Ganges; and is so narrow, winding, and shallow, that it is not navigable during the dry season. In the interior, however, there are wider rivers, and though very winding in their course, are yet calculated for the purpose of commerce, as they always keep in water; but the locality of the town of Purniyá is such, that it is by no means subservient to its prosperity. I have already stated, that it is situated 18 miles in the interior from the river Ganges; hence its imports are few, and foreign products are scarcer than in other districts having the advantage of the navigation of the Ganges. As for land communication, the expense is so enormous, and the natural barriers to it so multifarious, as to damp any emulation to carry on merchandise on an extensive scale. Among its manufactures, carpets and *gúṛgúṛís* are very conspicuous, and in much request in every other part of Bengál; although neither so

fine nor tastefully wrought, as to render it impossible that they should not be manufactured elsewhere as well, and perhaps of a better description.

Revenue. The several sources from which Government derives its revenues are, the rent of lands, postage, sale of stamps, Abkárí duties, cultivation of opium, and the fines inflicted in criminal cases; the last I understand are applied to the improvement of the district. The annual revenue is estimated at 14 lakhs of rupees, which is the minimum to which it has been reduced since the transfer of some of the parganás to the Málda district. There are, however, two schemes,—the one already in operation, and the other in contemplation. I mean the resumption of rent-free tenures, and the establishment of a line of chaukís on the frontier, for the purpose of levying duties on goods imported from and exported to Naipál, which it is expected will augment the revenue considerably. It is generally believed, that the quantity of rent-free lands in Purniyá is equal in extent to lands which pay *sadar málguzárí* to Government, and has been for the most part granted after the permanent settlement, by zamíndárs who have no such prerogative. When, therefore, the resumption has been consummated, the public resources will be increased, and the collection of duties on foreign exports and imports which are to be made forthwith, will also in a great measure compensate the Company for the loss sustained by the abolition of the inland and transit duties.

Courts of Justice. There are two principal courts of justice in the district,—that of the magistrate, in which is included the collector, deputy post-master, superintendent of stamps, and deputy opium agent; and that of the judge, who also presides in the sessions. Subordinate to the magistrate are the assistants, who hold their kachharí (Catchery) in the same building, and about 13 thánás dispersed about the zillá. In his capacity of collector, he has a number of sarbarákárs under his control, appointed by the Court of Wards over the estates of minors in dispute. As a deputy opium agent, he has several factories to manage, but the business is generally entrusted to a gumáshta, who gives a good security for his appointment. He has also a few ḍák múnshís under him in the Muffasil, to see to the expedition and dispatch of post: as a superintendent of stamps, he has stamp venders under his authority, proportioned to the number of thánás or munsif's courts; who receive both a monthly salary and a commission. You will be naturally disposed to inquire, whether a man having such a plurality of offices to perform, can manage them properly and satisfactorily. To lighten his labors, Government supplies him with assistants, who decide petty cases as they are

referred to them, while important ones are reserved for his own investigation. The former magistrate, Mr. G——y, however, followed a different plan, which has been acted upon up to this time; viz. by dividing the several functions among his several assistants:—for instance, the superintendance of the sale of stamps has been entrusted to the third assistant; the post office, and the collection of the Ábkárí duties, to thesecond assistant, and so forth.

The judge takes cognizance of civil cases, such as inheritance, debts, contracts, &c. and since the consolidation of the offices of civil and session judge, he is empowered to try all criminal cases not cognizable by the magistrate, who refers them to him. Subordinate to him, are the principal sadar ámín's kachharí, the kachahrís of the sadar ámín, and the munsif's, stationed in the Muffasil according to the number of thánás. The principal sadar ámín can try all cases from 2,000 to 5,000 rupees, the sadar ámín from 400 to 1,000, and the múnsifs from a rupee up to 300. Litigants not approving of the decision of these native functionaries, can appeal to the judge. The judge can try all appeals from the courts of these three grades of judicial native officers, and the principal sadar ámín those from the courts of the sadar ámín and munsif. All appeals from the munsif's decisions are final in the judge's court; but appeals from the principal sadar ámín, sadar ámín and the judge, are appealable to the Sadar Dewání Adálat, and finally tried there, except the latter, whose decisions may be appealed to the King in Council.

People and their appearance. The people here may be divided into three classes, the laboring, the middle, and the zamíndárs. The first, who exceed in number the proportion of the two latter, is composed of herdsmen, fishermen, husbandmen, and artizans of every description, highly degraded and wretched in their condition. Their dress, their appearance, their cottages, and, in short, their whole method of life, all combine to prove that poverty prevails among them to a miserable extent. Whether in the chilling blasts of winter, the refreshing breezes of spring, the scorching suns of summer, or the obnoxious easterly winds of autumn, one piece of thick cloth serves them for covering; while the children go almost naked, whatever may be the vicissitudes of the seasons. Their daily support depends upon the produce of their day's labor, hence want of employment is to them inevitable starvation. Their children, at the same time, tend flocks of milch cows and buffaloes, so that (whether the grown up or the young) their whole day is occupied in the several drudgeries of life. Their women, on the other hand, deal in the

common necessaries of life, such as milk and curd, butter, ghí, &c. the produce of their numerous cows and buffaloes. In their appearance, they are generally ugly, and their exterior the very climax of dirtiness. They have only one piece of cloth supplied them, and this is neither washed nor changed, until it is worn out, or fall off piece by piece. They scarcely ever bathe, and their bodies exhale a horrid smell, enough to disgust any body.

The Lálás and a small number of Musalmáns, who comprise the second class, are not the aborigines, but are emigrants from the adjoining districts, who have been tempted to come over to this district by a thirst after wealth, they are employed about the courts. In their condition they are much better off, living in easy circumstances; and may be compared to the generality of the natives in Bengál who call themselves *kirá-nís*. They are the writer caste of the upper provinces, and like their brethren in the lower, are bred up for the profession of clerks, in which they are required to study the Persian, the language of the courts, and Hindí, the current dialect, and are generally excellent muharrirs. In their appearance and dress they are rather decent, as they cover themselves properly; and look like the servants in Calcutta who attend the table. Their women are also neat and clean, but they fall short, according to the pure notions of cleanliness that prevail among the middle and higher circles of natives in the city of palaces.

The zamíndárs are, for the most part, opulent Bráhmans from Tirhút, who settled here during the administration of the Nawábs, and were employed in the government of the country,—such as, the collection of revenue, administration of justice, &c.—functions, that devolved upon both Hindus and Muhammadans under the Mughal rule. There are also some Muhammadan zamíndárs, who, as well as their Hindu brethren, style themselves Rájás by way of pre-eminence; although they have no pretensions to it whatever, either by any virtues of their own, or qualifications required by the Hindu laws to entitle any one to coronation. In their manners they resemble the nobility and gentry of Calcutta,—luxurious, effeminate, and extravagant; appropriating vast sums of money to the celebration of ludicrous festivals, and libidinous exhibitions. They are masters of extensive zamíndárís, which, beside paying Government the stipulated revenue, yield immense profit to themselves; and how is this wealth applied? Why, to the concoction of means to get more; such as, purchasing new zamíndárís, lending out money on interest, &c., without a single pice of it being appropriated to benevolent or moral purposes; and all this for

the enjoyment of their idle posterity, who thus feed upon the labors of others, without any necessity to exert themselves!

Manners and Customs. The laboring class in Purniyá is timid, and consequently tyrannized over by the mighty and the great. Towards Siripur and Surjápur, however, the people are daring and bold, (being famous ḍákáits,) and extremely disposed to litigation. Whether Muhammadans or Hindus, they very much approximate in their appearance to their brethren in the lower provinces; differing in some peculiar superstitions, and somewhat in the pronunciation of their dialect. They are also so cunning and crafty in their dealings, that they will swear black and blue in the same breath. Perjury is a frequent crime with them, and though adequate punishment is often the award, it is still persevered into. Nay, they make a merchandise of false swearing, and it is generally known that the wealthy men have always a few of these miscreants in their employ, who serve as instruments to their devices, as well as their ill-acquired gain. They have a variety of superstitions unknown in Bengál; one of which is worth noticing on account of its extreme folly. They believe that fever is caused by the influence of evil spirits, to drive away whom, they beat *tom-toms*, and repeat incantations as the only means to effectual cure, without having any recourse to medical aid. While on this subject I should do injustice to my feelings, were I not to mention the direct encouragement which Government gives to these superstitious follies. It is a practice with the husbandmen here to perform certain ceremonies before they commence the sowings, consequently, when the season for the cultivation of poppy arrives, the opium cultivators perform a ceremony for which the charge is obtained from the gumáshta, and is not only sanctioned by the deputy opium agent, but is also audited by his more enlightened superior, the opium accountant of Calcutta!!!

The middle class is more polished, and guided by the rules of eastern decorum, which consists in a number of superfluous and unmeaning ceremonies, erroneously called politeness of manners; but, being employed in the courts, they are rather expert in the mysteries of law, which they never fail to turn to their highest advantage. They are also licentious characters, given to excess in drinking, which, however, is neither censured nor reprobated by their more abstemious brethren. The Hindus and Musalmáns who compose this class, are promiscuous in their manners. It is no uncommon thing to observe Musalmáns participate in the festivals of the Hindus, and Hindus in the ceremonies of the Musalmáns. The *Dewáli* is observed by the Musalmáns, and the *Baddi* is worn by the

Hindus; as if the observance of the *Muharam* is imperative on them.

Language and places of Instruction. The poorer classes in Purniyá speak a dialect, which is a compound of corrupt Bengáli and corrupt Hindustáni, having no written characters. The Nágrí, however, is made use of in their writings, and is studied by those who have means and opportunity at command; but they have no regular schools for the education of their children, like those of Bengál. Their method of teaching, is for one or more boys to wait upon some one, who knows the language, and who generally dispenses education from motives of benevolence or holiness. The Lálás and Musalmáns speak Hindustáni, and study both the Hindí and the Persian languages, as none can find admission into the courts who have not this qualification; while the zamíndárs speak the Tirhutiyá, which resembles in its character the Bengáli, differing somewhat in particular strokes. They are necessitated to study the Persian also, in order that by knowing the court language, they may carry on their concerns with understanding; but whether for the poor or the rich, they have *no pátsháláś or madrasas* for receiving instruction, and always manage the business by employing private teachers for the purpose.

An English school, however, has been established in the district; but the people are such dull spectators of passing events, that though set agoing for nearly two years, they have never been tempted to inquire what it means, and what its objects are, being quite indifferent about any thing that does not concern their livelihood. On the other hand, the Lálás are such bigotted advocates of Persian, that though the superiority of the English language as one perfect in its kind, may be demonstrated to them, yet it is impossible to dissuade them from their misguided belief. A few have been persuaded to send their children to the school, but then they attach such undue importance to Persian, that they can never be prevailed upon to study English for the sake of its utility, but to gratify a curiosity. With the zamíndárs, as I have already observed, a knowledge of their own shástras, and a smattering of the Persian, are all that is necessary for the conduct of their life and business; so that, be it said to the discredit of the district, whether among the rich or the poor, the same sort of feeling exists as to the study of English; while in every other district, wealthy people have not only contributed towards the support of such institutions, but they have also availed themselves of the opportunity given to study the language themselves, wherever schools have been established. They will, however, soon perceive their error. At present, we can only wish that Government should

come forward and patronise schools, that Missionaries be sent, and then the difficulties that now defy individual exertions will give way before united effort.

Political, Moral and Religious Condition. Considering the largeness of the zillá and the extent of its population, one magistrate to redress their wrongs, is certainly too inadequate for the distribution of speedy and impartial justice; much less so, when we reflect, that this functionary, besides taking cognizance of criminal cases, has to attend to the collection of public revenue, the sale of stamps, the cultivation of poppy, and the duties of the post office, and is (as I have observed before) indiscriminately the magistrate, collector, superintendent of stamps, deputy opium agent, and deputy post-master. It is indeed true, that he is supplied with assistants, but the powers they enjoy are so limited, that it is tantamount to having or not having them at all. Hence the people are but little better off than the slaves of the West Indies, being often maltreated with impunity, by the zamíndárs, the indigo planters, and, finally, by the officers of police, who are designed to protect them from oppression and unlawful encroachment. It is therefore with feelings of extreme joy that I have heard it rumoured, that the Court of Directors, in one of their recent dispatches, have not only provided against these abuses, but also ordered a thorough remodelling of the system of criminal jurisprudence. In their moral and religious condition they are lamentably deficient. Of course, not having any fixed standard of morality by which to test their actions, they are guided more by the example and dictates of others than by any system. Nor do I believe they have distinct notions of what we mean by morality. If they have any faint conception on the subject, it is so confused, and blended with folly, that it scarce deserves that name. They are a superstitious people, as much slaves to their priests in a religious, as to their temporal superiors in a political point of view. Their religion is the same as that practised in Bengal, only that they have intermixed it with creations of their own whims and fancies. The Bráhmans have the same power here as elsewhere, and are revered with that blind adulation, which in a civilised country would meet with disgusting protest. It is education, conducted on enlightened principles, that will bring them to a sense of their real condition, by disclosing to their view the follies and absurdities of their present faith, and we hope that the proper engines will be brought in to play to effect their reformation.

AN OBSERVER.

II.—*Remarks on certain articles that appeared in the last January* (1836) *Number of the Christian Observer, respecting Education and the Evidences of Christianity. By the Rev. A. Duff, D. D.*

(Continued from page 39.)

Well, then, in a mind really disposed, without prejudice, to meet the interrogatory,—"Is Christianity true or false?"—I can conceive of nothing more calculated to *awaken solemn reflection*, and to *bespeak the closest inquiry*, than those external attestations of the truth of the Christian revelation, with which it has pleased the Most High to furnish his dependent and guilty creatures. There is much, both in miracles and in prophecies, to *arrest the current of human thought*, to *stimulate our natural curiosity*, and to draw down upon the communication of Heaven *all the intensity of a sincere and determined scrutiny*. Let but the mind of man, exempt in an ordinary degree from prejudice and fool-hardihood of resistance, in connection with the announcement of some system of religious truth, be accosted with any miraculous revelation—say the instant cure of an individual born blind, or the resurrection of some beloved friend from the dead; let it be apprised that many prophecies uttered by Isaiah were accomplished several hundred years after their announcement, and if it be not predetermined to resist every thing in the shape of a revelation, its *most anxious solicitude will be roused, and its most active energies awakened and concentrated*. If these remarks be correct, it will follow, that External Evidence, the first link that binds the living oracles to the throne of God, is *nothing more than the divinely appointed method of bespeaking man's attention to his best interests, and rousing him to examine the contents of a communication which has been introduced to his notice by the mystic symbols of an interposition altogether super-human.*

Does it detract aught from this view of external evidence that many who listened to the prophecies and witnessed the miracles of our Saviour remained indifferent, or unbelieving, or positively inimical? No more than it detracts from the self-evidencing power and light of "the word of God," that multitudes who heard it from the lips of him "who spake as never man spake," continued hardened and impenitent transgressors. The fact is that in both cases, and in both alike, there is *something more than mere simple ignorance* to be removed. In both cases, and in both alike, worldly interest, pride, prejudice, and vicious propensities, may becloud the intellect, harden the heart, carnalise the affections, and sear the conscience to such an extent, that the natural tendencies of evidence, and the legitimate influences of truth may be wholly arrested or paralysed into utter impotency. In all such cases, however, the presentation of evidence and the offer of truth leave men without any reasonable excuse: they are thereby convicted of folly and criminality: on their own head will rest the condemnation: and to their case are the words of our Saviour strikingly applicable: "If I had not done among them the works which none other man did, they had not had sin; but now they have both seen and hated both me and my father."

Still, it has been objected by "L." that "even in some of the most distinguished advocates of revelation, there has appeared a total absence of every thing like the influence of personal religion." Granted. Yea, in still plainer terms, I shall also grant with Orme, that a man "may fully understand and believe as far as the external argument goes, and yet neither know nor obey the truth; that he may cease to be an infidel,

without becoming a believer in the scriptural sense of the term; that he may follow Lardner, and Campbell, and Paley, through all the steps of their powerful reasoning, and assent to their conclusions; while of Christianity, as a message of reconciliation, he remains deplorably ignorant, and to its grand design as a system of godliness, he continues unaccountably adverse." What is the interpretation of facts like these? Is it not, as has been well remarked, of a *two-fold* nature? *First*, that the gospel is not wanting in evidence, for the individuals in question have proved it; and, *secondly*, that *something more than mere evidence* is necessary to a *vital* reception of the heavenly message. And what is that *indispensable something?* In the face of those charges of fanaticism of which an ungodly world is so lavishly prodigal, I solemnly declare my conviction that that, without which neither evidence, nor even the preaching of the word, can *savingly* profit, is the influence of God's Holy Spirit.

But the Spirit ordinarily works through the instrumentality of means. And of the means divinely appointed some are remote, others proximate; some direct, others indirect; some mediate, and others immediate. Each order of means has its own place, its own value in the economy of providence and grace. Each, therefore, is to be prized and honoured in the proportion designed by God himself; the Author, and Administrator, and Sanctifier of them all. If then it be conceded that the reading, teaching, or preaching of the word be the proximate, immediate, direct means of conversion; what are we to say of the evidences appointed by God himself to attest the truth of the word read, taught, or preached? As means of conversion, they may be termed remote, mediate, and indirect; but are they on that account to be slighted, if their *legitimate tendency* is to lead to the use of the means that are proximate, immediate, and direct? Dropping the expression "means of conversion" as more applicable to the latter than the former, and granting that the evidences have not inherently in them a moral or spiritual efficacy fitted to produce a direct moral or spiritual impression, I do, in sober seriousness, thus make my appeal in their behalf. If we find, beyond all debate, that they are designed of God, and in their very nature peculiarly adapted, by the salutary impression of divine interposition which they create, to arrest the current of human thought—to stimulate man's natural curiosity—to rouse his most anxious solicitude—to awaken and concentrate his most active energies in seriously examining into the contents of that revelation which unfolds the use, progress, and consummation of the scheme of redemption, or in candidly listening to the "glad tidings" when powerfully proclaimed by the living voice: and if such serious examination, or such candid hearing of the "word of life," should ultimately issue, through God's blessing, in scriptural conversion; how dare we assert, without impeaching the divine wisdom, that the evidences. instituted by God himself, can do little or nothing, *even as a means towards* conversion? How dare we assume for the past, without running counter to experience, that these evidences, divinely ordained, have done little or nothing? How dare we infer for the future, with the most boundless presumption, that they will do little or nothing, *even as a means towards* conversion?

Hitherto I have referred only to those evidences or attestations that are *external* to the Gospel message itself. These admit of being primarily examined, altogether apart from the system of doctrines which they accredit; and may extort the conviction that God has in very deed revealed himself to man, while the subject matter of the revelation *may* remain unheeded, and its peculiar truths rejected or despised. There is, however, another class of evidences usually denominated *the internal.* If by this be meant not merely those internal marks of genuineness and

authenticity which pervade the sacred volume, but that higher species of evidence which arises from the self-witnessing light and power of the truth itself; it is plain that it is an evidence which "cannot be understood without some knowledge of the truth revealed, or be believed without some sense of its importance and suitableness."

Thus the two divisions of evidence are, as has been well observed, properly adapted to two different classes of persons, and designed to accomplish two distinct but mutually conspiring ends. "The former, i. e. *the external*, appeals to men who know and care nothing about the subject of revelation—the contents of the document presented; the latter, or *the internal*, implies a certain measure of acquaintance with the record itself. On the external testimony we make our stand in addressing the avowed infidels of the world: on the internal, we place our chief dependence in asserting the unbelief of the human heart, and in our appeals to the nominal and worldly professors of the faith of Christ. The two perfectly harmonise in their design and tendency, and afford to each other mutual strength and corroboration."

But though the two perfectly harmonise in tendency and design, they are so distinct in character that they may exist unitedly, or apart. When they do happily co-exist in the same individual mind, the man of God may be said to be perfect—thoroughly furnished in all the evidences of his faith; and able to give *every one* a reason of the hope that is in him. When they do exist apart, it is of vastly more importance that a man should possess the internal, than the external. The latter is invaluable as one of the means divinely ordained *towards* conversion; but does *not necessarily lead to*, far less, *necessarily imply*, conversion. The former cannot, in strict propriety of language, be understood, i. e. in reference to an individual cannot be said to exist at all, unless he possess that spiritual discernment which implies, that he is "born again," that he is "a new creation," and that he has "the witness in himself."

The whole of this subject I may now be permitted to wind up in the statements of Dr. Morison—statements, alike lucid in expression, and satisfactory in the evidence of their truth.

"Although," says he, "I am quite prepared to maintain that there is a beautiful series in the Evidences of Christianity—a series which human ingenuity or imposture could never have devised—yet am I equally disposed to believe, that the man who knows nothing of this series, yea, who may be a total stranger to the question of evidence in general, in all its technical forms, if he but believe in Christ, as freely presented to sinners in the Gospel, by this one act places himself in a situation in which, in the absence of all acute and speculative knowledge, he is destined to receive the full impression of that saving truth, of which Jesus Christ is the sum and substance." Again, "the *evidence* which *such* an individual will attain of the truth of the Gospel, will be very distinct from every other species of evidence. Other branches of evidence have their existence irrespective of a recipient, but this depends on the very act of reception, and, previous to that important act, can have no existence. Other branches of evidence are so many arguments to shew the wisdom of embracing, and the folly of rejecting the Christian faith. But this is that last, that crowning evidence, which, in the order of nature, succeeds all other evidences; which is not so much an argument for the reception of the Gospel, as a declaration that it has been received; that an experiment has been made, and that Christianity is all that to the divine character, and all that with respect to the condition, character, and happiness of man, which it professes to be.

"When the Gospel thus comes into actual contact with the soul of man,

when it is received in the spirit of love, it shines into the heart in the full blaze of its own evidence, and gives forth, on the convictions of the mind, the most satisfying proof, that its origin is of God. Thus it is, that the faith of the genuine Christian does not rest exclusively, or even mainly, on the general evidences of the Gospel, however striking; but on the power of God, confirming its genuineness by its mighty workings in his own heart. The conviction he thus reaches is less the result of *speculation* than of *feeling (or consciousness)*, for as no reasonings in the world could be so powerful to convince him of the existence of the sun as his own perceptions of the light and heat of that glorious luminary, so no argument in defence of the Gospel can be so vivid or permanent in its impression, as the consciousness of God's own manifestation to the soul;—a manifestation which never fails to impress the conviction, that the Gospel is alike the *power* of God, and the *wisdom* of God to *every one that believeth.*"

Before concluding, let me briefly advert to another article in the January No. of the *Observer* from the pen of a Banáras correspondent. Whether the execution of this article be equally felicitous with the honest zeal which prompted it, and the honest dogmatism which pervades it, I leave to others to determine.

"B." having deemed it necessary to demonstrate what most Christians are disposed to reckon an *evangelical axiom*, viz. "that, of the means of carrying on the propagation of Christianity, the preaching of the Gospel is the chief"—next proceeds to assert what most Christians will be disposed to controvert, viz., that little or nothing is to be expected from Christian education as a means of accomplishing the same end. His own language is—"as far as conversion is concerned, I expect little or nothing from schools:" "in no country has common day-schools, such as almost all our Missionary schools in India are, been successful as an instrument of conversion:" "for such a process of religious instruction, a common day-school, however well conducted, is absolutely unfit, and hence the attempt to convert men to serious piety in this way, has been scarcely ever made save in India, and here it has been a complete failure."

If "B." had had his eyes *exclusively* fixed on those *common day-schools*, "such as almost all our Missionary schools in India are," I, for one, would cheerfully respond "amen" to the soundness of his conclusion. Yea, if memory does not fail me, my own convictions on this head were so strong, that in one of the early numbers of the *Observer* I inserted an article expressly to point out the utter inefficiency of such *mere elementary* schools. But *because* mere elementary schools have failed to produce in India, what, in the nature of things, they were never fitted to produce in any land; does it, *therefore*, necessarily follow, that decidedly Christian institutions of a higher grade must fail to produce in India, what they have never failed to produce, when rightly conducted with God's blessing, in other lands? This, to say the least of it, is a perfect *non-sequitur:* yet, to this, B.'s observations inevitably tend.

That he had *not exclusively* in his eye, *mere common elementary* day-schools, "such as *almost all* our Missionary schools in India are," is very manifest from his fixing on the General Assembly's Institution, for the very purpose of illustrating and confirming his favorite position, "that in no country in the world have common day-schools been successful as an instrument of conversion." That this institution is not a mere common elementary day-school is notorious to all India. It began, indeed, from the very necessity of circumstances, with the elements of instruction: it has now worked its way up to the status of an Academy: and ere long, with the blessing of Heaven, it will terminate, as was orginally de-

signed, in a College, for the promotion of Literature, Science, and Theology. Well, concerning this institution, after being in operation *only five* years, i. e. several years before it has reached the consummation intended for it, "B." remarks that, as regards "the advancement of general education, it has been most successful, but that its success in making converts has just been about the same as its predecessors, that is, next to nothing*." Whether this statement be the natural expression of a contemptuous sneer, or the lamentation of sincere regret, I know not. But, in either case, I rejoice, for the credit of the *Observer*, that it was not allowed to pass unchallenged. Justly has the editor remarked, that "as far as regards the system pursued in it (the Assembly's Institution) *it never had any predecessors in India;* and that, so far from being a failure, it holds out the most encouraging prospects of success."

But the statement is not merely *erroneous in fact*, it is *false in principle*. For what is the principle involved in it? The leading assertion, the spirit of which pervades the entire context is "that in no country have schools been *successful* as an instrument of conversion." And of this leading assertion, the above statement respecting the Assembly's institution, is designed to be a corroborative illustration. What then is the *principle* which constitutes the *basis* alike of the assertion and the illustration? If language has any meaning, is it not, that *success is one of the criterions of the legitimacy of a particular order of means in propagating Christianity?* Reduced into the simplest and most intelligible form, our author's reasoning stands thus:—

Success is one of the criterions of the legitimacy of a particular order of means in propagating Christianity:—

But during the first five years of its existence the success of the General Assembly's Institution in making converts has been next to nothing:—

Therefore, the Christian education given in such an institution, must be wholly repudiated as an instrument of conversion.

All this is plain enough; it remains to be seen whether the author can congratulate himself on its soundness. He strenuously advocates "the preaching of the Gospel as the direct, the primary, the chief means of converting sinners." So do I. But if *the principle* involved in "B.'s" observations be correct, it would tend to stagger me, and shake my convictions. How is this? I shall now endeavour to shew.

Will it be denied that the earlier Missionaries of the London, the Baptist, the Church of England Missionary Societies, in Bengal, were men of the right stamp? Will it be denied that, both in theory and in practice, they regard "the preaching of the Gospel" as the chief means of conversion? Well, what, I ask, was the success of their preaching, as regards conversion, during the *first five* years of their able, zealous, and indefatigable labours? Not merely "next to nothing," but just *nothing at all*. This statement I give on the unimpeachable authority of one of the ablest of them, the Rev. H. Townley. In respect to the Missionaries of the London Society in particular, of which Mr. T. himself was one, he positively declared that *seven* years elapsed ere they were gladdened by *a single conversion*.

Let us now, in the exercise of consistency, apply to "the preaching of the Gospel," as exemplified in the exertions of the Missionaries of the London Missionary Society, *that principle* which "B." has applied to Christian education, as exemplified in the General Assembly's Institution; and the application will run thus:—

* It will be remembered by some of the readers of the *Observer*, that, about the end of *three* years, one individual, brought up in the institution was publicly admitted into the Christian Church by Baptism.

Success is one of the criterions of the legitimacy of a particular order of means of propagating Christianity:—

But during the *first five* years, the success of the Missionaries of the London Missionary Society, in making converts by "the preaching of the Gospel," in Bengal, was *just nothing at all:*—

Therefore, "the preaching of the Gospel" must be wholly repudiated, as an instrument of conversion.

But enough. Of the responsibility of aiding in the establishment of such a conclusion I plead guiltless. It is not by such reasoning that either a bad cause is to be defeated, or a good one defended. Its fallacy is too transparent to require a single paragraph for its exposure.

Granting, as I have cheerfully done, that "the preaching of the Gospel" is the chief direct means of conversion—I ask, *how are the preachers to be raised up?* Is there any species of moral or spiritual alchemy, by which, in the absence of miraculous interposition, qualified preachers are to be secured either in Britain or in India, *apart from an enlightened Christian education?* If there is, let the process be explained to us, that we may be saved from the heartless, thankless expenditure of labour and of money in supporting schools and academies, and colleges. But if there is not, let us not be necessarily taunted and jeered, merely for instituting a system of education, which, though subordinate, has an *indispensable instrumentality* in the way of providing *an adequate supply of the more direct means of conversion.*

Is it desired that the Gospel should be preached through the length and breadth of India?—Then, do I ask, and I ask it with emphasis, *who are to be the preachers?* "B." like others, for aught I know, *may* reply that they are, or ought to be, European Missionaries, i. e. *foreigners*, labouring under the numberless disadvantages of a stammering tongue, and shattered constitutions, and comparative ignorance of the nameless peculiarities that distinguish the social and religious habits of the people. On the other hand, with my latest breath, I must contend, from the history of Christianity in every age, and the rise and progress of every great reformation in society, that, in the absence of miraculous endowments, the most successful propounders of truth in any land have been the natives of the soil. Accordingly from the force of analogy, and other weighty reasons, I verily believe that the men who shall prove themselves to be the spiritual reformers of Hindustan, will be Hindus themselves—Hindus, furnished, through the medium of that very system of education which is now despised, because its bearings are so little understood—amply furnished, with all the stores of knowledge, human and divine; and laden with all the treasures of God's grace.

I own when I look around and behold the intellectual as well as the moral degradation of the great mass of the people of India, that I would rejoice in upholding the General Assembly's Institution, if it did nothing else than disenthral thousands of immortal spirits from the "dungeon-keeps" of the accumulated ignorance and superstition of ages, and send them forth capable of exercising freely, and uncontrolled by aught but the resistless influence of truth, all those faculties bestowed on them by the munificent bounty of their Creator. For, I will ever maintain that it is by the stupor of apathy, the offspring of ignorance, and not by freedom of thought and inquiry, that the progress of Christianity, which is by way of eminence, *the Truth and the Life*, has been most impeded throughout the world. But when above and beyond such general advantages, I can regard the Assembly's Institution as the nursery of enlightened men, of whom a fair proportion may one day become preachers of the Everlasting Gospel to their famishing countrymen, I feel it a privilege to

have been the humble instrument of founding it; and, in spite of the oppositions of jealousy, and the sneers of envy, and the ebullitions of a zeal without knowledge, I must ever glory in being its warm, though unworthy advocate.

In its existing state it is only the *germ* of a grand system of means originally contemplated by its founders; a system, the development of which, in all its outshootings and wide spreadings over the land, *may* require a period not of *five* years, but of *fifty*, for its full manifestation. And ignorantly to heap ridicule upon it in its present infantile state, on account of the dwarfishness of its stem and branches, the poverty of its blossoms, and the scantiness of its fruits, may hereafter be proved just as wise as it would be to pour contempt on the sapling of a banyan tree on account of its insignificant appearance, forgetful all the while that it was one day destined to rise to the heavens "in majesty and strength, and throw abroad its giant arms in every direction around it; and, by process of self-propagation, extend the dominion of the parent tree, till at last it spreads itself into a mighty forest, and the fowls of the air rest on its branches, and whole tribes of men may repose under its shade."

Leamington, Warwickshire, July 11, 1836.

III.—*The Self-evidencing Power of the Gospel.*

Be ready always to give an answer to every man that asketh you a reason of the hope that is in you. is an Apostolic injunction, with which every Christian is willing and prepared to comply. The sneer that religion is contrary to reason, or that faith represses the exercise of judgment, is both unmeaning and unworthy the superior intelligence which infidels arrogate to themselves. If there be any meaning in the assertion, it implies that the Christian believes without inquiring into the nature or reason of his faith; or that when subjected to an impartial examination, his religion would be found inconsistent with itself, and contrary to established facts and principles. But Christianity demands and requires investigation; and he who takes it upon trust, merely because it is fashionable to do so, knows little of its principles or its influence. He is no Christian in the scriptural sense of the term; for he who really believes the Gospel, must know what it is—must be convinced by some powerful evidence of its truth and its divinity. He may not, indeed, be able to understand or go through the historical evidence, or rebut the carping objections of infidelity; but ere he can be properly called a Christian, he must know that the Gospel itself carries a power of conviction which the clearest and acutest arguments would fail to convey to his mind; he must know, in fact, that it can make others, and has made him, a new creature in Christ Jesus. This is the evidence upon which the most learned as well as the ignorant receive the Gospel, and bring their minds in subjection to its

precepts. It is this that influences them in their duty towards God and man.

Before we can consent to lay aside the doctrines of the Bible as inconsistent and contrary to generally received principles, its opponents must adduce reasons in proof of their position much stronger and convincing than they have yet attempted. They must show, by a fair and honest examination of the contents of the Bible, that it any where asserts an important truth, which it, in another passage, denies. This they have failed to do; and if we take into account the acuteness, the talent and industry that have been pressed into the cause of infidelity, we shall have strong reasons for concluding that the failure arises from the nature of the subject, that the doctrines and principles of the Bible are so consistent, and so forcibly illustrate each other, that they are impregnable to every sneer or assault. We need not at present stop to show that its doctrines are *not contrary* to demonstrative or acknowledged principles. It is sufficient, for our present purpose, to assert what none can deny,—that a large number of the most intelligent and learned of mankind have perceived its excellency and acknowledged its supreme importance. The hue and cry, therefore, about the unreasonableness of *Faith*, is unmeaning, and unworthy an unprejudiced person capable of examining the nature of evidence or weighing the force of an argument. But it may be reasonably asked, what general answer can be given to the question, Why are you a Christian? Is there any answer which every Christian, whatever be his habits of thought, his intellectual standard, or his acquired knowledge, can give to such a question,—any satisfactory evidence to which the philosopher and the peasant can appeal for the truth of their religion? Such an evidence is easily found in the Bible itself.

There is a principle that runs through all its pages, and powerfully arrests the attention of the sinner, and convinces every sincere inquirer after truth of its divine original. This is the most powerful and important evidence that can be presented to the mind of man; it is the finger of God touching the strongest chords of the soul, and making them vibrate in harmony with his word; without it every argument, every proof of the divine origin of the Bible, would be useless. We do not by this mean to reject or undervalue the many and excellent arguments advanced by Christian writers, to prove the truth of their religion. They have their use and their influence too on certain minds. The *historical* argument ought to convince every rational inquirer, that a larger amount of evidence can be adduced for the truth of the Bible than for any other ancient writing. We can trace, through a long succession of writers, the existence of the Gospel up to the age in which it professes to

have been written; and shew that its enemies, at its first appearance, did not attempt to deny the facts upon which the Apostles built their religion; although they would not yield, in enmity and opposition to its doctrines, to the sturdiest of modern infidels. The incidental and minute coincidences of the Gospel history with what we know of the history of those times from other sources, and the remarkable agreement of its writers in their various relations, stamp upon it the fearlessness and honesty of truth, while their apparent, and at first sight, seemingly contradictory statements, remove every suspicion of collision.

The *miracles* performed, in many instances, publicly, and in the presence of friends and foes, prove the divine mission of the author of Christianity; while the sublimity of its doctrines and the purity of its moral instructions, (particularly when we take into consideration the ignorance of its first expositors,) go far to show that it is not of man but of God; that it is the offspring, not of human reasoning or discovery, but that God who sanctioned it by the display of his own power, revealed it to the sons of men. To these and a great variety of arguments the Christian can appeal in defence of his faith; and when skilfully used, they furnish him with weapons which his enemies may pretend to disregard, but whose power they must feel and acknowledge, unless they are determined to oppose in spite of every evidence. They may continue in unbelief, but it is not an unbelief arising from the lack of evidence; it is the offspring of blinded prejudice or wickedness.

All Christians, however, cannot use such arguments. The ignorant peasant or the heathen lately converted, who cannot read, far less understand a lengthened argument, must be possessed of some other evidence of the truth of the religion he embraces. We may be told that he believes Christianity to be true, just because he has been taught to do so. It is readily admitted that he would not believe if he were not instructed, for "faith cometh by hearing;" but it is equally clear that many are instructed who do not believe. Many of those who are acquainted with the doctrines of the Bible openly reject and oppose them; others, admitting their truth, deny them in practice; while others receive it with gladness, embrace its principles and exemplify its influence. For this diversity of effect there must be some reason apart from the word itself, for it is the same Gospel that is preached to all. Some have endeavoured to explain this difficulty by representing scepticism as the offspring of superior acuteness and intelligence. It seems to be an axiom in the philosophy of such persons, that scepticism is a proof of intelligence. This principle is not held by sceptics alone, but, strangely enough, is tacitly admit-

ted by those of whom we should expect better things. Go among the humble ranks of society, and you will find that the infidel mechanic thinks himself, and is too generally admitted by others, superior in intellect to those of his own class. Look among the more educated and intelligent, and you find that those who are most noted for the boldness of their infidelity are lauded by their own party as the philosophers of the age and the repositories of wisdom. The native youth who is just emerging from a dark superstition, led on by an infidel and heartless system of moral culture, imagines himself a paragon of wisdom and intelligence, because he can laugh at all religion.

Now we cheerfully admit, that in the ranks of infidelity there are to be found men of genius, of talent and extensive information; but we entirely deny that their rejection of the Gospel is a proof of their intelligence, or that their superior wisdom is a bar to their receiving it. For, if by their superior intelligence they perceive that the Gospel which many receive is false, they might easily detect and expose the imposture, and deliver the less discriminating from the trammels of superstition. This they have failed to do,—not only failed in making such an exposure, but have failed to grapple with, and honestly meet the arguments which Christians (those whom they charitably put down as inferior to themselves in acumen) have advanced for the truth and divine origin of their religion. Again, if by their superior intelligence they are able to detect the fallacy of the Christian religion, that same intelligence would enable them to discover and enforce something superior to Christianity. But if we examine the opinions of infidel writers relating to God and to morals, we shall find nothing but an immense mass of confusion and inconsistency. They seem to be giants in attacking religion, but in teaching it they sink into the imbecility of idiocy, or the silly pratlings of childhood. This is acknowledged by some of themselves. But that the rejection of Christianity does not proceed from any thing peculiar in the intellectual standard of infidels, need not be attempted to be proved by abstract reasoning: that this is not the cause, is evident from facts; for among those who believe and love Christianity, there are to be found men of every grade of rank, of knowledge, and of intellect. There must, therefore, be some prevailing principle in Christianity which is perceptible to all descriptions of persons—something that carries an overpowering evidence of its divine authority to the mind of the philosopher and the peasant alike—a principle which raises the character and corrects the unbridled passions of the one, and humbles the pride and self-esteem of the other.

This principle is the *Self-evidencing Power* of the Gospel which every Christian experiences, and which, to him at least, is the strongest proof of the divine origin of his religion. Every Christian knows that the gospel of Christ is "the power of God unto salvation to every one that believeth." Its truths have a power over his mind which no external evidence, no argument can have. They have led him to forsake the gratifications that have been most dear to him, to resist the sinful propensities that were most natural to him, and to give up the practices in which he once delighted to revel. Although he once opposed and contemned the Gospel, yet after he has had this evidence of its power and its divinity, he embraces and loves what he once hated; acts in accordance with its principles, and is prepared to lay down his life, if necessary, in defence of its truths; and although naturally diffident and timid, in the matter of his belief he is bold and immoveable. If asked how is it that that which appears to some minds so insignificant and so unimportant should in his estimation be so very important, he can answer, "This may appear wonderful to you, but this I know, that once I was blind, but now by this Gospel I see: once I thought little of the perfections of God, and was lost in a maze of doubt and uncertainty when I contemplated his providence,—now I adore and admire. Once I lived without God in the world, and had little sympathy with the present miseries or the future prospects of my fellow creatures; but now I can weep with them that weep, and rejoice with them that rejoice, and according to my ability and opportunity am anxious to make others partakers of the like precious faith." To these views and to this change of disposition he was not led by studying the mere *science of religion*, by studying the harmony, the consistency, and the external evidences of the Book of God, or by contemplating the outward works of the temple of truth, the beautiful proportions, the symmetry and the splendor of the edifice;—he entered into it, and, led by the Spirit of God, he heard, and he saw and felt for himself. He formerly endeavoured to force his way through, but every passage appeared dark, and every part disproportionate; but after the light of heaven passed through his soul, all appeared beautiful and consistent. His belief of the divinity of the Scripture does not rest upon the mass of evidence that might be brought forward to prove it,—his faith is not a mere intellectual operation, it has a moral and a practical influence—it works through love and purifies his heart. His opponent may refute his arguments and show their irrelevancy,—he may meet him at every point, and expose his ignorance of the history of the Bible and of the world;—he may even shew from the Bible that some of his opinion are inconsistent with its spirit and its teachings,—and he may

hold up his credulity to scorn and to ridicule; yet he cannot shake his confidence or deprive him of the comfort and happy influences which the precepts of God's word have on his heart and life. You might argue long with a peasant to convince him that he did not see the sun or feel its heat;—you might easily overturn all his reasonings, and entrap him in a labyrinth of sophistry out of which he could not extricate himself;—nevertheless, he would still depend upon the evidence of his senses, and rely on the certainty of their testimony as strongly as he did before you met him, and be regulated by their dictation as much as ever. A Christian may not be able to detect the fallacy of an argument and refute it, yet he feels the power of divine truth, and acts in accordance with its principles. He may not know when or by whom the scriptures were written; he may not be able to reconcile its doctrines, to refute the objections that are brought against them, or to show their consistence with the analogy of nature. He, however, knows that they have done for him what no mere human production could do,—that they have an influence over his feelings and his conduct, which is evident not only to himself but to all others,—that they have stamped a dignity upon his hopes, and a certainty on his future prospects which none but the power of God by his word could produce. Are not his persuasion and his belief rational? Are they not consistent with the dictates of right reason? It will be conceded that the woman of Samaria, when she met with Jesus at Jacob's well, reasoned well when she concluded that he was sent from God. He was a stranger: he knew all the circumstances of her life; he could tell the very thoughts that then passed through her mind: was she not right in asserting that an individual possessed of such knowledge was something more than man? When a man is enlightened by the Spirit of God, and his mind is impressed by divine truth, he perceives that the Bible describes him as he really is,—that it depicts the secrets of his heart, which no human being could do,—that in the precepts it enjoins, it directs him where to find peace,—that in the blessings it imparts, it enables him to pursue that path in which he has found what he in vain had long sought,—that in the prospects it developes, it raises his soul, and enables him to contend with and overcome the ills of life,—gradually assimilating him to the moral character of the Deity, and preparing him for perfect happiness. Does he not then act a most rational part in receiving as divine a Book which he knows and feels has had such a salutary and happy influence over his heart and life? It may be objected, that although such a species of evidence may be quite convincing and sufficient for the individual who is the subject of it, it can with no propriety be adduced as an evidence of the truth of Christianity to a person who is not the subject of such

evidence. We grant that there is some force in the objection; for it is no reason why one should receive a doctrine because another person is fully persuaded of its truth. At the same time this species of evidence has been depreciated and too little attended to, for as in nature no stream can rise above its source, so also in morals no dogma can *directly* produce effects superior to its truth; *i. e.* the moral excellence of that dogma. We say directly, because it sometimes happens that false dogmas lead to good results, principally by giving the mind an impetus in pursuit of what is true, and by a variety of other ways; but these results are not the natural and *direct* consequence of such doctrines; but doctrines which have a practical influence, and it is of such we speak at present, can never, if false, produce holiness of heart and life. When we see a man after professing to believe the Gospel, suddenly changed, we know that he is improved in every respect,—that his conduct is more becoming, his principles of action less questionable, his whole character, in fact, such as we can esteem and honour; although, but a short time ago he was such as we could not respect;—is it not the part of reason and sound philosophy to inquire into the cause of such a change? But he tells us that his heart is purified and his conduct improved by believing and studying the Bible. Ought we not to receive his testimony, especially as he can have no object in deceiving us, and as we cannot fairly account for the change wrought upon him in any other way? But the Christian will tell us, that not only his own heart has been improved, and his happiness promoted by believing the Gospel, but that all who will receive the word of God in the same spirit, with the same humble, teachable disposition, will experience the same blessings, will be brought under the same happy influences of which he has been made the subject. It will not promote his interest to deceive in a matter of this nature. You acknowledge him to be an honest man who will not willingly deceive. He seriously declares that the Bible has made him a new creature, that it will make others such if they will receive it as he did, and bring their minds under subjection to its precepts and its promises. Such a testimony ought in all fairness to be received as true and honest, until a fair trial has been made; and it cannot with any propriety be rejected until after this has been done, and the result has shown the Christian's testimony to be false. But such a result has never happened, and we have the authority of our Saviour for asserting never can happen. None ever yet searched for the path of truth and happiness, in the way that God has appointed, but found it. The Christian is a living epistle, known and read of all men; he has become so through the blessing of God's Spirit, by believing and receiving the Scripture. He has the

strongest evidence of the divinity of the Gospel in his heart; he is an evidence of its truth to the world, for it is through believing it that he is what he is; and the same Gospel will make others, who receive it sincerely, become as he is,—a man desirous of honouring his Maker, and being prepared for eternal felicity; and until a fair and honest trial is made, his testimony ought not to be rejected. J.

IV.—*The beginning of the Shooting up of the Latter Growth.*

[The accompanying paper is a translation of a Hebrew Tract, penned by Dr. Henderson, founded upon facts which occurred within a very recent period. Whatever may be the merits of the original or translation, the story itself is one of deep feeling and pathos. Would that many of the daughters of Israel might be led to follow so bright an example.—Ed.]

Chap. I.

1 There was a Jew in the great city of London, whose name was Hananiah.

2 And the man was wise in his generation, rich and very honorable.

3 Now it came to pass, after many days, that his wife died; and he set a pillar upon her grave.

4 And he took Rachel, his beloved daughter, and went down into a ship going to the New World, which is beyond the Great Sea:

5 And he paid the fare thereof, and went to sojourn there.

6 And Hananiah went up out of the ship, he and his daughter, from the coast of the sea:

7 And as he went on his journey, he lighted upon a certain place on the banks of the Great River, which is the river Ohio.

8 Then he lifted up his eyes, and he looked; and behold, the whole of the region round about was well watered and fruitful, even as the garden of God.

9 And he bought himself a house, and dwelt there.

Chap. II.

1 And Rachel, his beloved daughter, was seventeen years old.

2 Now she was of a very fair countenance, of a quiet spirit, and of a good understanding above all (other) virgins.

3 For the Creator,—blessed be He,—had bestowed on her great gifts.

4 And her father had sent her to the house of learning, to teach her the knowledge of languages, and manners, and the statutes of the law.

5 And he said in his heart, Behold! she will be the crown of our faith. And he loved her very much.

6 For he was old, and the damsel was his only daughter; and besides her he had neither sons nor daughters.

Chap. III.

1 Now it came to pass, after these things, that the damsel fell sick and her form wasted away, and her eyes were consumed.

2 Her freshness decayed, and all that knew her saw that she was ready to go the way of all the earth.

3 And her father stood by the bed; and he was grieved for his beloved daughter, and his heart died within him.

4 And he sought to speak with her many times, but he could not; and he lifted up his voice and wept.

5 Then he sent and called the physician, who did unto her according to his wisdom; but vain was all the help of man.

6 For already the angel of death had laid hold on her, and the sorrows of hell compassed her about.

7 And it came to pass, as Hananiah was walking in the midst of his garden, that the damsel sent unto him saying,

8 Behold! I am dying. Come, I pray thee, in haste, and see me before I die.

9 Then he made haste and came into the house: and he said in his soul, There is no more hope.

10 And when my daughter giveth up the ghost, where is she?

11 What is (query: the nature of?) that world which is to come? and how shall man be just with God?

12 And he wept and said: O my daughter Rachel! my daughter, my daughter Rachel! would to God that I might die for thee, O Rachel, my daughter, my daughter!

13 And it came to pass, when he drew near the bed, she put forth her hand and took hold of the hand of her father.

14 And she spake unto him, and asked him, saying, Lovest thou me, my father?

15 And he answered and said, Thou knowest that I love thee; very dear art thou to me!

16 And she asked him again saying, Dost thou indeed love me?

17 Then answered her father and said, Wherefore, I pray thee, dost thou add to my grief, O my daughter? Thou knowest that my soul is bound up with thy soul.

18 But the damsel yet again asked him the third time: My father! O my father! dost thou not love me?

19 And he knew not how to answer her a word.

20 Then she said: I know, my father, I know that thou lovest me.

21 And now one request I ask of thee before I die: do not, I beseech thee, refuse my request.

22 And he said: As the Lord liveth, and as thy soul liveth, I will surely give thee whatsoever thou askest, even to the last farthing that is in mine hand.

23 Tell me, I pray thee, and I will do according to thy desire: behold the Lord is my witness!

Chap. IV.

1 Then the damsel opened her mouth and said:

2 O then, my father, do not, I beseech thee, again speak reproachfully of Jesus of Nazareth.

3 And it came to pass when Hananiah heard these words, that his heart failed him, and his tongue cleaved to the roof of his mouth.

4 Then spake the damsel again to him, saying: I know and understand but little of the law of Jesus, for I was never taught.

5 But I know that he will prove himself a Saviour, to deliver me from all my sins, and from the hand of Satan, and from the lowest hell.

6 Behold! though I have not seen my Redeemer with mine eyes of flesh, yet he has been present in this place;

7 And he revealed himself unto my soul in mine affliction, as he said unto me: Fear not! thy sins are forgiven thee.

8 And I most surely believe that he will save my soul, though I did not love him heretofore.

9 I know that I shall surely go to him and dwell with him for ever.

10 And now, O my father! refuse not my request.
11 Do not continue to speak reproachfully against Jesus of Nazareth any more.
12 Buy thee the book of the New Testament, wherein are written all the words of the Messiah.
13 And I will pray to my God to give thee the knowledge of the truth, even the knowledge of his Messiah.
14 And after my death, when I shall be no more, give, I pray thee, to him that love wherewith thou hast hitherto loved me.
15 At this moment the damsel fainted, and became silent; and her father went without in the bitterness of his soul.
16 And before he returned to the bedchamber, the spirit of his daughter ascended to her Saviour, whom she loved with all her heart, notwithstanding she knew but little of him.

CHAP. V.

1 And Hananiah mourned for his daughter with a great mourning, and he buried her out of his sight.
2 And it came to pass, after he had buried his daughter, that he made haste and bought the book of the New Testament;
3 And he meditated therein day and night.
4 And as he read, behold! he found that all the words of Jesus and the words of the law, and of the Prophets, and of the Psalms agreed together, this with that; and that there was no discord between them.
5 And, behold! the Holy Ghost enlightened his darkness, and he believed with all his heart that the Messiah was come,
6 Of whom all the Prophets did write, and that Jesus of Nazareth was he.
7 And Hananiah now walketh with God, and is numbered with the disciples of Jesus until this day.

CHAP. VI.

1 And now, my beloved reader, what dost thou think concerning the Messiah?
2 Thou art wandering about in the earth, and findest no rest for the sole of thy foot.
3 Thy strength is consumed for nought, and thy life hangeth in doubt before thee: thou fearest day and night, and hast none assurance of thy life.
4 And all this because thou hast forsaken the Lord thy God, and hast not believed in his Messiah, whom he sent at the time appointed for his appearing.
5 Yea, thou knowest in thy soul that long ago the times were fulfilled;
6 And also the wise men of thy people confess that they have gone by, and therefore they withhold their brethren from considering their fulfilment,
7 Lest they should see with their eyes, and hear with their ears, and with their hearts understand, and turn unto the Lord, and he should heal them.
8 They have seen vain and foolish things for thee; and they have not discovered thine iniquity, to turn away thy captivity; but have seen for thee false burdens, and causes of banishment.
9 Wherefore return unto the Lord with all thy heart, and believe on his Messiah, our righteousness and our peace.
10 Buy thee a book of the New Testament; read, search, and examine it.
11 Then shall thou find the truth; and thy soul shall believe; obey and live! Amen and Amen!

V.—*Reminiscences of Home.*

"My Father's House."

The lover of nature will oft be found communing in those scenes of sweet solitude which are so admirably adapted to inspire him with supreme affection for the study of her beauties. Nature, however gay her attire, however diversified her beauties, is not sufficient to induce prolonged happiness. A landscape without a stream is dull, a shore without ships inane, fields without herds, and dales without living streams, palling and flat. But though the shore be studded with a well trimmed fleet—though the landscape teem with lowing cattle and bleating sheep, all without *man* is dull; it is the presence of the image (though fallen it be) of God that gives life and vivacity to the brightest and fairest scenes.

These sentiments were illustrated by the occurrences of a ramble, during a visit to one of the sick members of my flock. The visit had been to a small clump of cottages, situated on the margin of a wide and silvery lake. There was something striking and elevating in the scenery around it. It lay at the foot of a wild and rocky range of hills, covered with dark æther or mournful fir, except here and there a patch of vegetation marked the hand of industry, or a flock of snow-white sheep and skipping lambs pleased and delighted with indications of civilized life. At the time to which reference is made, the sun was shedding the fulness of its evening beams over the beautiful scene, while here and there a frail boat plyed its way through the silver wave; the activity of the rowers showing how anxious they were to enjoy the peace of home, the love of their wives, and smiles of their offspring. As I turned an angle which opened into the glen from which the stream issued that supplied the lake, there stood a sweet little urchin, with a face as ruddy as the rose, and smiling as cheerfully as the face of the lake on which he gazed. He did not observe me at first, but kept throwing pebbles into the stream and sighing without an indication of sorrow and saying, "When will they come?" He caught a glimpse of me as I was admiring his infant sport,—and throwing his pinafore over his face, he ran into a nook, peering round the corner of a dark rock, with eyes as glistening as the stars of evening in the dark blue sky. His countenance expressed a kind of half joy and fear. I beckoned to him; he approached, his eyes stealthily looking upwards to a bold jutty rock, on which I descried a cottage surrounded with every variety of foliage and beauty. Hoping to gain his confidence, I inquired what is that? (pointing to the house.) He answered with a sweet and thrilling voice—It is *my Father's House!* Oh what a rush of feeling! what a tide of association mingled itself with that one sentence! For a moment the eye was fixed on the eagle's nest which he called his home, and then it rested on the less romantic but not less dear spot, which was endeared to me by the same term; and again it soared beyond the grave, and heard the melody of the beloved one's voice saying, "In my Father's house are many mansions;" then I wept and laughed—I was sorry and glad in a breath.

There is an indescribable sensation of pleasure and satisfaction, at whatever age, in the idea that we have a father and a Father's house—be it ever so distant—on earth; yea, though the prospect be ever so dim that we shall see it again. We turn to it and think amid all our losses, sorrow, and joys, well, there is one house to which I could hie for a shelter and find a welcome. There is one heart that fills with sadness at my sorrows, and beats high at my successes: but that father will die; his eye may still watch me from his starry dwelling—but I shall not see him more on earth. His house, my home, will decay, or be occupied by "the stranger folk;" but in the house not made with hands, eternal in the heavens—in the cloud hid home, I shall see *my Father who art in heaven*

and *hallow his name.* "O Father!" I involuntarily exclaimed, "give me a title for the skies." The little urchin was a little amused at my reverie, but it gave him time to survey my person and dissipate his fears, and, breaking in upon my train of thought, he said, "Come, come and see OUR house." I followed my youthful guide, who clambering up the rugged path on hands and knees, kept telling and pointing how it was best and easiest to ascend. How like religion was it to see a young smiling creature leading the way up a rugged and difficult path to such a scene of peace, fruitfulness, and loveliness, such as that on which I was soon to gaze. We soon reached the summit; O what a sight of bliss, peace, and beauty did I witness! Foliage the richest amidst sterility the drearest, a scene which far as the eye could reach, was filled with every object that could please the eye or delight the mind. A family of sweet and healthy children, a mother full of the vigour and bloom of life, and a father, though rustic, full of every thing that constitutes man in its noblest estate; and over all the beauty of religion cast its mantle to give the highest color and the richest dress which human happiness could assume; for the family to which I refer had a head which delighted to reverence the book of God.

I found the family of the—humble, though good, ignorant yet wise, poor yet making many rich—the salt of the earth. The shades of evening had cast their dark shadows over the scene; the happy inmates of the cot requested me to stay the night and partake of their humble fare. Having acquiesced, the frugal meal was served, the Bible brought, and the father with a patriarchal air, read of the mysteries of redeeming love, and then raised his plaintive voice to heaven in prayer. The service over, the youngsters washed, with smiling cheeks went to their rest, and we sat conversing of things divine, until the witching hour of night. In the morning with the lark all arose and went forth to express our gratitude to God. The young with their smile, the mature with their industry, the aged with their instruction, and all with their prayer. The time, and the activity of my host warned me to depart. But leaving such a scene, was not without an increase of bliss, not without my thoughts being directed to *my father's house in the heavens.* There was much in this family, as in every other happy household, to resemble the perfected family. Here was *happiness—holiness—security—peace. Happiness*—in union of sentiment, movement, and feeling. *Holiness*—of heart, of *feeling*, of life, of hope. *Security*—in position, far removed from the corrupting influence of the world, from the fear of destructive robbers, and comparatively beyond the reach of the noisome vapours of the vale below. *Peace*—the stillness even of the day was only broken by the hum of the bee, the bleat of sheep, or the song of herdsmen or milk-maid—but when the shades of evening drew on, not a sound was heard, not a whisper save the low murmuring of the soft breeze. It was a peace "like the smooth surface of the summer's sea." In contrasting their happiness with the misery of their neighbours, their holiness with the sinfulness of the wicked, their security with the liability of those below to disease and interruption, their peace with the turmoil of the unholy, which are as the troubled sea—in the contrast I admired the religion which could render the dwellers on the rocks so far superior in genuine happiness to the dwellers in ceiled houses and gorgeous palaces; but in following the contrast and comparing their present happiness with the perfected bliss of all the good, I was conscious of the vast inferiority of the highest earthly bliss, and was led to pant and sigh for the union of the family gathered from every nation; for the holiness of that land where sin can no more; intrude for the security of that city the walls of which are almighty love and power; and for the peace of that haven "where not a wave of trouble rolls across the peaceful breast!" where we shall

"Be for ever with the glorified millions home." φιλος.

REVIEW.

I.—*Missionary Records, India—Memoir of W. Carey, D. D. &c.*

"To trace things to their source," says an old writer, "is a pleasant work. It is like walking on the banks of a noble river, the sides of which are decorated with beautiful herbage, sweet flowers, and lofty trees. The gayness and variety with which nature in her handy work hath adorned her fair face, doth well repay the toils we endure. When we retire after the fatigues of the day, our dreams are not of dangers but delights. When coming to the spring head we are surprised to see in so small and bubbling a fountain the parent of so wide and spreading streams below." As it is in the operations and study of nature, so is it, only in a higher degree, in contemplating the fields of grace. There is an exquisite pleasure in tracing the commencement and progress of that great and good work which is to bless and replenish the whole earth. It is cheering to trace to a divine origin every well directed and successful enterprize, and not less to perceive the fruits of holiness themselves growing in rich and luxuriant clusters on the branches of the living vine.

To see the hand of God moulding characters fitted for his noblest enterprizes from the most unseemly materials and unlikely quarters, and to witness that character manifesting the wisdom of its former, not only in the grand outline of effort, but contending with all the tedious detail of labor, is a subject calculated to excite the noblest and most stirring feelings of which human nature is capable. The toils, the hardships, the difficulties, which have attended the laborers in their efforts, are comparatively forgotten, in the presence of their conquest and reward. Like as when some noble bark enters her destined port with flowing sails, and streamers waving to the breeze, we forget for the moment the dangers which have been experienced by her gallant crew, and hail them with transport to their home and friends. Still in the leisure moment, when the ebullition of feeling has passed, we wish to listen to the recital of their every tale, to hear from their own lips "the story of their storms." So is it with the lives of good and great men; but the rapturous feelings with which we are prone to contemplate the lives of great and useful men, should not lead us to neglect to attempt to draw from every event in their lives some

"Lesson how to live, or how to die."

This is the end of biography, especially of auto-biography. It shows us the tortuous and rugged path which leads to fame; —it presents the dark as well as the bright aspects in good men's

lives; and it is our duty, like the busy bee, to improve each shining hour, and not only each shining but dark hour, for extracting sweets from every flower, and lessons of wisdom from every sweet. The Church has not been without her champions; nor have the heroes been lacking a friend from whose good pen has flowed the tide of their thoughts, converse, and actions. We have before us the record of one who deserves to rank high among the mighty, whose biography may serve well and justly to cause us to pause as the friend of Missions, and ask—How and with whom did the efforts to evangelize India in modern times commence? what has been the issue of all the labors—money, time, and life, which have been expended in endeavoring to compass this desirable object? The first effort to spread Christianity in India in modern times, was made in the early part of the sixteenth century by the Church of Rome. The first and most devoted of her laborers was Francis Xavier. He was a man of extraordinary powers, and of a piety, though much tinged with the errors of his Church and the superstitions of his age, was yet pure and devoted. We cannot present a more striking view of his character and principles than that which he has given of himself in the following address, delivered in answer to an entreaty that he would relinquish the idea of prosecuting the Indian Mission.

"The nations that are tractable and opulent will never want teachers; but this mission is for me, because others are not disposed to undertake it. If the country abounded in odoriferous woods and mines of gold, all dangers would be braved in order to procure them. Should merchants, then, be more intrepid than missionaries? Shall these unfortunate people be kept in ignorance of the blessings of redemption? Their character is certainly very barbarous and brutal; but even if it were worse than it is, the God who is able to transform stones into children of Abraham, is certainly able to soften their hearts. Should I be instrumental in the salvation of but one individual among them, I should consider myself amply recompensed for all the dangers and privations by which you endeavor to terrify me."

The Society of the Propaganda Fidei, celebrated for its gigantic but highly questionable modes of conversion, soon poured its agents over this wide field of labor—with what success, we leave history to attest and our readers to judge from its testimony. We have recently had put into our hands a copy of a work purporting to be "The travels of several learned Missioners of the Society of Jesus, into divers parts of the Archipelago, India, China, and America; containing a general description of the most remarkable towns; with a particular account of the customs, manners and religion of those several nations: the whole interspersed with philosophical observations and other curious remarks."

From this work we learn, not only that the methods they adopted were questionable, but highly reprehensible, and, as

we might have anticipated, issued in a total failure; for where are the many learned Brâhmans and thousands of converts, alluded to in the epistles of the "learned Missioners?"

"In order to exempt themselves (says the author) from suspicion, when they have learnt the language and customs of the country, they put on the habit of the Indian penitents, and give out they are *Sanias Romabouri;* that is, Roman Priests, or religious men, come from the north. For this reason they comply with all their customs, though never so troublesome and disagreeable, and accordingly, sit on the ground cross legged; eat on the ground, never touching any thing with their left hand, which, in the opinion of those people, would be contrary to all the rules of decency and politeness; keep a continual fast, eating but one meal a day, which is made up of fruit, herbs, and some rice boiled in water; for it is well known that bread, wine, flesh, eggs and fish, which are the common diet of other nations, are absolutely prohibited the Missioners in India. If the first Missioners at Madure had refused to submit to that rigid life, their zeal would have prov'd ineffectual, and they could not have converted as they have actually done several Brahmans, and above one hundred and fifty thousand idolaters. The Mission of Carnate has been settled by the very same means."

This was becoming all things to all men in their worst estates, levelling Europeans to the standard of the natives, and rendering the Gospel obnoxious in the eyes of the natives in truth. The experience of the Abbé Dubois is but a more recent testimony to the truth of the fact that *stratagem* will not succeed in the propagation of the Gospel. But, let us turn to a brighter feature in the history of Missions—the commencement of *Protestant Missions.* This honor belongs to Frederick the Fourth, King of Denmark. He, at the instigation of one of his chaplains, sent to the Danish settlement of Tranquebar two young men, Ziegenbalg and Plutcho, who were pious and of good parts, to convert the heathen in these quarters. In the year 1707 they baptized five natives, "the first converts to the Christian faith, and the first fruits of that notable harvest which was to be reaped."

These indefatigable laborers translated the scriptures of the New Testament into Tamul and Portuguese, established schools and a press, and prepared the Danish Liturgy for the use of Native and Portuguese converts.

These increased operations made a larger demand upon their resources than they were capable of sustaining. It was promptly met by the English "Society for promoting Christian Knowledge." For the purpose of exciting a Missionary spirit in Britain, Ziegenbalg visited that country, where he met with the most encouraging patronage. He received letters of high commendation from the Archbishop of Canterbury and George the First, the latter of which we have extracted both on account of the high station of the writer and the good feeling which pervades it toward Missions:—

"Reverend and beloved,—Your letters, dated the 20th of January, of the present year, were most welcome to us; not only because the work undertaken by you, of converting the heathen to the Christian faith, doth, by the grace of God, prosper; but also because that, in this our kingdom, such a laudable zeal for the promotion of the Gospel prevails. We pray you may be endued with health and strength of body, that you may long continue to fulfil your ministry with good success; of which as we shall be rejoiced to hear, so you will always find us ready to succour you, in whatever may tend to promote your work and to excite your zeal. We assure you of the continuance of our royal favor. GEORGE R."

As we have quoted the expression of Xavier as a key to his character, we may, with equal propriety, quote the dying language of Ziegenbalg as an evidence of the mild and heavenly temper which ruled in his heart and life:—

"It was suggested by one of his fellow-laborers, that the Apostle of the Gentiles desired 'to depart and to be with Christ, which was far better,' when he replied with a feeble voice, that this desire was truly his. 'May God grant,' he added, 'that being washed from my sins in the blood of the Redeemer, and clothed with his righteousness, I may pass from this world to his heavenly kingdom.' In the agonies of death he was reminded of Paul's declaration, 'I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give to me at that day, and not to me only, but unto all them that love his appearing.' To this he answered, 'I will persevere in this contest, through Jesus Christ, that I also may obtain that glorious crown.' Soon after he said—'I am scarcely able to speak more. May God render what I have spoken useful. I have daily committed myself to the will of God. Christ says, 'Where I am, there also shall my servant be.'" He then requested that a hymn, beginning with, 'Jesus, my Saviour Lord,' might be sung in concert with the harp. When this was ended, he desired to be placed in an arm-chair, and immediately after entered into rest, beloved and deplored by many. Such, indeed, was the attachment felt to this excellent man, who possessed no ordinary qualifications for his work, that he was deeply lamented both by pagans and Christians."

The names of Schultze and Fabricius are inseparably connected with these early efforts,—the former as the pioneer of the Tanjore Mission, and the latter as an elegant Tamil scholar. The most remarkable feature of this period was the arrival of the venerable Swartz,—a man remarkable for the simplicity of his manners, the disinterestedness of his actions, the integrity of his principles, and the high tone of his piety. The estimate which the amiable and beloved Heber has formed of this extraordinary man is so just and beautiful that we give it entire:—

"I used to suspect, that, with many admirable qualities, there was too great a mixture of intrigue in his character, that he was too much of a political prophet, and that the veneration which the people paid, and still pay him, (and which, indeed, almost regards him as a superior being, putting crowns and burning lights before his statue,) was purchased by some unwarrantable compromise with their prejudices. I find I was quite mistaken. He was really one of the most active and fearless (as he was one of the most successful) missionaries who have appeared since the apostles. To say that he was disinterested in regard to money, is nothing: he was perfectly careless of power; and renown never seemed to affect him, even

so far as to induce an outward show of humility. His temper was perfectly simple, open, and cheerful; and in his political negociations (employments which he never sought, but which fell in his way,) he never pretended to impartiality, but acted as the avowed, though certainly the successful and judicious agent of the orphan prince entrusted to his care, and from attempting whose conversion to Christianity he seems to have abstained from a feeling of honour. His other converts were between six and seven thousand, besides those which his predecessors and companions in the cause had brought over."

Gericke, the friend and companion of Swartz, continued the labours of his beloved colleague :—

"For thirty-eight years he was a missionary in India, but his course terminated in the sixty-second year of his age. The grief occasioned by his death is indiscribable; for his gentleness, meekness, and humality, endeared him to persons of every rank. Many called him 'the primitive christian,' and those who differed with him as to religion, revered his character. His benevolence was great: in his expenditure, he observed the utmost economy, that he might relieve the needy. Possessed of considerable property, he contributed liberally to the support of his fellow missionaries; and, at his death, he left to the Vepery mission about £6000, besides the reversion of a very considerable sum, and a large house, on the decease of his widow. He was one, who enlightened, warmed, and cheered all within the sphere of his influence."

While these exertions were being made in the south of India, the light of truth burst upon these northern districts. The earliest Protestant Missionary of note to Northern India was John Kiernander, a Missionary of the Society for Promoting Christian Knowledge. He was originally appointed to Cuddalore, but a combination of circumstances drove him to Calcutta, where Lord Clive, struck with the person and abilities of the youthful disciple, threw his protection over the infant mission. Few of our fallen race can sustain the combined influence of popularity and riches, to both of which this good man, unhappily for himself, at once attained. Soon after his arrival he lost his first wife, who was a woman of distinguished piety and good sense. His second marriage put him in possession of a large fortune, which made him unmindful of the simplicity of the missionary character. This impaired his fidelity and diminished his usefulness. So that the man who had been the favorite of all, became the subject of neglect under the most painful of all circumstances,—blindness and penury. Such was the reverse of fortune experienced by this good man, that the whole of his property was placed under arrest, not excepting the Mission or Old Church, which he had reared at a personal cost of about £8000. This structure, so long devoted to the service of true piety, was redeemed by the munificence of the late Charles Grant, Esq. The society under whose auspices he labored, appointed another missionary to labor in his place. This completed the distress under which he was laboring; when grieved and stricken with age and disease, he retired to Chinsurah, where he officiated as Chaplain for some

time. On the capture of that fort by the French, he was made prisoner, but was ultimately released, but only to return to Calcutta as a dead man out of mind :—

" On the capture of Chinsurah, in 1795, he became a prisoner of war, and in this character received from the English a small subsistence, when eighty-six years of age. At last, pitying his age and misfortunes, they allowed him to go to Calcutta. On arriving there, he wandered through the streets, and passed by the doors where he was once so much welcomed and honoured. But what must have been his feelings when he saw the dwelling where he had lived in so much luxury and state? Some who would have soothed his cares had gone down to the grave ; but he succeeded in finding a relation of one of his wives, who received him. In the following spring he broke his thigh by a fall, and lingered long in agony. His dwelling contained but few comforts, for the resources of its inmates were small, but to him Divine consolations were granted. In one of his last letters directed to his native place, Akstad, in Sweden, he writes, ' My heart is full, but my hand is weak ; the world is yet the same ; there are many cold friends ; others like broken reeds : but God makes the heaviest burdens light and easy : I rejoice to see the poor mission prosper ; this comforts me amidst all.' "

The devoted laborers now begin to crowd the page of mission history too thickly to obtain from us that lengthened notice which their merits demand. We cannot, however, omit the venerated names of Brown and Buchanan, two men who, for ardent zeal, enlightened minds, and philanthropic plans, deserve a high place in the best feelings of the friends of India.

The following extract is highly indicative of the feelings which actuated Brown in all his movements :—

" It is worthy of remark, that, in giving directions respecting any inscription, by which the remembrance of him should be transmitted to posterity, he desired it to be recorded, not that he had filled high and important stations in the church of our chief East India settlement ; not that he had been distinguished by the confidence, respect, and friendship of each successive administration of the supreme government ; not that he had been placed at the head, and assisted to form a splendid and important establishment, as provost of the college of Fort William ; but that, ' in the Mission-church of Calcutta, for twenty-five years, he preached the gospel to the poor.' A slab to this effect has been inscribed by the congregation, and placed within its walls."

The accompanying will tend to exhibit the spirit which moved Buchanan to his benevolent exploits :—

" To the labors of Dr. Buchanan, India is very deeply indebted. Appointed by Lord Mornington, the governor, third chaplain to the residency, he immediately entered on the duties of his office ; and on the establishment of the college of Fort William by the same nobleman, became the vice-provost. In spite of opposition, he manifested great zeal, energy, and perseverance for the translation of the scriptures into the languages of India. The first versions of any of the gospels in Persian and Hindustáni, which were printed there, issued from the press of the college. In addition to other efforts, he made an extensive journey, the knowledge he attained from which was great, and was only equalled by the fatigues he endured, and the privations to which he submitted."

With these we close our extracts on the men of this period, and proceed to discuss the measures they adopted, and the success they attained in this, which may justly be termed the *morning of Indian Missions.*

[*To be continued.*]

II.—*The New Testament of our Lord and Saviour Jesus Christ, with practical Reflections and Devotional Exercises; compiled from various commentaries and other works of approved piety. By J. T.* Thompson, *Delhi. Serampore,* 1836.

The number of commentaries which have issued from the press during the last few years, not only shew how fertile a subject the Bible is, but that the desire for biblical instruction must have materially increased. When the Reformation first dawned on the Church, the printing of the Bible itself was deemed a great and good work. Next came the brief remarks of infant theologians in the form of verbal criticisms; and then the extended and argumentative disquisitions of the chiefs in the religious conflict. When the bustle and stir of that period subsided, more sober and pious notes and annotations accompanied the word of life. These were, however, generally confined, from the lengthy nature of the writings of the age, to one book or section of the Bible. One of the first commentaries was Caryl's most eloquent and devout work on Job. It is true, there were annotations and remarks on nearly all the difficult passages in the divine record, among which the "Dutch Annotations" hold a deservedly high rank, though now very scarce. The first effort at a practical exposition of the whole Bible was made by good Mr. Henry; and though he did not live to bring his labors to a close, he has conferred one of the richest boons on the Church which has ever been bestowed. In a work so immense and treading on new ground, we might naturally expect occasional errors, much quaintness both in style and sentiment—but, as a whole, it may be pronounced a most impartial and herculean work, especially when compared with the far more tedious, though equally pious, work of Scott. The work of Henry, though occasionally prosy, is still rich in originality of thought and fulness of expression—that of Scott generally amplifying and desultory: the one is like a beautiful landscape, through which a silvery stream wends its way, meeting the eye at every turn; the other like a broad and heavy stream always present, and wearing the same aspect—useful, but not beautiful, good but not stirring. That of Scott appears to be made more for a party—that of

Henry for the whole Christian family. It is with peculiar pleasure that we have witnessed the London Tract Society's successful endeavour to cull the beauties of both, and unite with them many of the brightest thoughts of the best sons of the Church; so that we have now, in a portable and cheap form, the essence of all the labors of the most pious and erudite of the defenders and exciters of our faith—a bouquet of religious sweets, and a treasury of religious knowledge, which should adorn the table and find a place in the library of every Christian.

The New Testament is, however, that which endears itself to the Christian, being, as it is, the charter of his hopes and privileges. It is not surprising, therefore, that the commentators on it should have been many and varied in their character. Many of them have long since been consigned to the tomb of forgetfulness. But such labors as the plain and instructive Burkitt, the silver-penned Doddridge, and the highly instructive Cottage Bible, with all the host of arrangers and expositors, who have taxed the ingenuity of the most ingenious of the age to render the revelation of mercy attractive to the young, and useful for the old,—these will never be forgotten or laid aside until the need of commentators shall cease in the perfected knowledge of the Church. If the supply be so great, what need for more?—is a very just and natural question. This was at least the first thought that suggested itself to us when we took up Mr. Thompson's Commentary. As far as he is concerned we are perfectly satisfied. We understand he commenced his present work eighteen years ago, in the solitude of a mufassil station, and in the absence of many of the helps which now cheer the loneliness of a Christian in a foreign land. He felt as most men feel, that after having spent so many years and so much labor, and being strengthened in his opinion by his circle of friends, he thought it unadvisable to consign it to the flames. He has, therefore, though conscious of the superiority of many others, produced a very pious, unaffected, practical, compact and cheap compilation of the most approved authors on the New Testament. We like the plan, because we have the whole text interspersed with the comment, in a good, clear, and large type. We could have wished that the style had savoured a little more of the nineteenth century; and we would suggest, in the event of a second edition, that our good friend would expunge the antiquities with which he has adorned his reflections. On the controverted points and difficult passages, Mr. T. is uniformly sober and judicious,—no small commendation in this age of wildness and religious folly. We cordially recommend the work to the attention of our readers.

φιλος.

III.—*Muller's Tables.* We have no ambition to contend for the mastery with the Peels and Attwoods, on the intricate subject of the Currency, but we have a sincere desire to commend every indefatigable and successful attempt to simplify the mysteries of the "assaying craft," and to render intelligible the "free masonry" of commerce. With this view it is that we commend Mr. Muller's tables, the object of which is to explain and simplify the deep things connected with "mánds and mans," "troy and tola," sicca and company's. It is a work which must have cost the author much time and labor, and manifests a spirit of industry and perseverance which merits a higher reward than we fear it will obtain. The appendix contains much valuable information on the currency.

φιλος.

IV.—*Prospectus.* It is proposed, by our contemporary of the Madras Missionary Register, to publish a small volume of letters, addressed to young persons of the East Indian community. They were originally delivered in another form to a society of young men, who met periodically for mutual improvement; and as the writer has reason to believe the instruction then conveyed was not entirely useless, he desires to give them more extended circulation. The object aimed at in these letters, is the mental and moral improvement of the youth of the community, in whom he has ever felt a deep interest, and amongst whom he has spent much of his time and strength. The work will consist of about 150 pages, 12mo. The price will be 1½ rup. to subscribers. The profits, if any, will be appropriated to the Madras Auxiliary Missionary Society, and the work will be published in three or four months from the present date.

We hail the attempt with the greatest pleasure, and hope it may tend to infuse a spirit of inquiry and energy into this increasing, and, to this country, deeply interesting class of persons. It will afford us much pleasure to forward the names of subscribers to the respected author.

φιλος.

Poetry.

HEBREW SONG.

The following touching melody is sung by the few devout Jews who reside at Jerusalem, waiting for the restoration of Israel. Sitting on the ruins of what is deemed the old wall of the City of God, when the sun is shedding its last beams on the earth, they raise their mournful yet hopeful plaint to the ear of Jehovah.

I.

Thou art mighty—Thou art mighty,
Build thy temple speedily—
Lord, build—Lord, build—
Build thy temple speedily—
In haste, in haste,

Even in our days,
Build thy temple speedily.
He is blessed—He is great—
He is a banner—He is glorious—
He is mighty—He is ————
He is gracious—He is pure—He is just—
He his strong—
Lord, build thy temple speedily.

2.

He is Eternal—He is Eternal—
Lord, build thy temple speedily.
Lord, build—Lord, build—
Build thy temple speedily—
In haste, in haste,
Even in our days,
Build thy temple speedily.
He is Governor—He is Consoler—
He is supporter—He is *humble**—
He is Redeemer—He is just—
He is Holy—He is merciful
He is *Prince of Peace**—He is perfect.
Lord, build thy temple speedily.

PARAPHRASE.

(For the Calcutta Christian Observer.)

Our nation is broken,
Our city in dust,
Nor comes the bright token
In which we have trust:
The heathen surround us
And mock at our prayer;
These ruins around us
Turn Hope to Despair.

Great God of our Fathers! even thou whose right hand
To our sires was a shield,—to our foemen a brand,
Thou, whose glory illumined the city of old,
Ease the heart of the people waxed prayerless and cold,
Thee, thee, we implore.
Let thy temple arise
In beauty once more
To Judah's soft skies:
Even now, even now!
That the Gentile may see
Not in vain do we bow,
God of Jacob! to thee.

For ever and ever thy glory shall live,
And mercy is thine to redeem and forgive:
Then forget not, O Lord! in its grief and despair
The nation thou lovedst when its city shone fair.
Thee, thee we implore:
Let thy temple arise
In glory once more
To Judah's sad skies.
Even now, even now,
That the Gentile may see
Not in vain do we bow,
God of Isaac! to thee.

C.

* These expressions occasion the deepest surprise. They cannot see how the Messiah should be *Peace-maker* and *humble*.—Ed.

Missionary and Religious Intelligence.

I.—BENGAL.

1.—CHURCH MISSIONARY SOCIETY.

The 20th Anniversary of the Calcutta Corresponding Committee to the above institution was held in the Old Church Rooms on Tuesday evening the 13th of December.—The Venerable the Archdeacon in the chair.

The report which was read by Henry Chapman, Esq., the Secretary, called the attention of the friends of the Society, amongst other details, to the three following points of importance. The baptism of some promising Hindu youth; the establishment of a new seminary for the education of Native ministers and catechists; and the limited extent of funds raised in this country for Missionary purposes, when contrasted with the vast resources drawn from the parent country.

The meeting was addressed by the Venerable the Archdeacon, Rev. Messrs. Boswell and Hammond, and by A. Beattie, H. Chapman, R. D. Mangles, and C. W. Smith, Esqrs.

The attendance was cheering. The spirit of liberality—such as to induce a hope that the call of the Committee was not in vain; and the highly devotional feeling which pervaded the whole of the proceedings, such as to lead us to cherish the hope of enlarged success.

2.—INSTITUTION FOR NATIVE MINISTERS.

One of the many desirable objects to be attained in connection with Missionary work in this country, is the raising up an efficient Native agency. Every well directed effort to accomplish this, should not only cheer the Christian mind, but induce him to aid it with his support and prayers.

We do most sincerely commend to the prayers and support of the Christian body the new institution recently opened under the auspices of the Church Missionary Society in Calcutta. The design of the directors of the institution is to give such an education, based upon Christian principles, to hopeful native youth, as shall qualify them to become efficient school-masters, catechists, and ministers to their countrymen.

The design has our best wishes and warmest prayers for its success, and we hope that our esteemed brother, the Rev. J. Hæberlin, who has been elected as its first tutor, will be cheered in his labors by witnessing many faithful laborers, entering and continuing in the field of Missions, who shall have been trained under his auspices for their high calling. The number of students is, we believe, at present *eight*.

3.—MISSION TO THE MAURITIUS.

The greater portion of our readers may probably be aware, that for some time past a system of shipping natives to the Mauritius on an apprenticeship scheme for the cultivation of sugar, has been carried on to a considerable extent by certain parties in Calcutta. It had suggested itself to some pious persons that this might be an excellent opportunity for offering the Gospel to these poor and miserable beings, far from the influence of Brahminical tyranny; and that at the expiration of their service (five years) they might return to be a blessing to their countrymen. Another object of interest connected with the religious condition of this isle of storms, was the religious state of the French population; we do not wish to deal in uncharitable expressions in reference to any section of the Church, but we believe we are correct when we say that the condition of those persons is just as deplorable as a superstitious Catholicism

can make it. To find a laborer who should combine in himself the requisite qualifications for laboring amongst two classes of persons so widely opposed in language and habits was not an easy task. It has, however, we hope, been realised. The Rev. M. LéGros, one of the Missionary brethren lately laboring at Súnamúki, has been reluctantly compelled to quit Bengal for his health. He has, at the recommendation of some good friends, proceeded to the Mauritius, accompanied by a pious youth, conversant with the Bengálí and Hindustání languages. It is M. LéGros' intention to preach, to his countrymen in French, and superintend the labors of his companion amongst the native emigrants. It affords us pleasure to state, that this new and interesting Mission is in a great measure, if not altogether, supported by *one private individual.* How worthy of imitation! We shall avail ourselves of the first opportunity to lay before our readers the reception which our fellow laborers have met with from the objects of their solicitude.

4.—CHI'RA PU'NJI'.

We understand it is the intention of the friends of religion at Chíra Púnji to erect a small place of worship at that station. At a place now become popular as a sanatarium, we must add that such a building is very desirable. Subscriptions have already been entered into, but not adequate to the object. We shall be happy to convey any sums forwarded for the purpose to the active parties.

5.—ECCLESIASTICAL ESTABLISHMENT.

The East India Company have determined to increase the Ecclesiastical Establishment in India, by reducing the stipend from 800 to 500 Rs. per month.

6.—MISSIONARY MOVEMENTS.

We regret that ill health has compelled the Rev. W. H. Pearce and Mrs. Pearce to proceed to Europe. The Mission field has lost in Mr. Pearce a valuable laborer, and our Periodical an indefatigable friend. We hope he will soon be restored to us in the restoration of health, and in the fulness of the blessings of the gospel of Christ.

The Rev. J. Mack and Mrs. Mack of Serampore have proceeded to England from the same cause. Mrs. Micah Hill, of Berhampur, and family, sailed on the *Repulse.* The Rev. J. Tomlin, long resident at Malacca, with Mrs. Tomlin, have likewise gone on the *Gregson**. The Baptist Mission in Orissa has been strengthened by the arrival of the Rev. G. Stubbins and Mrs. Stubbins. The Rev. H. Malcom has departed to Madras; and our good friend Rev. J. McEwin has been induced, at the solicitation of the residents at Allahabad, to officiate as Chaplain, for a period at least, at that station.

II.—MADRAS.

We have great pleasure in laying before our readers, in compliance with the request of our beloved brethren at Madras, the following appeal of a new Society, entitled

1.—THE INDIAN MISSIONARY SOCIETY.

The design of the Society is one which must be commended by every friend of Missions; viz. to provide Indian Missionaries and Missionary resources for India in her own bosom. This must ultimately be accom-

* We regret to state that the *Gregson* took fire 40 miles south of the Floating Light, and our friends narrowly escaped an awful death.

plished, for it would be indulging in dreams and visions to suppose that it was ever intended or could be effected, that Europe and America could provide a permanent supply of religious teachers for India. Our only fear is, that the state of the Christian Churches in India is not yet sufficiently advanced to warrant the existence of such an institution, and whether it may not have a tendency to draw upon the resources of other Societies and oblige their agents to draw more copiously from their home funds for local expences,—a thing by no means desirable. We feel thankful, however, that our friends of the sister Presidency have had fortitude enough to try the experiment, and it will afford us the sincerest satisfaction to be convinced by the success of their practice that our fears were groundless, and their hopes and expectations based upon a better foundation than that which we imagined could exist.

The Committee of the Indian Missionary Society, deeply impressed with their obligations to redeeming love, earnestly and confidently solicit the co-operation and support of the Christian public, with a view to communicate a knowledge of that love to the idolators around them.

It is gratifying to reflect, that for a series of years, societies, to whose labours India owes most of the spiritual privileges that are connected with her present position, have been actively and extensively engaged in the great work of Evangelization. By the preaching of the truth, the circulation of the Holy Scriptures, the distribution of religious tracts and the establishment of schools, much has already been done by our fathers and brethren to make this moral desert glad, and to cause this barren wilderness to rejoice and blossom as the rose. What has been accomplished, however, compared with what yet remains to be done, bears but a very small proportion to the extensive claims which the millions still perishing for lack of knowledge have upon our deepest sympathies and our most prayerful exertions.

It is to be greatly desired, not only that existing Missionary Societies should continue to advance both in resources and usefulness, but that additional Societies should be raised up, to assist in carrying on the glorious work of turning the people from idolatry to serve the living God. The lamentable fact, that the vast majority of native towns and villages have hitherto been unblessed by the residence of Christian teachers, loudly calls upon the Churches of Christ to put forth still more vigorous efforts, that the feet of those who bring glad tidings of great joy may visit these ignorant and desolate places. That this object may be in some degree accomplished, the Indian Missionary Society has been established. Professing to be a co-worker with similar Institutions already in existence, it desires to go forth to the help of the Lord against the mighty, animated by the same spirit of zeal and love that has sent *them* into the field.

One grand feature of this Institution, is the fundamental principle on which it is founded; viz, the union and co-operation of all Protestant Christians who profess the great principles of the Reformation. Whatever differences in minor respects may distinguish either its committee or its agents, it appeals to the Christian public for their liberal support, by virtue of that scriptural bond, which, in the Society's constitution, unites all who are true believers in the Lord Jesus Christ. The object it contemplates and the fundamental principle by which it is characterised are not, however, the *only* ground, on which this Institution rests its claims for public support. It is an Indian Missionary Society, designed to benefit the people amongst whom *we* dwell, and to whose idolatries and abominations *we* are the daily witnesses. Identified as the Christian public are with this people, some by birth or blood, *others* by employment or commercial intercourse, and ALL by residence, it is both reasonable and just to expect, that their united energies should be devoted to the spiritual good of their heathen neighbours. And, if in addition to the above, the other peculiarities of this Institution, are duly estimated, in connection with its benevolent object, it is to be hoped that neither public liberality nor personal devotedness will be wanting for its support. Maintained by the contributions, quickened by the prayers, encouraged by the sympathies of the various Churches of Christ in Peninsular India, who can tell but that the "Indian Missionary Society" may be, under the blessing of Almighty God, the favoured instrument of enlightening, renovating and saving multitudes of immortal souls. "O Lord! we beseech thee, send now prosperity."

III.—MALACCA.

ANGLO-CHINESE COLLEGE.

From a late number of the *Singapore Free Press* we are happy to copy the following more encouraging account than could before, we believe,

be given of the Anglo-Chinese College, Malacca. It is compiled from the Fifteenth Report of the Institution, just published.

"The Eleventh Annual Report (for 1835) of the Anglo-Chinese College, Malacca, has just come to hand. It gives us a pleasing view of the progress of that Institution, and of the extensive operations carried on there in printing books in the Chinese language. The Report states, 'During the past year, endeavours have been made, and not without success, to extend the benefits and usefulness of the Institution, by increasing the number of students to almost double that of any former period. The present number is seventy. These are arranged into four classes according to their several gradations and attainments.' Their studies are divided between English and Chinese literature, but the major portion of time is allotted to the latter. Geography, writing, arithmetic, practical geometry, translating Chinese into English and *vice versâ*, general reading, &c. form the daily exercises of the students.

"The general conduct of the boys is pleasing and satisfactory, especially of five or six of the senior students, who express their desire to worship the true God, and openly manifest their abhorrence of idolatry. All the students, their teachers, the workmen employed as type-cutters, &c. and the male children from the out-schools, attend service at the Mission Chapel every Sabbath, forming a congregation of upwards of 200 Chinese. During the past year there have been printed at the College 54,728 volumes of tracts, hymn-books, school-books, &c. and 11,970 vols. of the Holy Scriptures. The expenses of these printing operations, we believe, are chiefly defrayed by the Bible and Tract Societies in London. The books are sent for distribution to the different Missionary stations in these parts, China included.

"The out-schools, in connection with the College, are also in a flourishing state—the Chinese, eleven in number, male and female, containing about 130 girls and 230 boys. There are also 6 Malay Schools, containing about 200 boys and girls.

"The 'state of the funds' of the College exhibits also a very flourishing condition. The sums lying at interest at Singapore and Malacca amount to 9,250 Drs. with a balance in hand of 2,155 Drs., exhibiting a total of Sp. Drs. 11,405. The College receives an allowance of 100 dollars a month from the British Government resident at Canton.

"This satisfactory account of the progress of the Institution at Malacca,—which, had that at Singapore been carried into effect in former years, would have been removed to this settlement and closely connected with the latter,—affords encouragement to the trustees and friends of the Singapore Institution to hope that the day is not distant when it, too, will exhibit its utility. We believe it is the wish of the warmest friends of the Malacca College, that it should still be removed to Singapore and placed in connection with our Institution, according to the plan of its founder, Dr. Morrison; but we imagine the College has now taken such deep root at Malacca that a removal would go far to break up the whole establishment. The Singapore Institution will have a Chinese department, which will answer, in some degree, to objects of the Anglo-Chinese College."

IV.—BOMBAY.

LADIES' SCHOOL FOR DESTITUTE AND POOR NATIVE GIRLS, IN CONNEXION WITH THE CHURCH OF SCOTLAND'S MISSION IN BOMBAY.

The present promising state of this and the other female schools of the Mission, is set forth in the following extract of a letter addressed by Dr. Wilson, on the 16th of last month, to a very zealous friend of India's welfare, the Rev. Dr. Brunton, Professor of Oriental Languages in the University of Edinburgh, and Convener of the General Assembly's Committee on Foreign Missions.

"I have been much gratified, and the ladies in Bombay who have hitherto entirely supported the School for Destitute and Poor Native Girls have been much encouraged, by the donation of £50 from the Assembly's Committee; and which will for a time meet the increased expense of the extension of the institution of last year. It now contains 55 scholars, who are all making satisfactory progress, and of whom a fair proportion have already attained a very creditable proficiency in reading, writing, singing, needle-work, and Christian knowledge. The eldest of the two girls connected with it, whom I lately baptized, has been married by me to one of the Bráhman converts, and this, the first virtuous union of natives formed in the bosom of the Protestant Church in Bombay, promises to promote the happiness of both the parties. The marriage was honoured by the attendance of several friends of the Mission, and by many natives. I embraced the opportunity which it afforded me of entering into a contrast between the injunctions of the Christian Scriptures and the Hindu Shástras relative to the treatment of females. At present there are two other scholars in the school who wish for bap-

tism, one of whom is an adult. A young woman educated in it, was lately appointed by me the teacher of one of the general female schools of the Mission, and she is discharging her duties efficiently, and is favorably inclined to Christianity. I may here mention, that the Pársí inhabitants of a street in the neighbourhood of the Mission-house have placed under me the whole disposable juvenile population, including sixteen girls, for instruction, through the medium of Gujaráthí,—a circumstance which has afforded me the highest delight. Altogether there are upwards of one hundered and eighty girls educating in connection with the Mission. We shall be able vigorously to support, and perhaps extend, our operations connected with female education. The friends of the cause here, in whose eyes, I am happy to say, it has a growing importance, have been much encouraged by the expression of your own feelings on the subject. 'My whole heart yearns for the enlargement of the female mind in India; an object unutterably momentous in itself and its consequences.' I could fill a ream of paper by descanting on its promise as connected with the overthrow of Satan's reign, and the establishment of that of the Redeemer, in this great country."

Liberated African Slave Children.—Some of our readers are perhaps aware that a considerable number of the African children, who were last year taken at Porbandar, have, with the concurrence of the Government, been distributed by Mr. Townsend, for their education, to the different Missionary institutions in the Presidency which were willing to receive them. Six boys are at present under the care of the Church of Scotland's Mission in Bombay, and three at Puna. Four girls are with the American Mission in Bombay. Two girls and two boys are settled with the Church Missionary Society's Missionaries at Násik. Four boys are with the London Society's Missionaries at Belgaum. All these children are making more or less gratifying progress in their studies.

V.—AMERICA.

1.—American Bible Society.

The twentieth anniversary was held in the Tabernacle, New York, May 12th; John Bolton, Esq. the first vice-president, in the chair. Rev. Dr. Sharp, of Boston, read the 35th chapter of Isaiah, and a written address from the President of the Society, Hon. John Cotton Smith, detained from the meeting by domestic affliction, was read by Rev. Dr. Milnor. John Nitchie, Esq. read the report of the Treasurer, and the Rev. John C. Brigham read the report of the Managers. Addresses were delivered by Gov. Dunlap of Maine, Rev. Mr. McElroy of Ohio, Rev. Mr. Atkinson of Virginia, Rev. Mr. Hodgson of New York, Rev. Mr. Read of Bombay, Rev. Mr. Brown of St. Petersburg, and Rev. Dr. Skinner of New York.

Auxiliaries.—The Society has now nearly 1,000, most of them embracing an entire county.

Treasury.—Receipts for the year from all sources amounted to Drs. 104,899 45—for Bibles and Testaments sold, Drs. 42,766 75; from bequests, Drs. 18,589 66; from contributions for foreign circulation, Drs. 13,489 19; from unrestricted donations, Drs. 25,112 07.

The expenditures of the year have been Drs. 107,910 93.

Officers.—Hubert Van Wagmen and Robert S. Winslow, the former treasurer and recording secretary, having resigned their offices, John Nitchie, Esq. was appointed treasurer, and ———————— recording secretary and general agent. Rev. George Bush, professor in the New York University, was appointed editor of the Society's publications, with the understanding that he would devote half his time to that service.

Rev. W. M. Atkinson has been appointed general agent for the southern States, and a similar agent is soon to be appointed for the States in the West.

Bibles and Testaments issued.

English Bibles, ...	63,160
English Testaments, ...	150,018
German Bibles, ...	1,996
German Testaments, ...	1,818
French Bibles, ...	593
French Testaments, ...	756
Spanish Bibles, ...	169
Spanish Testaments, ...	213
Modern Greek Testaments, ...	3,646
Portuguese Bibles and Testaments, ...	51
Welsh Bibles and Testaments, ...	66
Arabic, Syriac, Swedish, and Dutch Bibles and Testaments, ...	58
Italian, Polish, Danish, Gaelic, and Indian, ...	73

Making in all, 221,694 copies, and an aggregate since the formation of the Society of 1,989,430.

Translations in Progress.—Translations into the Hebrew-Spanish, and the Modern Armenian and the Armeno-Turkish are in preparation by American Missionaries at Constantinople. At the Protestant Episcopal press at Syria, under care of the Rev. Dr. Robertson, the Greek-Turkish Bible is about to be issued for the British and Foreign and the American Bible Societies. At the Sandwich Islands the New Testament is completed in the Hawaiian tongue, and various parts of the Old Testament are in progress of translation. The Chinese Scriptures are undergoing an important revision.

Pecuniary Grants.—In addition to Drs. 1,000 previously granted, the Society have appropriated Drs. 500 for printing the New Testament for the blind, under the New England Institution. For foreign distribution, appropriations have been made to the amount of Drs. 45,000; and with the exception of Drs. 5,000, all has been paid. They have been made principally to missionaries, of the Protestant Episcopal, Methodist Episcopal, Presbyterian, Baptist, Congregational, and Moravian denominations; and for translating, printing, and circulating the Scriptures in China, Burmah, Siam, Bengal, Northern India, Turkish Empire, Syria, Greece, Russia, Germany, France, and Spain; besides the several ports where there are chaplains for seamen.

2.—AMERICAN AND FOREIGN BIBLE SOCIETY.

A meeting composed of delegates from various Baptist churches and other bodies of that denomination, with numerous individuals from the city, was held in the Lecture-room of the Oliver-street meeting-house, New York, May 12th. Rev. Dr. Kendrick, of the Hamilton Seminary, was appointed chairman, and Mr. Robert F. Winslow, clerk. It was stated that the conference held at Hartford, Con., in connection with the meeting of the Baptist Board of Foreign Missions, had recommended that a convention be held at Philadelphia in April, 1837, for the purpose of organizing a new Bible Society, in case the American Bible Society should sanction the resolutions of its managers relative to the principles on which translations into foreign languages must be made, in order to receive patronage from that Society. It was also stated to the meeting, that the Society had now approved of those resolutions. After some discussion, it was determined to proceed immediately to organize a new society, and a committee was appointed to prepare a constitution, which was reported at an adjourned meeting the next day; when a society was organized, called the *American and Foreign Bible Society.* The officers elected are—

Rev. Spencer H. Cone,	New York,	*President;*
Rev. C. G. Somers,	do.	*Cor. Secretary;*
Mr. John West,	do.	*Rec. Secretary;*
William Colgate, Esq.,	do.	*Treasurer.*

The Society instructed its committee to enter immediately on the discharge of its duties, and to prepare an address to the Baptist churches in the United States. The first annual meeting is to be held in Philadelphia in April, 1837.

3.—AMERICAN TRACT SOCIETY.

The eleventh annual meeting was held in the Tabernacle, May 12th; S. V. S. Wilder, Esq., the president, in the chair. After the usual devotional exercises, the annual report was read by the secretary, and the meeting was addressed by the Rev. E. Galusha, Rev. Dr. Spring, Rev. Edwin Hall, Rev. W. S. Plumer, Rev. Dr. Tyng, Rev. Mr. Brown, and Rev. G. W. Bethune.

New publications amount to 55; embracing Memoirs of Payson and Pearce; two volumes of Dr. Nevins; a volume of Standard Treatises on Infidelity; Henry on Meekness; Biographies of Nathan W. Dickerman, Mary Lothrop, John Mooney Mead, and Caroline Hyde; and twenty tracts in the general series, the first ten of which complete the tenth bound volume of Tracts. The Evangelical Family Library now comprises thirteen volumes. Whole number of publications 827.

Amount Printed and Circulated.	*Publications.*	*Pages.*
Printed during the year, (including 247,972 volumes)	4,556,972	101,293,584
Printed since the Society's formation,	43,647,590	711,853,750
Circulated during the year, (including 160,454 volumes,)	3,298,846	72,480,229
Circulated since the Society's formation,	39,042,676	614,790,076

Of twelve late Tracts, more than 100,000 have been printed within the year; and of the Christian Traveller, The World to Come, The Fool's Pence, Where did he get that Law? and I've no Thought of Dying so, from 136,000 to 176,000. Of Persuasives to Early Piety and Alleine's Alarm, 12,000 each; of Baxter's Call, 14,000; and of Life of Page, 26,000.

The circulation of the smaller Tracts is about the same as the previous year, while that of volumes exceeds the previous year by 18,500,000 pages.

Gratuitous distribution, 7,290,900 pages; widely dispersed in various parts of our country and the world, in 365 distinct grants; besides 2,548,860 pages, delivered to members, directors, &c.

Receipts and Expenditures.

Received for publications sold,	Drs. 47,573 37	
Donations, including Drs. 29,949 92 for foreign distribution, of which Drs. 10,000 is from the American Tract Society, Boston, Drs. 10,123 27 from ladies, and Drs. 6,101 61 legacy of Mr. Joseph Burr,	56,638 03	
Total, (including Drs. 792 18 balance in treasury,)	Drs. 105,003 59	
Paid for paper, printing, stereotyping, &c.	53,117 77	
Remitted for foreign distribution,	35,000 00	
For publishing Baxter's Call, &c. for the blind,	500 00	
All other expenses, as by items in the Treasurer's report,	16,385 82	
Total paid during the year, as above,	Drs. 105,003 59	

The donations received are about Drs, 4,000 less, and the receipts for sales Drs. 16,000 more, than in the previous year; and though only Drs. 29,950 of the receipts have been designated for foreign distribution, the whole sum of Drs. 35,000 which the Committee proposed to attempt to raise, has been paid over for foreign stations.

New Auxiliaries, 34; whole number on the Society's list, 1,180.

Foreign Distribution.—Thirty-five thousand dollars have been remitted during the year to foreign stations, viz:

To China,	Drs. 4,750
Singapore and South-eastern Asia,	2,000
Siam,	2,500
Burmah,	4,000
Orissa,	3,050
Ceylon and Continent,	3,000
The Mahrattas,	1,500
Constantinople,	1,000
Germany,	1,500
South Africa,	200
North American Indians,	300
Northern India,	1,000
The Sandwich Islands,	1,000
Syria,	1,000
The Nestorians,	500
Smyrna,	1,200
Greece,	2,250
Russia,	1,500
France,	2,000
Moravian Brethren,	700
Total,	Drs. 35,000

Of these sums, Drs. 8,500 are for the use of Missionaries of the American Baptist, and English General Baptist Missionary Societies; and 2,500 for the use of Protestant Episcopal Missionaries in Greece and China.

4.—AMERICAN TRACT SOCIETY, (BOSTON.)

The annual meeting was held in Park-street meeting-house, May 25th; Hon. William Reed, the president, in the chair. Rev. Dr. Codman opened the meeting with prayer; after which the Rev. Seth Bliss, the secretary, read the annual report, and the Rev. Mr. Badger, Rev. Mr. Willey, Rev. Mr. Reed, and Rev. Mr. Brown, addressed the audience.

Receipts and Expenditures.—Donations, Drs. 15,339 64; legacies, Drs. 585 68; sales of books, tracts, &c. Drs. 8,949 05; interest, Drs. 183 10; in all, Drs. 25,057 47; exceeding the available funds of last year by more than Drs. 6,000.—The expenditures, and the payments to the Society at New York, amount to the same sum.

Foreign Appropriations.—The society at the beginning of the year pledged itself to furnish Drs. 10,000 of the Drs. 35,000, which the Society at New York voted to appropriate to foreign distribution; all of which has been paid over.

Gratuitous Appropriations.—The number of distinct grants to individuals and to various benevolent and literary institutions is 200. Given to individuals and to Societies to encourage them in the circulation of the volumes, 2,067,000 pages. Whole amount of gratuitous distribution, 3,964,785 pages; cost, including those delivered to directors and members, Drs. 2,962 57.

5.—AMERICAN EDUCATION SOCIETY.

The twentieth annual meeting was held May 12th, in the Broadway Tabernacle, New York; Rev. Dr. Woods, one of the vice-presidents, in the chair. Rev. Dr. Codman opened the meeting with prayer, and the reports of the treasurer and secretary were read; after which various resolutions were adopted, and the audience addressed by Rev. Messrs. Schmucker of Gettysburgh, Pa., Todd of Northampton, Ms., Clark of Hudson, O., Wm. J. Armstrong of Boston, and Dr. Cogswell, secretary of the society.

The introduction of the report presents the following view of the existing demand for a greatly increased number of preachers of the gospel.

More than six hundred millions of heathens and Muhammadans know nothing of Jesus Christ the only Saviour. More than one hundred and fifty millions of the Greek and Roman churches are sunk into the grossest idolatry, and vast multitudes in nominally Christian countries are destitute of a preached gospel.

The work of publishing the gospel to all these millions must be performed; and by whom? The responsibility of the past generations is closed and sealed for the judgment. We may not roll it upon coming times, without great accumulation of guilt. The circle narrows until an uncommon weight of responsibility rests upon the men of the present generation. We have instrumentally in our keeping the everlasting destiny of millions at home, and hundreds of millions among the heathen. The salvation of the world, in a great degree, depends, under God, upon the men of the present generation.

The five millions of destitute population in the United States will soon increase to eight, to sixteen, to thirty millions.

A summary of the proceedings of the Society for the last year, including receipts and expenditures, beneficiaries, &c. is given below.

The American Education Society has now been in operation more than twenty years, and by the blessing of God has risen from small beginnings to its present extended movements. It has since its commencement aided in all, 2,495 young men. About eight hundred ministers, now living and preaching the gospel, have already, through its direct instrumentality, been introduced to their fields of labor. Some of these have exerted a wide and holy influence in heathen lands, others are in conspicuous stations in churches and benevolent institutions in the United States. During the year, the Society has aided one thousand and forty beneficiaries at 159 institutions. Its receipts have amounted to Drs. 63,227 76, and its expenditures to Drs. 66,208 92, which, with the debt of last year, Drs. 1,079 13, amounts to Drs. 67,288 05, leaving a debt of Drs. 4,060 29. The receipts, exclusive of legacies, are larger than in any preceding year. The business arrangements of the Society divide the whole field into two parts: the one acting directly with the office at Boston, and the other through the Presbyterian Education Society at New York. The territory, including the branches and agencies which report directly to the office in Boston, consists of the New England States, and the State of Illinois. The number of young men assisted during the year within these limits, is 590. Of these 141 were in five theological seminaries, 315 in twelve colleges, and 134 in forty-six academies. The receipts into the treasury from New England and the Illinois Branch, have been Drs. 40,893 42, and the expenditures within these bounds, have been Drs. 42,774.

The appendix to the report contains a succinct history of the rise of the Society and of its operations each year since its organization, from which the annexed paragraphs are taken, giving a comparative view of the receipts, expenditures, number of beneficiaries, in what institutions, amount refunded, and the amount earned each year.

The receipts of the Society from year to year, as appears by the annual reports, are as follows: viz. 1816, Drs. 5,714; 1817, Drs. 6,436; 1818, Drs. 5,971; 1819, Drs. 19,330; 1820, Drs. 15,148; 1821, Drs. 13,108; 1822, Drs. 15,940; 1823, Drs. 11,545; 1824, Drs. 9,454; 1826, Drs. 16,596; 1827, Drs. 33,094; 1828, Drs. 31,591; 1829, Drs. 30,084; 1830, Drs. 30,710; 1831, Drs. 40,450; 1832, Drs. 42,030; 1833, Drs. 47,836; 1834, Drs. 57,818; 1835, Drs. 83,062; 1836, Drs. 63,227; making Drs. 579,144. It appears by the above statement, that a greater sum of money has been received during the last five years than during the fifteen preceding years.

The results of the Society have been as follows:—It has assisted, since its formation, 2,495 young men of different evangelical denominations, from every state in the Union. The number aided in each succeeding year, from 1816 to 1836, is as follows:—7, 138, 140, 161, 172, 205, 195, 216, 198, 225, 156, 300, 404, 524, 604, 673, 807, 912, 1,040, and 1,040. Of those who received aid from the funds of the Society during the last year, 223 were connected with seventeen theological seminaries, 507 with thirty-five colleges, 310 with 107 academical and public schools; making in all, 1,040 young men connected with 159 institutions. About eight hundred individuals who have received its patronage, have already entered the Christian ministry, about fifty of whom have gone forth as missionaries to heathen lands.

The whole amount which has been refunded by former beneficiaries, is as follows:—during the eleven years preceding April 30, 1826, Drs. 339 60; in 1827, Drs. 90 00; 1828, Drs. 864 22; 1829, Drs. 830 91; 1830, Drs. 1,007 84; 1831, Drs. 2,647 63; 1832, Drs. 1,312 77; 1833, Drs. 2,113 27; 1834, Drs. 1,947 78; 1835, Drs. 2,957 14; 1836, Drs. 4,332 53; making Drs. 18,443 69.

The sum of earnings by the beneficiaries for labor and school-keeping, reported from year to year, for the last ten years, is as follows, viz:—1827, Drs. 4.000,; 1828, Drs. 5,149; 1829, Drs. 8,728; 1830, 11,010; 1831, Drs. 11,460; 1832, Drs. 15,568; 1833, Drs. 20,611; 1834, Drs. 26,268; 1835, Drs. 29,829; 1836, Drs. 33,502. The whole amount is Drs. 166,125.

The sums allowed to beneficiaries are *loans;* during the past year the rules of the Society have been so altered, that the notes given by the beneficiary are made payable after five years from the completion of his preparatory studies for the ministry, with interest from that time, and a discount at the rate of twelve per cent. per annum, if paid within the five years.

6.—METHODIST MISSIONARY SOCIETY.

This Society held its seventeenth anniversary in the Forsyth-street Church, New York, April 18th; bishop Andrew presiding. The annual report, read by G. P. Disosway, Esq., showed the receipts for the year to be Drs. 61,337 81. The Society has 118 domestic missionaries, under whose care are about 117,174 church members; also thirty-eight missionaries in foreign lands or among the aborigines of this country, who have in charge nearly 4,000 church members; together with thirty teachers and 911 pupils; being an increase of twelve missionaries, 4,586 church members, two teachers, and twenty-nine pupils over the last year.—One mission is in Liberia, West Africa, embracing six stations; one at Rio Janeiro, and one at Buenos Ayres, in South America.

7.—BAPTIST BOARD OF FOREIGN MISSIONS.

The Board met April 27th, in the First Baptist Church, Hartford, Con., the Rev. Dr. Sharp, of Boston, in the chair. Rev. Elon Galusha, of Rochester, N. Y., preached the annual sermon. The annual report was presented by Rev. Dr. Bolles, the secretary, and the treasurer's report by Hon. Heman Lincoln. Missions twenty-three, stations thirty-four, preachers fifty-three, printers six, who, together with females and others, make a total of 132. Churches twenty-one, schools twenty-eight, presses five, baptisms 221.

8.—AMERICAN SUNDAY-SCHOOL UNION.

The twelfth anniversary was held in Philadelphia, May 23rd; Alexander Henry, Esq., the president, in the chair. After prayer by the Rev. Prof. McLean, of New Jersey, and the reading of the reports of the managers and treasurer, resolutions were moved and seconded, and addresses made by Rev. President Babcock of Maine, Rev. Messrs. Lippincott of Illinois, Taylor of Virginia, Suddards of Philadelphia, and Gen. P. T. Smith of New York.

The annual sermon before the Society was preached on the preceding evening, by the Rev. J. B. Taylor of Virginia.

From the report it is seen that twenty-one missionaries and agents have been employed for different portions of time in the western states, in organizing and visiting schools, replenishing libraries, &c. at an expense of Drs. 9,066 62; while books have been furnished gratuitously to the amount of Drs. 1,134 91. The contributions to the fund for these purposes amounted to Drs. 11, 347 06.—Nine agents and missionaries have been employed at the south, at an expense of Drs. 3,378 31;

and books given amounting to Drs. 361 43. The contributions to the southern fund have been Drs. 5,421 94.—In the northern and middle states fourteen agents and missionaries have been employed.

According to the register of our auxiliaries, there are 1,250 societies and schools bound to send us an annual report. Only 144 have complied with the conditions on which they sustain this relation. These 144 reports give, as their present statistics, 1,542 schools, 16,647 teachers, and 119,995 scholars. Only thirty-four unions and schools mention the number of volumes in their libraries, and these amount to 137,667. The number of conversions reported by forty-seven unions and schools is 428 teachers, and 2,039 scholars. Besides these, 608 persons are reported, without specifying whether they are teachers or scholars; making the total number in these schools 3,075.

The donations to the foreign fund, from March 1st, 1835, to March 1st, 1836, amount to Drs. 2,239 95, making Drs. 3,772 66, of the Drs. 12,000 proposed two years ago to be raised for supplying American missionaries with copies of our publications, and the means of translating and printing them.

The whole amount has been appropriated to various missions in India, Greece, Persia, Turkey, China, France, Africa, Sandwich Islands, and among the American Indians. Besides these appropriations, the Board have made donations of books from the general funds, to the Wesleyan mission in Ceylon; to the English mission at Orissa; to the friends of public instruction in New Grenada, India, Africa, Russia, France, Nova Scotia, and other places. Sets have also been presented to the Prussian government, under the assurance that they would be put to a valuable use in that country, which occupies so interesting a position in regard to education.

In the sale of books there has been an advance of about Drs. 10,000 above the business of last year. The total amount of books sent to our depositories during the year, is Drs. 34,959 61; the sales in Philadelphia amounted to Drs. 37,817 24, making the whole amount of publications thus disposed of, Drs. 72,776 85. The actual receipts from sales were Drs. 31,189 48. The number of volumes of *library books* printed in this period was 701,400, making 45,488,500 pages; of *cards*, *infant-school lessons*, and other publications *in sheets*, 35,860 copies, of *reading* and *elementary books*, 17,000 volumes; of the *Union Questions*, 126,000 volumes; of the *Sunday-school Journal*, 77,592 numbers; of the *Youth's Friend*, in single numbers, 48,000. The total number of publications of all kinds, is 1,004,852, equal to nearly seventy-three millions of pages.

Since our last annual report we have issued forty-seven new works. Of this number, twelve contain from 100 to 332 pages, and the remainder are of various sizes, down to sixteen pages.

The receipts of the year, ending March 1st, 1836, have been as follows:

Donations to the valley fund, ...	Drs.	11,347 06
" southern, ...		5,421 94
" foreign, ...		2,239 95
" missionary, ...		127 57
" general, ...		19,185 66
Making the total of donations, ...	Drs.	38,322 18
The amount received for books sold was		31,189 48
Amount borrowed, ...		2,092 34
Making, with the balance on hand at the commencement of the year, (Drs. 920,10,) the total means, ...	Drs.	72,524 10

The expense of the publication department, including all the cost of the preparation and printing of works, was Drs. 38,597; of the missionary and agency department, Drs. 9,576; of the depository in Philadelphia, Drs. 7,480 67. Loans have been paid to the amount of Drs. 8,335, reducing the amount of borrowed capital to Drs. 45,625 25.

9.—WESTERN FOREIGN MISSIONARY SOCIETY.

The anniversary of the Society was held in the First Presbyterian Church, in Pittsburg, May 26th; Rev. Dr. Herron presiding. Prayer was offered by Dr. Miller. Rev. E. P. Swift, the corresponding secretary, made a brief statement respecting the condition and proceedings of the Society; after which resolutions were offered and addresses made by Rev. Joseph Campbell, Rev. S. Scovel, Rev. Dr. Black, Rev. Dr. Neill, Rev. W. J. Armstrong, and Rev. William Ramsey.

The *receipts* into the treasury had amounted to nearly Drs. 20,000, of which Drs. 7,000 remained unexpended.

The missions are in Northern India, Western Africa, at Smyrna, and among the Wea and Ioway Indians.

10.—HIGH SCHOOL AT CONSTANTINOPLE.

Institutions like that described below are perhaps indispensable to the full introduction and permanent establishment of Christianity in a country. How can there be a supply of able ministers and teachers, of schools and books, and how can intelligence generally prevail, without such radiating points of knowledge? The progress and reputation of the school here noticed, indicate the feelings of the people on religious subjects. Their most intelligent young men are placed under the care of those whose avowed object is to communicate the knowledge of the Scriptures, and to form their characters on that basis.

This school was opened on the 27th of October, 1834, with three scholars, under the direction of Mr. Paspati. It was commenced in a room connected with Mr. Goodell's house in Pera, and continued in the same place for more than a year. In the mean time the school and its apparatus had so increased, that we found our quarters altogether too strait for us, and the school was removed to a suite of apartments, directly over Mr. Goodell's house. Here is a large room, thirty-two feet by sixteen, in which all the scholars are collected, when necessary, either for the regular morning and evening prayers or general lectures, or whatever else it may be. Besides this are five recitation rooms, of a good size, all on the same floor with the large room and opening into it. These upper apartments are occupied by the Armenians, who are at present much the most numerous; the Greeks still remaining in the room below, which formerly contained the whole school.

Although this school has come to its present size and importance gradually, yet in the outset we determined to make it a thorough High School, or College, or whatever else you please to call it. At the present time there are taught in the institution, the English, French, Italian, Ancient Greek, Armenian, and Turkish, languages, besides a class in Hebrew under Mr. Schauffler's tuition. We have also lessons in grammar, composition, arithmetic, book-keeping, geography, and astronomy, and lectures on the natural sciences to some extent. Our teacher in English is an English gentleman, with whom we have for some time been acquainted. He is a professor of religion, and devotes himself with great fidelity to his work. Our teacher of French is an Armenian, who has been in France and Holland: our teacher of Italian is a Neapolitan, and an accomplished scholar: and our teacher of Turkish is a Turk, who resides on Mr. Goodell's premises. Hohannes, who is already known to you as an enlightened and pious young man, has the general superintendence of the school, and is the teacher in Armenian. Mr. Schauffler has, as we have said, a small class in Hebrew, which we hope will by and by be enlarged. Mr. Dwight has recently finished a course of lectures on astronomy, and he has now a large class in geography. Public lectures are also delivered weekly to the whole school, of both departments, on some of the natural sciences. A course on pneumatics has been completed, and the subject at present is electricity. Many from abroad attend these public lectures, and as the boys are required to take notes and answer questions on the preceding lectures, much useful information is communicated to those who are present. The apparatus with which you have furnished us has been, and is likely still to be, of immense use; and we are anxious to have additions made to it, until it shall be complete in every branch.

The boys all board at home, and as most of them reside at a distance from the school, they do not return at noon, but eat together a simple meal, in a room appropriated for that purpose, each one bringing with him his own articles of food. One of them always asks a blessing at the beginning, and another returns thanks at the close of the meal.

We hardly need to tell you the objects we have in view in establishing such a school as this. Teachers are needed for the schools of the Armenian and Greek nation, and here we hope to raise them up. An educated and enlightened clergy are called for, and we look to God daily that he will grant his Spirit, and separate the individuals of his choice, for this holy work. We do feel that we have reason to confide in him, and to believe that he will smile upon our effort to train up devoted young men for his service.

In view of all the facts we have now stated, we come to you with the request, the reasonableness of which you must readily perceive, that you will, with all convenient despatch, send us an accomplished teacher to take charge of this institution. Your missionaries here have a greater burden than they can bear already, and its weight is increasing almost daily. Besides our school now has come to such a magnitude, that it cannot be put off with only a half-way, divided attention to its concerns. It is quite sufficient to occupy the whole time and fill the whole soul of one man; and he must have a pretty large soul too.

Our present teacher in English, we find, is likely to return to England before many months, and unless we have a teacher from America for this department, which is a most important one in the school, we shall really be at a loss what to do.

We want an accomplished man, pious, of course, but if he is not ordained, it will be better. He should not be sophomorical, nor dictatorial. He should be one who is not only "apt to teach," but willing to learn. He should be well acquainted with the natural sciences, as geology, mineralogy, &c., and with the best modes of instruction; and he should not only be prepared to give lectures on various subjects in the style of a professor, but he should be willing to sit down with a class of six or eight full grown boys, and teach them the rudiments of the English language. You must now be able to form a pretty good opinion of the description of a man we need, and we hope you will send him with as little delay as possible.

One thing more—he should, if possible, be acquainted with vocal music scientifically and practically. More we need not say.

II.—FAVORS FROM THE BRITISH AMBASSADOR—OPPOSITION OF THE RUSSIAN GOVERNMENT.

At Erzerum I had a very favorable opportunity to make the acquaintance of the new English ambassador, the right honorable Henry Ellis, Esq., and his suite, who were then on their way to this country. I boarded at their table the week that I spent at Erzerum. They all appear to be gentlemen of excellent character. The ambassador is a serious man, expressed very deep interest in our mission, and proffered me every assistance in his power to render. At his own suggestion, I addressed to him a written application, and obtained from him English protection.

The ambassador gave similar passports to the German missionaries in Persia, which were peculiarly valuable to them at that juncture, as the Russian protections under which they had heretofore been laboring were just then expected to be withdrawn, and an order had been received prohibiting their brethren in Georgia to proceed another step with their labors.

The following is a copy of the order from the Russian government, translated into English, communicated in the month of August, 1835, by the commandant of Shusha to the missionaries of the Basle Missionary Society.

"Gentlemen—In consequence of a memorial from the commander in chief of Georgia, addressed to the minister of the interior, and forwarded by him to the committee of ministers, respecting your missionary establishment located at Shusha, the committee learning by the real state of things, that you, gentlemen, since the time of your settlement at Shusha, have not yet converted any body, and deviating from your proper limits have directed your views to the Armenian youth, which, on the part of the Armenian clergy has produced complaints, the consequences of which may be very disagreeable, have concluded to prohibit you all missionary labors, and, for the future, to leave it to your own choice, to employ yourselves with agriculture, manufactures, or mechanical trades. As for the rest, to prevent any cause of further complaint on the part of the Armenian clergy, they forbid you to receive the Armenian youth into your schools.

It has pleased his majesty, the emperor, to confirm this decree of the committee of ministers."

At present there are five missionaries, four clergymen, and one printer, connected with the Shusha mission, weeping, as you will readily suppose, over the desolations of Zion, whose walls they are thus peremptorily forbidden to repair.

On the north side of the Caucasus mountains, at a place called Karass, is a Scottish missionary colony. It was established under the patronage of the late emperor Alexander, who, you are aware, gave some evidence of being influenced by motives of evangelical piety. Alexander gave to that establishment the prerogatives and form of a colony, for the sole purpose of avoiding the opposition which he apprehended would immediately be roused by the Russian clergy against a Protestant mission. The undertaking, though partially colonial in form, was really and strictly missionary in its object. The Scottish and Basle Missionary Societies have, one or both, had missionaries connected with the establishment ever since its commencement.

About the time the government order was issued, forbidding the Shusha missionaries to proceed with their labors, a similar one was forwarded to Karass, commanding the Protestant missionaries there, now six in number, one Scottish and five German, to cease entirely from their missionary labors, and stating that missionaries of the Russian church were soon to take their places.

VI.—SIAM.

DISPOSITION TO RECEIVE AND READ BOOKS AND TRACTS.

Early in the year this place was visited by forty or fifty junks, to which we endeavored to give a good supply of Christian tracts. On board most of them we were gratefully received, and our tracts accepted with much eagerness. In every part of Bankok also they meet with a ready demand. In many instances individuals have been observed reading them many days, and even weeks, after their distribution. We have reason to believe that they are extensively perused, and few of them, we hope, are wantonly mutilated or destroyed. In many instances individuals have been found anxious to make selections of the several kinds of tracts offered for distribution. This fact seems to indicate that they desire them for the information they contain. Others have refused particular tracts on account of having previously received copies of the same.

Among great multitudes of the Chinese there seem to exist some general notions of the gospel, though very few, we fear, seriously reflect upon its solemn truths. With the mouth they will, in most instances, give them a hearty approval; but they are strangers to the power of godliness. What may be the final result produced by the books distributed we know not, but we may hope and pray for blessed and glorious consequences. We have now on hand a large supply of Chinese books, and intend, with God's help, vigorously to prosecute the work of distribution. We have just been informed of the appropriation by the American Tract Society of Drs. 30,000 for the distribution of books in foreign and pagan lands; Drs. 1,000 of which was voted to the Indian Archipelago and Siam. Our hearts are rejoiced in view of the interest in behalf of the heathen which God is exciting in our beloved country. May it continue and increase, until the knowledge and the love of the truth shall be co-extensive with this fallen world. Resolutions like the above tend not a little to stimulate our zeal, and encourage us to extend our operations.

While the Chinese junks were here, particularly, great numbers came to us for medical aid, averaging nearly thirty a day for many weeks together. Our hearts were pained at their wretchedness, and our inability, owing to our ignorance of their language, to impart to them an adequate knowledge of the way of salvation. We speak the Chinese and Siamese languages as yet but imperfectly, and with a stammering tongue. Our progress in them has been greatly retarded by our own temporary debility, and sickness in our families, and necessary attention to secular concerns, particularly the erection of buildings for the accommodation of the mission.

Six or eight more missionaries in this field are greatly to be desired. Hundreds of devoted servants of Jesus might here find ample employment. The fields are white for the harvest. Within a short distance of our doors hundreds of thousands of precious immortals are perishing in ignorance of Jesus, who might be approached by the means of grace, were there here an adequate number of laborers. Under the Siamese government, it has been thought by some there are not less than nine or ten millions of immortal beings, speaking twelve or fourteen different languages and dialects, multitudes of whom, it is hoped, might now be approached by the missionary. What will the friends of Christ do for these perishing immortals?

MANNER OF CONDUCTING THE DISPENSARY.

Extracts from a letter of Doctor Bradley, dated at Bankok, October 23, 1835.

Probably scarcely any thing awakens more surprise, or is more likely to impress the heathen favorably respecting Christianity, than the sympathy which missionaries manifest for them in their distress, and the pains which they take to relieve them. They are so accustomed to neglect and cruel desertion in times of sickness and want, that kind words and compassionate treatment in their sufferings seem to them something more than human.

I arrived here on the 18th of July. After fitting up a room for the purpose, a dispensary was opened on the 5th of August. I was soon an object of sufficient notoriety. Patients came from all parts of the city, and multiplied exceedingly, till quickly they numbered more than a hundred daily. My plan of managing them was this:

The patients were received in the morning between the hours of six and nine o'clock. Their names, with all the most important particulars concerning each, were entered on a book in the order in which they came. Then, instead of giving each a card, as was done at Singapore, slips of paper were given, having on them

the number of each individual, and the appropriate prescription. These having been presented to the apothecary, and having secured the treatment directed, they were enjoined to keep carefully and present on their next appearance, as their passport to further attention. If any one presented himself without his slip, who had previously received attention, he was rejected, at least for one day. The cause of such rejection was always understood by the bystanders, and thus secured much carefulness of the little papers. Thus it was not necessary to lose any time in calling to mind what course of practice had been taken on the previous visit of the patient. At a glance of the eye it could all be seen, and in a moment some tolerably correct estimate could be formed of the effects of the treatment that had been adopted. When covered on one side these papers—*nung sues* as the Siamese call them, are put away in order and preserved, so that at any time the whole treatment of a case may be gathered up by a reference to the numbers. In order to give the earliest patient arrived, the earliest attention, and thus encourage punctuality in coming, a long verandah was fixed with permanent seats, which were so arranged that the patients must almost of necessity seat themselves in the order they came. Having my seat at one end of the line, the end next to the door of the dispensary, and leaving between me and the patients a passage only wide enough to admit of but one person, none were allowed to pass but such as had come under my direct cognizance—none were treated at the dispensary but such as came there by the narrow way. When treated, the patients retired by another way than that they entered. Thinking that but a small object would be gained if only the temporal diseases of the patients were healed, a plan was devised by which it was hoped their precious souls might be savingly benefited. The plan was to employ natives in reading Christian tracts and portions of the Scriptures in the hearing of those patients that were waiting for " the moving of the waters ;" also to have the attending physician give to each new patient, as he passed, a tract. It required much less effort than was anticipated to maintain good order and silence while all the multiplied operations were going forward. The plan worked well. Many a time there were large audiences of attentive hearers, which, on the part of the missionaries, was a powerful excitement to prayer, hope, and effort.

Thus did I labor most pleasantly, till the first instant, when our operations were suddenly arrested by an order from the nobility, that all the missionaries living on that compound must leave it within five days. The real, though not the alleged, cause of this edict was, as I am credibly informed, the unusual amount of benevolent effort the missionaries were bestowing upon the poor of the Chinese and Siamese. It was particularly offensive that we should *tam bun*, that is *do good*, every day, and that to the common people chiefly. The acting Prah klang said that it was contrary to the laws of Siam to *tam bun* every day ; that there were certain days designated by government, when all persons might give as they pleased ; that if the missionaries should continue their present operations, they would acquire much more merit than the people generally, and would even equal, if not outstrip, their greatest and best men. Nevertheless, he said that he would not oppose the missionaries doing good every day. It is said that some evil-minded men came to our inclosures and spied out our operations, particularly our reading Christian books to the Chinese and distribution of such books among them. Some one or more suggested the fear that the missionaries would, by such means, enlighten the Chinese too much, and thus prepare them for an insurrection against the government.

Be the reasons for our expulsion what they may, there can be little doubt that, if we had not congregated large numbers of the sick, and dispensed to them gratuitously medicines and Christian books, the government would never have driven us away on the plea that we occupied forbidden ground, or on any other plea. I view this as a most encouraging fact. It is a delightful token that the Spirit of God has visited this people, and that in consequence of this visitation, Satan has come also and stirred up a spirit of opposition. But the cause is the Lord's and will prevail. This opposition, I am confident, will, under the wise management of our Almighty Redeemer, pave the way for a far more successful promulgation of the gospel among this benighted and perishing people.

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the Month of December, 1836.

Day of the Month.	Maximum Pressure, observed at 9h. 50m.					Observations made at Apparent Noon.					Maximum Temperature, observed at 2h. 40m.					Minimum Pressure, observed at 4h. 0m.				
		Temperature.			Wind.		Temperature.			Wind.		Temperature.			Wind.		Temperature.			Wind.
	Barometer.	Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.	Barometer.	Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.	Barometer.	Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.	Barometer.	Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.
1	30,088	72,0	73,5	70,0	N. W.	30,064	73,0	77,9	72,8	N. W.	30,020	73,8	80,0	75,3	N.	30,016	73,5	77,5	73,8	N.
2	,094	69,6	75,5	68,5	N.	,072	71,0	78,2	70,8	N.	,024	73,3	79,9	74,3	N.	,020	73,4	77,0	73,2	N.
3	,090	68,9	75,5	68,0	N.	,058	71,3	78,8	73,3	N.	,010	72,4	79,8	74,5	N. W.	,006	72,5	77,0	74,0	N.
4	,122	68,8	75,3	67,8	N.	,090	70,0	78,0	72,9	N.	,038	71,8	79,5	73,8	N.	,030	71,8	77,3	73,0	N.
5	,154	68,8	75,5	67,5	N.	,138	70,2	79,4	73,0	N.	,078	71,3	79,9	74,0	N.	,078	72,0	76,5	73,0	N.
6	,194	70,0	75,0	69,4	N.	,170	70,9	78,8	72,8	N.	,102	71,9	79,9	75,3	N. W.	,100	71,9	76,9	73,5	N. W.
7	,200	67,8	73,5	68,8	N.	,180	69,0	76,2	70,3	N.	,110	72,3	78,5	72,8	N.	,106	72,2	76,0	72,0	N.
8	,188	67,3	73,5	67,7	N.	,166	69,5	78,8	73,5	N.	,110	71,3	79,9	75,5	N.	,102	71,3	76,8	73,8	N.
9	,174	68,0	74,5	68,0	N. W.	,150	70,5	78,4	72,2	N.	29,998	72,0	79,5	74,8	N.	29,996	72,0	76,3	73,8	N.
10	,172	67,0	72,2	67,0	N.	,150	69,5	76,3	71,8	N.	,980	72,1	78,0	72,5	N.	,974	72,0	75,3	71,9	N.
11	,130	68,3	73,0	65,5	N.	,102	70,0	76,2	70,0	N.	,960	72,5	77,3	71,3	N.	,954	72,3	74,9	69,0	N.
12	,116	66,3	70,5	64,5	N. W.	,090	68,4	75,8	70,3	N. W.	30,030	70,5	77,2	72,5	N. W.	30,022	70,3	74,0	70,5	N. W.
13	,122	65,4	69,9	63,0	N.	,100	67,0	73,6	69,8	N.	,006	70,0	77,0	72,3	N.	,006	70,8	74,5	71,5	N.
14	,100	66,0	72,2	65,4	N.	,088	67,8	74,5	69,9	N.	,010	70,3	78,3	75,4	N.	,010	70,5	75,2	73,5	N.
15	,120	66,5	71,8	65,5	N.	,078	68,3	76,5	71,3	N.	,026	71,0	78,0	74,8	N.	,024	71,2	75,1	72,2	N.
16	,106	67,0	72,8	67,0	N.	,070	68,8	76,6	71,8	N.	,006	70,4	77,8	74,3	N.	,006	70,5	74,3	72,0	N.
17	,088	66,4	71,0	65,5	N.	,066	68,0	75,3	67,3	N.	,002	70,2	76,2	71,5	N. W.	,000	70,2	73,5	70,2	N. W.
18	,120	65,8	71,2	65,3	N. W.	,098	67,5	76,0	71,0	N. W.	,030	70,3	77,9	73,9	W. N. W.	,030	70,5	73,5	72,0	W. N. W.
19	,140	65,5	70,8	64,2	N.	,110	67,0	75,0	69,3	N.	,016	70,0	79,8	76,2	N.	,012	70,5	77,5	74,5	N.
20	,066	65,8	74,9	68,5	N.	,036	68,0	79,0	74,0	N.	29,984	70,4	79,5	75,5	N. W.	29,980	70,8	77,6	74,0	N. W.
21	,096	69,8	75,0	68,2	N.	,058	69,8	78,4	73,5	N.	30,000	72,0	80,2	76,0	N. E.	30,000	70,8	78,0	76,3	N. E.
22	,092	69,0	75,0	67,9	N.	,052	69,2	78,0	72,8	N.	,010	71,2	79,9	75,0	N.	,010	71,0	76,5	73,7	N.
23	,092	68,0	75,0	68,5	N.	,058	68,8	79,3	73,0	N.	,000	70,2	82,5	77,5	N.	29,998	70,4	78,2	76,8	N.
24	,058	66,5	75,8	67,0	N. W.	,040	68,5	80,8	74,5	N. W.	29,990	70,3	82,5	76,9	N. W.	,988	70,3	80,0	76,0	N. W.
25	,088	67,3	76,3	67,5	N.	,054	68,8	80,0	74,0	N. W.	30,008	70,5	82,8	76,5	N. W.	30,004	70,8	80,3	75,9	N. W.
26	,090	68,5	73,2	66,3	N.	,052	68,8	75,8	70,0	N.	,002	70,6	78,2	73,4	N.	,000	70,6	76,3	72,0	N.
27																				
28	,182	67,4	75,5	67,4	N.	,166	69,9	78,8	70,8	N.	,116	71,6	80,5	73,6	W.	,114	71,6	76,3	72,2	W.
29	,250	67,0	73,0	66,3	N.	,200	68,8	76,3	69,5	N.	,128	70,0	78,2	70,5	N.	,126	70,2	74,5	69,3	N.
30	,160	64,0	68,0	60,0	N.	,126	65,3	70,7	63,0	N.	,050	67,6	75,5	69,6	N. W.	,050	68,2	73,0	68,8	N. W.
31	,082	63,2	69,5	62,0	N. W.	,040	64,5	74,5	68,0	N. W.	29,980	66,3	78,5	72,2	N. W.	29,980	66,5	74,0	70,5	N. W.

THE

CALCUTTA CHRISTIAN OBSERVER.

No. 58.—*March*, 1837.

I.—*Religion in Ceylon.*

The substance of an Address delivered at the Calcutta Monthly Missionary Prayer Meeting in February.

The page of inspiration is adorned with many bright and cheering prospects, which, like the Pole-star to the tempest-tossed mariner, cheer and inspirit the mind of the Church in the darkest seasons of her history. Amongst many others that are especially animating, we find the following applicable to a most interesting section of the world. It is recorded in the prophecy of Isaiah xlii. chap. 4th verse, "*The isles shall wait for his law.*" We wish you to bear this in remembrance during the following observations, as we think they will show that the isles that have waited, have not done so in vain.

The mere announcement of a prophecy is highly delightful: it is like the first breaking of the morning after the darkness and stillness of night;—it is an indication of the warmth and comfort of the day of blessing. The first intimations that the Being who made the prophecy is faithful to his declaration and about to verify it by a fulfilment, excites feelings similar to those which we experience when gazing on the face of nature as it bursts from the bed of winter. To witness the hand of mercy cultivating spots in this desert world is pleasing—but to cast the eye over the wide expanse of waters that form the sea, and have it arrested in its progress by scenes of natural beauty and moral loveliness, is relieving. Such, we anticipate, would be the emotions excited by a present survey of the *Island of Ceylon*, the moral condition of which will be our theme to-night.

This island has always been celebrated for its odoriferous spices, picturesque scenery, luxuriant herbage, and soft climate. But in surveying it we shall find, like all spots of this fallen

world unblessed of God, that it is full of wretchedness—in fact that, amidst all that is naturally beautiful,

"Man alone is vile."

It is sufficient to insure your assent to this affirmation by the announcement that the inhabitants are *idolators.* Their religious tenets are those of Buddhism,—the larger portion are the devotees of Satan: like all such religionists, they have been given up to the dominion of the worst passions, and influenced by the worst feelings, offering under every green tree, in every lovely grove, and by every meandering stream, that worship to senseless idols which should be tendered alone to the true God.

Fiction has not slept as it regards the introduction of the Gospel into Ceylon. Leaving, however, the romantic details of antiquity to the lovers of the marvellous, it is highly probable that the labors of the Apostle Thomas cast their influence over this lovely isle. Of the converts, however, few if any traces remained at the commencement of modern Missions. The first interference with their hereditary faith was made by the Musalmáns during their early conquests in the continent of India and its dependencies. The religion of the sword not only obtained converts, but held them under powerful vassalage; nor has it lost that power. They are, however, like the Musalmáns of Bengal, weak and pusillanimous when compared with the sons of the West, or the inhabitants of more bracing climes. Like them, they have imbibed much of the spirit, both religious, political and domestic, of those among whom they dwell. These two religious bodies, the Buddhists and Musalmáns, form nearly the largest part of the population of Ceylon. The second effort to intrude upon their attention a better faith was made by the Romish Church in the early part of the 16th century. The Missionaries of that indefatigable community, The Society of Jesus, made many thousand proselytes, by methods not only questionable but reprehensible. They, however, appealing more to the passions than the judgment of their disciples, have yet retained large numbers, who are equally ignorant with the Catholics of Bengal, and oft more lax in morals than their heathen neighbors. At a latter period the island came into the possession of the Dutch. They, in the spirit of a religious chivalric commerce, thought it their duty to subject all the nations they discovered or captured to the faith, by force. They therefore lotted out the island into parishes and erected Christian churches. Being but a political attempt to subjugate the people, it failed when pecuniary emolument ceased to connect itself with religious profession. The vast majority of the Christians made under this regimè, as might be anticipated, lapsed either into naked

infidelity or barbarous heathenism. The first attempt to evangelize Ceylon in these latter days, was made by the London Missionary Society. They were succeeded by the Baptist Society. The names of Vos and Chater will ever be associated with the first efforts to introduce the Gospel into Ceylon. The Wesleyan Methodists soon followed up their exertions. Their indefatigable laborer, Mr. Clough, has reflected the highest honor on the efforts of that body in this district of the world. Nor have our friends of the Church Mission been unmindful of that important sphere of labor. The latest and most successful Mission has been that of the American Board of Foreign Missions. An outline of their measures and success has been furnished by one of the good men lately connected with that interesting scene of labor. We feel great pleasure in presenting it to our friends, convinced that it will excite in their minds the same sentiments of gratitude and zeal which it inspired in our own. Our esteemed friend writes as follows:—

"My dear Sir,

"I comply with your request with pleasure, to communicate some particulars relative to the American Mission in Ceylon. In giving details I shall speak with the more freedom as I speak chiefly of what transpired before my connection with the mission.

"The mission was commenced in 1816, and from year to year a few were added to the church, yet nothing of peculiar interest occurred to encourage the laborers till 1824, when it pleased the Lord to pour out his spirit and awaken a number of persons to an anxious concern about their spiritual welfare. At the commencement of the year, and also in October, there were revivals of religion at all the five stations then occupied, as fruits of which forty-one were added to the church in January, 1825, and in July the same year eight more, in all forty-nine. In 1827, though there was no special revival at any one time, a pleasing state of anxious inquiry existed among the young men in the seminary and a few others, who, living near the missionaries, had been more particularly instructed in the truths of Christianity: during the year thirty-one were added to the church.

"In October, 1830, the missionaries were led to make special exertions for the conversion of the young men in the seminary, these labors were blessed by a revival, which spread to all the other stations. In April of the following year thirty-four were admitted to the church, and in July twenty-seven more,—in all sixty-one.

"In the latter part of 1834, a very powerful work of grace commenced at a protracted meeting in the Seminary, which spread to all the other stations; as fruits of this revival, there were added to the church in March following, fifty; and during the year twenty-seven more—in all seventy-seven.

"In September, 1836, a revival commenced in the Female Boarding School, which was in progress when I left; five had hopefully been born again, and a good impression was made on the minds of all in the school. There are some things in connexion with this last revival, of a very different nature from the former. At our monthly meeting for that month it was a general remark, that a greater time of coldness was never known to exist in the churches than the present, yet none seemed to be particularly aroused to call upon God to revive his work. A few days after the meeting the revival commenced in the Female Boarding School. The missionary at the station had retired to rest one evening about 10 o'clock, when he heard the voice of some person in distress, and on going? to the várándá heard the voice of prayer. Soon afterwards one of the girls came to his door, and with a broken voice said, 'the Holy Spirit has come among us, and we want you to come and talk, and pray with us.' The voice of prayer, singing and weeping did not cease till after midnight.

"A more particular account of this interesting work is given in the words of one of the girls, who for some years has been a member of the church.

'We agreed about a year ago to hold a meeting every Tuesday evening to pray for our parents. Accordingly on Tuesday evening (September 13th), we held a meeting, and after two or three had prayed, we were about to close the meeting, when another girl prayed; and when we heard how she, as it were, wrestled with God in her prayer, we were unable to close the meeting, but had a strong desire to continue all night; because her prayer was, as when a person agonises in pleading for a person who is about to be executed; or, as when a miserable beggar pleads with a rich man, or a child entreats any favor of a parent. When she had closed her prayer some of us were exceedingly agitated and unable to speak, for we saw at once all our sins and defects. Then some of us had a thought, viz. that we could not expect peace of mind until we had called some of the larger girls who do not seek Jesus Christ with all their hearts, and seriously talked with them. We, however, concluded, that we must first acknowledge our own faults and ask forgiveness of God, and then we will call the girls and speak with them. After we had done according to this our determination, we called up those who were asleep and talked with them. At that time they were aroused to anxiety about their souls. For this we praise the Lord. From that day to this (September 20th), they lift up their voice to God in prayer day and night. We do not believe there is one girl who does not thus pray.'

"I was at the station for about two weeks after the com-

mencement of this revival, and the first thing I heard in the morning and the last at night, was the voice of prayer and praise.

"*January 28th.* Last Monday a messenger came from Lillipally, saying, that a number of the boys were under serious impressions, and that the missionary needed some assistance. Mr. W. immediately went and I accompanied him. We found the boys in the meeting house, and from their appearance, and that of others around, were at once impressed with the conviction that the Holy Spirit was indeed present. Nothing unusual had appeared until the day before, near the close of the morning sermon, when some feeling was observed among a few. The afternoon service was more marked, and in the evening at a special meeting ten or twelve attended. We remained till Wednesday evening, and had much to encourage the hope that a work of grace was commenced in the hearts of many. There were frequent meetings, and deep solemnity was on every thing around. Yesterday at this station, Mr. W. had scarcely begun his sermon, when it was evident the Holy Spirit was near. He had such overwhelming views of his office, that for a time he was unable to speak; many of the congregation were affected. It was a solemn place—all the exercises were impressive beyond any thing I have known here. It was manifest that the truth had its proper influence.

"*February 3rd.* The monthly prayer-meeting was attended yesterday. All came together with the hope apparently that it would be an uncommon day; and it was so. The morning exercises were conducted as usual, but with more feeling; and in the afternoon the Holy Spirit came down with power, such as probably none of us ever felt or witnessed before, and filled all the house where we were sitting. The brother who first led our devotions was so much overcome as to be unable to proceed. He was deprived of strength and could not, for some time, rise from his knees. The afternoon was spent in prayer interrupted only by singing and an occasional verse read or repeated from the Bible. It was not *common* prayer, but wrestling with the angel of the covenant. Every thing was awfully solemn. The worth of souls and the love of Christ pressed upon the conscience and the heart almost too strongly to be endured.

"*February 11th.* Some of the brethren and sisters came together for a prayer-meeting last evening, it was a time of wrestling prayer until two o'clock.

"*February 13th.* Last evening there was another prayer-meeting. It was again a precious time. The Lord has certainly given us a new spirit in our approaches to him; and will, I believe, answer the prayers he inspires, though we are utterly unworthy. All the older girls in the boarding school and several others are affected. We have scarcely hoped to see so much,

and now it seems but the beginning of days. How ungrateful and unbelieving we have been! but blessed be God that he can work by the weakest instruments.

"*February 14th.* Most animating accounts from Panditenpo; when Dr. S. returned from the prayer-meeting last mentioned, he found the boys of his school in various places in the compound under the cocoanut trees calling upon God, some were alone and some in little companies, crying, 'Come Holy Spirit,' 'Lord have mercy,' &c.

"Dr. S. on returning immediately rung the bell, and they came in with streaming eyes, confessing their guilt and danger. To-day many appear under deep conviction.

"These revivals have, I believe, been marked with similar features to those at home (America), they were preceded by a deep sense of deficiency in the missionaries, which led them to humble themselves before God; they were also accompanied throughout with a spirit of prayer, a pleading, a wrestling for souls; something I think of what our Saviour expressed, when he said, 'I have a baptism to be baptised with, and how am I straightened till it be accomplished.' Social prayer-meetings have been peculiarly blest. Even while we have been speaking, our prayers have seemed to be answered. In a number of instances, the missionaries have set apart one hour in the day to unite in prayer for the same object, for five days in succession. On the sixth, a part of the day has been spent in fasting and prayer, and on the seventh, all have met together for united supplication.

"The whole number of additions to the churches since the commencement of the mission, is three hundred and thirty-eight, (338) of whom two hundred and sixty (260) have been connected with our schools either as teachers or scholars."

Although success is not always in proportion to our prayers and efforts, we know that God is a hearer of prayer; and when his children plead in faith for the out-pouring of his Spirit, that his great name may be hallowed among men, he suffers them not to plead in vain. "Ask, and ye shall receive," is his language to all his servants.

In reading the history of missions, we find that those who have been *men of prayer*, have had the greatest success in their efforts for the conversion of the heathen; it would seem that what is now most needed among missionaries, is a spirit of importunate prayer. How few among us, brethren, can be, with any propriety, called *men of prayer, full of faith, and of the Holy Ghost.* We have our schools and chapels, and labor hard, perhaps in our own strength. Oh! that God would pour out on all his missionary servants such a spirit of prayer, that the daily and hourly prayer of each would be "Lord revive thy work."

The history of this Mission proves that neither stratagem nor force can succeed in aiding the triumphs of the Cross; that human sagacity and policy will not receive the approbation of Christ, but that the simple and faithful laborers of the Lord will obtain his blessing. It proves that *faith* in the promises, not a complicated mixed feeling, but simple faith, is one of the chief elements in religious success. It proves that the success of the Gospel will ever be connected with deep feeling, deep humility, deep self-abasement of spirit. It offers another proof of the truth, that man's last extremity is the moment when God will pour out his blessing. We see here that prayer to be successful must be sincere, from the heart—in fact, that in order to OUR success we must have, like these good men, simplicity of purpose, operation, faith and prayer, combined with the highest talent consecrated to God. The details now exhibited should induce *examination*. We have the same description of people—the same order of prejudices, springing from a similar faith—the same sin-engendering, enervating climate. But where are the converts? Where the youth crying to God under the cocoanut trees? Where the girls saying, "the Holy Spirit is come amongst us?" Where the meetings for prayer continued from a constraining sense of God's presence until 2 o'clock in the morning? Where, in fact, are the symptoms of life—the conversion of souls to God, which our brethren of Ceylon have witnessed? If they are not—there *must be a cause*. We speak not in the spirit of censure, not with a spirit of repining or condemnation of either men or plans—but with tenderness, with a consciousness of personal guilt, not only in reference to the heathen, but to the Europeans, to our English audiences; if there are not many converts to Christ with all the machinery that is in operation, must there not be a *cause?* Some Achon in the camp, some Jonah in the vessel, some sin that mars the sacrifice? Oh that we may have the disposition given us to inquire, the courage to eject whatever it is that prevents us from being eminently honored of God. Oh that we may have that faith and prayerfulness amongst us by which the rudest spirits are subdued, and the darkest parts of the earth rendered light and happy.

We have done with the Missionaries, and would now address ourselves to you, who have listened to these thrilling statements. We have met together to-night to advance Christ's kingdom. Does it exist in us? Are we submitting to its laws, its King? Are we preparing for its bliss?—or are we indifferent to all? Are we striving to people heaven with other sinners and forgetting to secure it for ourselves? Remember, beloved, that death will soon come upon you. How would you meet it? The judgment will soon open upon you: how will it affect you? The voice of the Judge will soon salute your ears: how will

it affect you? Will it cheer or dismay you? Will it be, Come ye *blessed?* or Depart ye *cursed?* One thing remember—that the attendance you have rendered here to-night, the feeling you have manifested, will form no inconsiderable element in your eternal wretchedness,—if YOU ARE LOST?

φιλος.

II.—*Critical Observations on Colossians* i. 15, 20.

CHRIST THE IMAGE OF GOD.

In reading some Critical Observations on Col. i. 15, 20, in the *Christian Observer* of last December (p. 626) I met with several assertions, which after attentive examination I could not admit; I therefore take the liberty to offer such thoughts as appear to me to differ from the forementioned article, praying the Christian friend, the author of the paper, to forgive my forwardness. I am not partial to controversy, but like the fruit of a well-conducted and brotherly discussion, which is always calculated to increase true knowledge and edification.

For the present I shall confine myself to determine the sense of the term εἰκων του θεου which is given to Christ in the above mentioned passage and others in the New Testament. The author of the Critical Observations proposes to translate প্রতিনিধি official representative. The word εἰκων however, has nowhere, as far as I know, either in the Testament (compare Matt. xxii. 20; Mark xii. 16; Luke xx. 24; Rom. i. 23; Acts xiii. 14, 15; Rom. viii. 29; 1 Cor. xv. 49); or in any other great author, the signification of "representative;" nor do I know of any ancient or modern divine or translator, who has interpreted it in any other sense but that of image.

In such a case I would follow the established rule of criticism, not to deviate from the simple, everywhere acknowledged sense of a word, not to alter its meaning merely because our dogmatical belief does not exactly agree with it, but rather, mistrusting the correctness of our own opinion, to re-examine and reform it according to the written κανων.

I consider therefore εἰκων του θεου signifies the "image of God," and shall *try* to develope the idea, which is contained in and expressed by it.

My honored opponent, or rather fellow-inquirer, says: "That which is not simply unseen, but essentially imperceptible to sight, invisible in the full meaning of the term, cannot be imaged; that which has no form or parts cannot be figured, as to the substance, by any sensible representation." Several passages of Scripture are in concordance with this proposition, as John i. 18; 1 John iv. 12; and particularly 1 Tim. vi. 16, where Paul says, that God is "dwelling in the light, which no man can approach unto; whom no man hath seen, nor can see."

But, on the other hand, let us well consider, that there is not only a material world, there is also an immaterial, spiritual world, in which spiritual objects and images of spiritual beings may be discerned by a spiritual eye. In this sense John says in his 3rd Epistle, ver. 11, "he that doeth evil hath not seen God;" which implies naturally, that he that does good hath seen him. We now ascertain that Christ is for the intellectual eye the "image of God" in a triple sense.

I. Being a man, for God made the man in his image and after his likeness; Gen. i. 26, כדמותנו בצלמנו, and again 27, בצלם אלהים comp. also James iii. 9, and 1 Cor. ii. 7, [*Note:* which latter passage seems to us rather to refer to Gen i. 26,—which was then in Paul's mind,—than to the man's superiority and dominion over the woman.]

Henry in his excellent commentary says:—"God's image upon man consists in these three things:—1st. In his nature and constitution, not those of his body, (for God has no body,) but those of his soul. It is the soul, the great soul of man, that does especially bear God's image. The soul is a spirit, an intelligent, immortal spirit, an influencing active spirit, herein resembling God the father of spirits, and the soul of the world. The soul of man, considered in its three noble faculties, understanding, will, and active power, is perhaps the brightest, clearest looking-glass in nature, wherein to see God.—2nd. In his place and authority as he has the government of the inferior creatures, he is, as it were, God's representative*, or vice-roy, upon earth.—3rd. In his purity and rectitude, God's image upon man consists in knowledge, righteousness, and true holiness." This last point is only applicable to Adam before his fall, to Christ, and, though imperfectly, to his saints.

II. Christ is secondly the image of God in regard to his being God incarnate, for in him all the fullness of the divinity dwelleth bodily. The wisdom, the love, the kindness of God and his infinite mercy, shone forth in the whole life of Christ to the instruction and infinite consolation of mankind, who through him were again reconciled to God. Like in a darkened glass you see a soft and unoffensive image of the sun, which, without it, would blind your eyes; so you see in the incarnation of Christ the infinite and incomprehensible God, who dwelleth in the light, which no man can approach unto; but the glory of God does only partly open in the first coming of Christ, the Son of God shall appear a second time, and then he shall manifest unto the world the power, majesty, and justice of the Father, and so make his image complete.

III. God is the infinite, eternal, incomprehensible, self-existing Being, who is not to be compassed by description, and who is beyond the limits of human conception. There seems to be between him and the things created a great gulf, which to fill up and in order to bring God in connection with the world, philosophers of every age seem to have felt the want of a medium between both. Many sects in the first centuries after Christ, believed and thought that beings less perfect and less powerful than him, having proceeded from him, had created the world, or that a whole series, many generations of such intermediate beings called αἰωνες and δυναμεις, flowed out, as it were, from the supreme God, and that the last and least perfect of them, called δημιουργος, created all things. The Hindus again have imagined three Gods, through whose means Bramha has created and is in connection with the universe. But Scripture teaches us of a υἱος θεου, λογος θεοῦ who was in the beginning with him, and through whom the Father created all that is created. To him he made over, as it were, all his wisdom, all his greatness, all his glory, so that the Son being equal to the Father (Phil. ii. 6; τὸ εἶναι ἰσα θεῳ) became the perfect image of the Father, the image through which all the properties of the invisible and unknown God are manifested in and applied to the creation and preservation of the world.

In this manner, we believe, Col. i. 15, and Heb. i. 3 is to be understood, because Paul speaks of the glory which Christ had before the world existed. Whilst in 2 Cor. iv. 4, Paul speaks of the Gospel and calls Christ the image of God according to what has been said, No. II.

We should now proceed to examine the following terms. πρωτοτοκος ἐν αὐτω ἐκτίσθη, but fear we have already tired the patience of our readers, and beg them to receive this little essay with indulgence as one of the first productions of a young ex-student, who does not expose in it entirely his own views, but rather the opinions of his teachers. R.

* We do not deny that εἰκων may sometimes be applied to a representative, but the word in itself contains an idea which is much richer.

III.—*Chapter of Indian Correspondence.*

PROGRESS OF EDUCATION.

The extracts from letters which we subjoin, contain very satisfactory evidence of the progress of sound knowledge in different parts of India. One of the greatest obstacles to the progress of the seminaries which have been lately established in the interior, is the want of suitable books, which can with difficulty be procured in those distant quarters. It certainly is not surprising that English books do not abound in the neighborhood of the capital of the Great Mogul, but we think that the existing want may be easily supplied by the friends of Indian education. There are few Europeans in this country whose private libraries would not furnish some books which, though of little use to themselves, would be a valuable addition to the library or class books of the nearest seminary; and if they have none of their own, American editions of all the standard British works are to be procured at a cheap rate at Calcutta, and may be as cheaply conveyed, at least for the greater part of the distance, by the river steamers. Perhaps also some whose eyes this may meet in England and America, may feel disposed to encourage us laborers in the East by helping to supply us with proper implements. A box of books, maps, slates, and other material of instruction addressed to the Principal of the Agra College (which institution includes all the different grades of tuition from 6 years old to 20), or to the Head Masters of the Ajmír, Ludiána, Gorakpur or Sadiyá schools, would be received with the utmost satisfaction and gratitude. The class books by which children are instructed in the English language are much the same wherever that language is taught; and any book which contains useful instruction in any branch of knowledge will be acceptable for the Seminary Libraries. In order that the friends of India in America and England may know more distinctly what is doing and where their assistance is wanted, we intend shortly to furnish the subscribers to the CHRISTIAN OBSERVER with a map showing the number and position of all the schools, Missionary stations and other similar establishments for the enlightenment of the people.

A'jmír, Jan. 15, 1834.

I would have written to you long before now, but that I was anxious to be able to communicate to you something decisive as to the school here. I need only tell you that there are 219 names on the list, 70 of whom are learning English: the remainder, almost all mere children, are acquiring the rudiments of their own language previous to commencing ours. This I am certain will be truly gratifying to you. I am sadly in want of books. The result of the experiment here has exceeded my most sanguine expectations, and I now confidently look forward to see Ajmír

in three years the principal seat of western learning on this side of India. I am directing my attention to the possibility of educating those boys who are most likely to continue permanently my pupils, with the view of employing them at no distant period as school-masters in the principal towns, such as Kekrí, Srínagar, Pushkar. If you would kindly point out any little work of ancient or modern literature, that translated into romanized Urdu would be of any service, I would most willingly undertake it. The "Characters of Theophrastus" (of which I have no English, but a very good Greek and Latin edition) occurred to myself once or twice. And now, dear sir, will you permit me to trouble you. The native gentleman (Seth Gambhír Mall) for whom you kindly procured a telescope, is very anxious to possess an "Orrery," and has intreated me to solicit your assistance. On being apprized of what it may cost, he will immediately remit the amount.

A'grá, Jan. 18, 1837.

I must commence by saying, and I do it honestly, that we are doing well. The boys are improving fast, and the public interest excited by the college is great. It would be no matter for boasting that we are doing much more now than before. The change is to be ascribed to a change of system, which involved the accession of four hours (!!) additional study daily to English. Only imagine one hour's English teaching to each class per diem; and then only two teachers to 100 boys, the rest being taught by monitors. To satisfy you at once of what is doing I must refer you to the enclosed "Curriculum." All the grammar, except of the two first classes, all the arithmetic, mathematics, algebra, and all other studies, except reading and writing, are the growth of the short period between June and December. But the quality as well as the quantity of what has been acquired, has also remarkably improved. The first class could scarcely make out a single sentence of history unaided, and I was constrained to limit their lessons to ten or twelve lines, and then first explain it in the fullest manner; they can now with only one or two incorrigible exceptions, read off a page, asking the meaning perhaps of a few words only, and are able to follow the lectures which I deliver every Monday, sufficiently to enable them to write an essay on the same subject by the Saturday following. In addition to our Curriculum I have enclosed a little schedule of the *daily* lessons of the two first classes—where you will perceive that poetry is read twice, history and syntax twice, lecture on a moral subject on Monday, and the romanized Bághobáhár on Saturday. This latter is studied with great avidity and pleasure, on account of the ease with which all the boys can read it. The first class reads eight or ten lines, and translates it into the *best* English; and the next morning, that it may be retained, a copy is made and shewn to the master. This serves for *translation* from Urdu into English, and will soon, I trust, enable them to construct English sentences grammatically and elegantly. The lecture at once supplies important knowledge, and an exercise for thinking and expressing. The poetry affords what history does not, fine thoughts and variety and richness of language, and will serve when they understand it better, to *create a taste* for the beauties of literature.

Our new library is just opened. Bálmukand, our best and most deserving monitor, is appointed librarian at ten rupees per mensem. These books* are many of them very excellent, and all of them, from their simplicity, *suitable* to our present state. Were they more learned, they would not be

* This probably refers to the "American Juvenile Library," a collection of intertaining and instructive books, which has been furnished to all the Government Seminaries.

understood and soon laid aside. Mr. Davidson, our acting Civil Judge, has made us a present of nineteen volumes of Miss Martineau's works, and two volumes of Bowring's "Minor Morals." We have also Lord Bentinck's present of the Encyclopedia Britannica—besides a number of useful books on history, travels, &c. which I lend to such as can understand them. The Bishop also presented us with a copy of his evidences. Mr. Davidson also presented us with a set of *mural* maps, valued at three hundred rupees, and we have commissioned out another set from England, as Ostell says there are none to be obtained in Calcutta. The second class are but very little behind the first, owing to an extra hour they enjoy over and above the first class, half of whom are occupied in teaching the monitorial classes in the forenoon, and the other half in the afternoon.

Our numbers would have been at least three hundred now, had not sixty or seventy been struck out, for negligent attendance. Once a month a Rubakári is read with no small solemnity in the presence of the whole college, when it is announced, who have been fined for misdemeanors, who have been admitted into either the English or Oriental Department, and who have withdrawn or have been expelled. Formerly pupils were admissible daily, now only on the last Wednesday of the month. We have also drawn out a notice of the terms on which boys are to be admitted, the privileges they are to expect for studying a certain number of years, &c. &c. Our Christian boys are increasing fast in number, and several of them are highly respectable. Without referring to my note-book, I think there are nearly forty, besides which we have had as many as about twenty applications from persons living in the neighboring and some remote districts, wishing to place their children at the college, and urging most fervently our establishing a boarding house for their reception. We thought at first of asking the General Committee to build a place for the purpose, but not being prepared with specific data as to what might be required, it was judged advisable not to moot the proposition; but Dr. Duncan has suggested to Mr. Porter to undertake to board and lodge children in the way desired, and he has consented to do so. I also have been personally solicited by six or seven persons to take charge of their children, but having a family of my own, I have been obliged to decline, at least, for the present; should I, however, have accommodation sufficient for a few, in my new house, which I expect to enter in April or May next, I think I shall receive them, as there really appears to be no other place half so eligible where parents can educate their children, except by sending them to Calcutta or to Europe, which is in the power of only a few to do. Were I not afraid of swelling the bulk of this letter to an unwieldy size, I would enclose some of the letters I have received, and they would shew in what an interesting light the college seems to be regarded. Some of our first class lads have become quite enamoured of learning, and pursue their studies with a delightful avidity: we had occasion to send one of them to Mainpuri to the Post-master, and the following is an extract from his letter regarding him. "I cannot do less than to thank you for the promising assistant I have obtained in the Dák Office, through your agency; and if the Agra College turn out such valuable servants for Public offices, the institution, in common with others of its class, will be of immense influence in promoting the general strength of the country; for it is *mind* that is wanted to release the torpid energies of this as of other climes." This estimate is, I think, perfectly just in regard to the young man Rámdiál, although I regret to say, that he left his situation shortly after, before he could make himself useful, and by so doing gave offence to his employer. He has in consequence returned to the college, and feels much greater pleasure, he says, in study than business. He has great taste for geometry, and learnt twelve propositions in one day.

On this topic of geometry, however, I must dwell a little. Mr. Marston, who has the department, is fully capable to advance the boys far into the recesses of the science, but we have not more than five or six copies of Euclid, and have thus labored under great disadvantages. In arithmetic and algebra it is the same, and you could not render us more real service than by sending us supplies of these books. I was obliged to get pasteboards and write out, in a large legible hand, all the propositions, and make the more advanced teach from these suspended on the wall, after the Lancasterian fashion, those who lagged behind, and by this means we have been able now to reach very near the end of the first book.

The first class have gone through fractions which they understand well; they also understand the square root, and are now engaged in the cube root and decimals. Our cleverest boy is a Christian by name Nicholas Parsick who is advanced as far as Equations. If you see the Agra Ukhbar you will have observed our Programme at the last examination. Previous to the public display I subjected all the classes to a very rigid examination, particularly the two first, making them answer in writing a series of questions on the several branches of study which they had been pursuing. This was quite a novel ordeal to the boys, but it was highly beneficial, and I was much pleased with the result. The questions were all answered from memory and knowledge: no reference was allowed to books, and for the most part they were well and correctly answered. We have often had visits from the curious, and the boys have generally been called up to read and explain some passage in history, or demonstrate a proposition. The results in each case have given the highest satisfaction.

We do not yet think of commencing natural philosophy, there being already work enough cut out for our boys. We hope, however, to do great things in time. We have only now fairly commenced; but if we go on as well as we have commenced a rich harvest will await us. I promise myself still more occupation when I am domiciled near the college. At present I am four miles distant, and yet trudge it regularly as a mill-horse every morning. All my time and almost all my thoughts are in my work, and the success of my labors will be my best reward.

Lessons ——— *1st Class, under Head-Master only.*

Monday.	Tuesday.	Wednesday.	Thursday.	Friday.	Saturday.
Moral lecture to be the subject of an essay, to be prepared by Saturday.	History.	Poetry with Prosody.	Syntax with Exercises.	History.	Bághobáhár and copy on paper.

Ditto 2nd Class.

"Lessons on things," to be copied on slates.	History. Questions on ditto. Parsing and Spelling.	Grammar and composing sentences.	"Lessons on things," as on Monday.	History, as on Tuesday.	Grammar, as on Wednesday.

Sadiyá, Assam, Dec. 27, 1836.

I have received a letter from our American Agent, Rev. H. Malcom, encouraging us to expect one or two more Missionary families soon. Mr. Malcom himself will not visit us.

The young man you sent up as interpreter is a good scholar, and I like him much. He understands Assamese well, and Bengálí considerably. We are printing an edition of the parables of Christ, principally for a school-book.

As an instance of the ease with which the Roman character may be learned, I mention that my interpreter had learned to read correctly and intelligibly within a week after his arrival here, although I did not devote more than an hour a day to his instruction. I have myself, on the contrary, been endeavoring for several months to make out the compound characters of the Bengáli, but am almost every day meeting with new compounds that perplex me, and I have concluded to lie down quietly under the statement which has been so often repeated of late, "that no one adopts the Roman character, but those who are too lazy to learn the native." It is certainly true that I am too lazy to teach it to others, and much prefer some easier method of instruction.

I have received a copy of "correspondence on the mode of educating the natives," and also some articles by Mr. Trevelyan in favor of romanizing, which appear to me perfectly unanswerable, although we see by some of the Calcutta papers that it is very easy to denounce and ridicule them.

I see an account of an attempt to grow tea in America, which has succeeded well. I hope it will succeed here.

Krishnagarh.

A few evenings ago I passed some native shops the owners of which sent their sons to my new school. I said, "I am going to teach your sons to read and write your own language in the English character." They much approved of it considering it a great advantage under the present state of things, and no doubt it will be. I leave it to them to carry on their Bengáli* which they will not neglect to do as far as they find it requisite.

Gorakpur Schools.

My school is getting on very well, and the residents particularly friendly. The principal native Sudder Ameen is taking private lessons in English with me, and ten others in Government employ have sent to know if I would give them private instructions. I have agreed to do so at my leisure.

Surí, Oct. 4, 1836.

Yesterday we had the annual examination of our schools. Most of the Europeans of this station were present, and were much gratified with the progress made since last year. The higher classes of the English schools were examined in grammar, geography, ancient history, and the use of the globes.

Subáthú, Jan. 24, 1837.

I have been here only three or four days and therefore can say but little about the aspect of things in relation to the Missionary cause. The hill people appear in their aspect and deportment to bea more independent people than they of the plains. They are said to possess more integrity and ingenuousness than the people of the plains; and also to have more liberality of sentiment. But I suppose, that when Christianity shall come more directly in contact with them, it will be likely to find the opposition of the human heart which is nearly the same in every latitude and clime. The European gentlemen here seem quite inclined to befriend us, and forward our objects so far as we have yet had any opportunity of eliciting their feelings.

The school at Ludiána is doing as well as we could reasonably expect, and the Press is ready to perform its part with a good degree of efficiency as soon as an experienced Printer comes to direct it, and a sufficient

* Viz. the old Bengáli character.

number are prepared to circulate its productions. We hope that a Printer will soon arrive.

I have been travelling a good deal in the plains during the last two months I always had a supply of Tracts, Testaments, &c. with me. I was often surprised to see how few of the people are *able to read*. There is a vast work to be performed for this people yet, in preparing them to read and understand, before the Bible, as a written or published volume, can be of much service to them.

Sahâranpur, Jan. 28, 1837.

This is quite a beautiful place. One of the finest botanical gardens in all India is in the vicinity. From our Bungalow we have a fine view of the Himâlayas in all their majesty, towering to the clouds and capt with eternal snows glittering in the sun. In case of fever an invalid could be carried to the hills in a single night, when a climate, at any degree of temperature, can be obtained; and it opens up a wide field for usefulness; but the natives are more rude than any I have ever seen. Saháranpur contains about forty thousand inhabitants; about half of them are Musalmâns and half Hindus. We have commenced a school, but as a report had previously been circulated, that we were going to make Christians of them, they are rather shy in joining it. We are not discouraged, however, for we know that if we persevere, the Gospel will not be ineffectual. We need the prayers of all Christians.

IV.—*Native School-masters.*

[We have given the following a place in our pages, because the question it involves is one of considerable moment in connection with efficient education. It is the production of a young Native. We leave him at present in the hands of MITRA. —ED.]

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

You will greatly oblige me by kindly inserting the following few lines in a corner of your much read periodical.

On perusing the January Number of your *Observer*, I was particularly struck with an article entitled "Over-payment of Native School-masters" under the signature of "Mitra;" a pretended friend to Native education.

"In a school," says Mitra, "with which I have had some connexion for a dozen of years, we have found the utmost difficulty in raising by private subscriptions 80 rupees per month, for an English school-master and mistress." Then he goes on to mention whether the benefactions were on a liberal or illiberal scale, whether the community he was placed in was limited or unlimited; and on a sudden leaps, as it were, to the payment of a Hindu School-master. "Now," says he, "in a Government English school at a neighboring place, a young Hindu receives this sum for himself—namely, eighty rupees." What connexion can there possibly exist between his difficulty in raising from private subscription eighty rupees for an English school-master and mistress, and the young Hindu's receiving the same sum for himself alone?

But I wish to call your readers' attention chiefly to the calculation "that one-fourth of what a European receives is a *very liberal* compensation for a Hindu." To make this unfair calculation of his appear fair, he takes *for granted* two premises which he ought to have *proved;* viz. "A native will purchase for one rupee what will cost a European two;"

and, again, " A native can live more comfortably than a European upon half the expenses of the latter."

To say the least of these two premises, one is obliged to confess that they betray much ignorance of the Hindu, if not also of the European mode of living. For, firstly, Hindus are naturally luxurious, and would rather lose a little than do things by their own personal exertions. The case with the Europeans is just the reverse*. To substantiate which, I need only ask our patron " Mitra" to take some walks towards the bazárs of Calcutta. How many Europeans shall he there seen dismounting from horses, buggies, and chariots, before common shops, in order to buy sometimes even the meat and vegetables for their tables, which a common Hindu has a servant to do for him, though conscious of being every day cheated.

Secondly, the incorrectness of Mitra's second proposition is manifest to every serious judge ; but, however, I may be permitted to produce some cases in which a European vastly differs from a native†. Take the winter's dress, for instance, of the two nations. The European is dressed in a coat, made of broad-cloth, which costs him no more than fifty rupees ; and this is almost the whole ; for the rest, his waistcoat (a regular tomb, shining in the outward appearance, but within nothing better than mere cotton cloth), his shirts, &c. ; and a pair of shoes, say from Begbie and Co. will amount to no great sum. So that, on the whole, eighty rupees will make him a gentleman of his own kind, while a piece of *shawl*, without which none but the very poor would appear in a community, will cost a native no less than 125 rupees. To the one a pice would buy a belly-ful of biscuits, while to the other no less than an anna (four times the sum) would serve for a tiffin. The one takes, at the utmost, three meals a day ; while the other no less than four.

But were we to admit Mitra's premises, his mistake becomes more evident. For his argument, stated at full length, will at best stand thus : Because some Europeans are extravagant and foolish enough to pay two rupees in place of one, and consequently to require a large sum to support themselves (for which carelessness of the heavenly-gift they ought and probably will, be accountable), they are to be paid higher than a native ; and that simply because he pays for a thing nothing more than its real worth, and lives economically. Does this, I ask even " Mitra" himself, appear a piece of sound judgment ?

" Besides these, however," adds ' Mitra,' " it should be considered that a European has been at great expense in qualifying himself for his work ; and certainly, in teaching his own language, will be more efficient than a Hindu." This does not, I confess, appear so absurd at the first glance as the two former positions, though not a bit less so, when a moderate portion of common sense is bestowed upon it.

Dr. Smith no doubt lays down " the ease and cheapness, or difficulty and expense" of learning a certain employment, as constituting the principal data to calculate wages by ; but Dr. S. was not, I apprehend, aware that he should be thus misunderstood and misrepresented by our modern economist Mr. Mitra in the pages of the *Calcutta Christian Observer*. His meaning is, I am sure, plain to all your readers, and, therefore, I need not be at the trouble of explaining it.

Moreover, I should like to know how " Mitra" would explain another dictum laid down by the same eminent author for the calculation of wages ; which is, " the degree of trust reposed in the workmen." Will he maintain

* I do not here mean either to justify the natives or accuse the Europeans for so doing, but only state the facts as they are.

† I am exceedingly sorry for being obliged thus to speak of Europeans in general, by some of whom I have been brought up and supported.

that the degree of trust varies according to the color, nativity, and dress of the men employed? If not, I can freely venture to assert, that no man but a slave to prejudice, having all his senses right, will pay, or ought to pay, a European higher than a native for doing the same work.

I quietly pass over the last part of the sentence, as it involves another question; viz.—whether a European or native teacher is to be preferred for teaching the young natives? which is foreign to the present subject. Let it be observed, however, that a birth in Europe, or by European parents, does not alone make a man a good teacher.

In conclusion permit me to ask "Mitra" one question more, and then pause for a reply; Is his eye evil because others are good?

Calcutta, 27th Jan., 1837. J. Za'rian.

V.—*Baptism of a Young Native.*

On the evening of Friday, February 17th, *Dwárkináth Bos*, a young native of respectable caste, was admitted as a member of the Church of Christ, by baptism. The solemn ordinance was administered at the house of the Rev. W. S. Mackay, in presence of some Christian friends, and a considerable number of young natives, by the Rev. James Charles, Senior Chaplain of the Scotch Church, who officiated on this interesting occasion at the request of the Missionaries of the Church of Scotland. Before proceeding to celebrate the sacred ordinance, Mr. Charles gave a clear and succinct account of the circumstances connected with the history of this youth, during the last seven or eight months; and stated the reasons which induced himself and the Missionaries to agree in the firm persuasion, that, in the present instance, they had most valid and satisfactory grounds for administering the initiatory ordinance of the Christian religion. Several questions were then addressed to the young convert regarding his complete renunciation of the superstitious faith of his countrymen, and regarding his firm belief in the great doctrines of the New Testament. To these questions decided and satisfactory replies were given by Dwárkináth, who also stated the feelings and motives by which he was actuated, in coming forward to make a public profession of his reliance upon the faith and hopes of the Gospel of Jesus Christ. Mr. Charles then proceeded to administer the ordinance, according to the form of the Church of Scotland.

The whole ceremony was solemn and impressive, and we trust that all who witnessed its celebration may, through the grace of God, be edified thereby. More especially do we hope and pray that those young men, who witnessed one of their number solemnly laying aside and renouncing the prejudices and errors of idolatry, and cordially embracing the salvation freely offered in the Gospel, may be led by the spirit of God to

consider the state in which they are, and to flee for refuge to that hope which is held forth, even to the very chief of sinners, in the religion of the blessed Redeemer. Before concluding his preliminary observations, Mr. Charles addressed these young men, in particular, and earnestly and affectionately urged upon them the responsibility which they would incur by rejecting the offer of mercy laid before them in the revealed word of God. He reminded them, that, though many of them might rank higher in point of intellectual gifts, and also in intellectual attainments, than the convert now about to be admitted into the Church of Christ, yet, they were behind him in that determination of purpose which had induced him, from the very moment at which the truth of Christianity shone upon his mind, to maintain the steady purpose of embracing it. May the prayers of the people of God be offered up, with earnest devotion, at the throne of Divine mercy for such as these; and may the time speedily arrive, when God shall bring out from among them such as shall be saved.

As certain circumstances, connected with this young person's profession of Christianity, have already come before the public, it may not be improper to enter a little more into particulars regarding him. This is rendered almost necessary, as the facts are but partially known to many who may be interested in them. In certain quarters strong sympathy seems to have been awakened for the father of this youth, and the Missionaries have been represented as unjustifiably interfering with the rights which a parent possesses to exercise control over his children. While we are sensible that the Missionaries have no wish to interfere with such rights, and while we are assured that in the present instance they are not aware of having done so, we also think that the feeling in this instance is exhibited all on one side; it is manifested with reference to one party only, whereas we think that the son, owing to the many trials to which he has been subjected, in consequence of his principles, and the opposition with which he has had to contend, demands the sympathy of at least the enlightened portion of the community, in a far higher degree than the parent. Do we then not sympathize with that parent? We do sympathize with him, but would do so with discrimination. Charity induces us to suppose that he is sincere in his attachment to the Bráhminical faith. If so, the religion of Jesus cannot appear otherwise, in his estimation, than as a system of error, skilfully framed for deceiving men. Besides, he may be surrounded by the clamours of his caste, with threatenings of excommunication, with the anathemas of his spiritual guide. But even though a disbeliever in his own and in every other religion, which is no uncommon circumstance in Calcutta, yet, like other

men of the world, his honor may be wounded at the idea of one of his family yielding obedience to the principles of a new faith. On either supposition, there are grounds to account for his reluctance to his son's open avowal of attachment to the religion of Christ. And were it true that a *child* had been decoyed from the protecting care of its father, deluded by deceitful promises and alluring enticements, we might readily allow that these aggravating circumstances would tend justly to awaken his feelings and excite his hostility, nay, to espouse in his behalf, not merely the efforts of would-be philanthropists and self-styled liberals, but the sympathy of all well-disposed and good men.

Let us, however, view the other side of the question: is there any cause for sympathy there? Suppose a young lad to receive some degree of enlightened tuition,—enough to enable him to regard the Hindu avatárs as fictions of poetical fancy, and bathing in the sacred Ganges as nothing more than a very effectual method of purifying the external man. Suppose again, that the argument for the Divine origin of the Christian faith had presented itself to the mind with all the force of an unanswerable demonstration, carrying conviction along with it, and dissipating every cloud of error;—suppose that in consequence of all this, the youth hesitated not to renounce the maxims of the former faith, and declare his firm belief in the doctrines of the latter;—then, should his boldness and his honesty subject him to hardship, is he not to receive the sympathy and even the protection of those whose belief corresponds with his own? We rejoice to be enabled to say that many would willingly countenance him, and yield him every assistance in their power. And should this be a time for Missionaries to be indecisive? When they saw one subjected to hardship for conscience sake, should that be a time for them to stand aloof? We trust that in all their exertions to spread abroad among the Hindu population the knowledge of saving truth, great caution and forbearance will ever be manifested by them. It is becoming that they should ever manifest a strict observance of the maxim, "Be wise as serpents and harmless as doves." But notwithstanding, we hope that they will be ever ready, according to the slender means at their command, to support, at all hazards, the professing disciple of their Lord and Master.

What are the facts of the case under our consideration? They are simply these. Dwárkináth Bos has, for upwards of two years, been a pupil in the General Assembly's School in Calcutta, and belongs to the class which, previously to the last annual examination, ranked as the third in the school. That class although daily reading the New Testament for a considerable time, had not, up to the period of the last examination,

received any systematic instruction in the evidences or doctrines of Christianity, except so far as these subjects were suggested by the portions of Scripture which they read. Dwárkináth was not even known to the superintendants of the School as a believer in Christianity, until some short period before the last annual examination. It appears from his own account, that his belief was first established by arguments which he heard from one of his senior school-fellows, with whom he used to dispute concerning these things. And having felt the force of the evidence, he avowed himself a believer. These avowals were made, however, with nothing of that duplicity which sometimes characterizes his young friends, who profess to believe in the Divine revelation which God has given to man, while in the presence of those whom they wish to please; but carefully guard against manifesting any such sentiments before their Hindu or infidel friends.

At length his relatives became alarmed, and the Missionaries were informed, when making inquiry concerning the cause of his absence, in August last, that he had been forcibly bound with chains by the order of his father, and suddenly withdrawn to the country, and this because he had too warmly espoused the cause of Christianity in opposition to some young Bráhmins. He was closely confined for sometime in the country, but was allowed to return again to Calcutta soon after the Durgá Púját holidays. He resumed his attendance at school, and continued to avow his adherence to Christianity. This subjected him to much harshness from his father, and gave rise to many unpleasant circumstances. After the period of his return from his confinement in the country, he held more frequent intercourse with Messrs. Mackay and Ewart than formerly, and they were astonished at the clear views which he manifested on religious subjects. About this time also Mr. Charles devoted a portion of time, every week, to converse with him and unfold more fully the scheme of salvation. About the commencement of the present year both Mr. Charles and the Missionaries thought, that, as he was exceedingly anxious to be baptized, and manifested a clear and distinct knowledge of the doctrines of salvation, the ordinance should soon be administered. But about the middle of January he was again absent from school, and it was found on inquiry, that his father had again hurried him to the country. In these circumstances his friends could only commit him to the care of the Father of Mercies. About ten days after his disappearance, he came fatigued and hungry to Mr. Mackay's house, saying that through the aid of a Christian friend he had escaped from his father, and wished no longer to dwell with him, as he had threatened to inflict personal injuries upon him, so as to deprive him of the power of

returning to Calcutta. He begged to be allowed to stay at Mr. Mackay's, and to resume his studies at the General Assembly's School. He was allowed to stay, both on account of the desire to afford him protection, and because he had long before this repeatedly stated that he was of an age which put it in his power, according to the provisions of law, to select his own abode. Others had stated that his declarations concerning his age were founded upon the affirmations of his father himself. Besides this, some few days after he had taken up his abode with the Missionaries, a letter bearing the signature of his father, and which he confessed that he had written, appeared in the *Chandriká*, a Bengálí newspaper, which stated that the writer had now cast off his son, Dwárkináth Bos, on account of his adherence to Christianity, and debarred him from all interest in his patrimonial inheritance. Both before and after the appearance of this letter, however, his father and other relatives several times visited him for the purpose of inducing him to return. The Missionaries never prohibited the father from holding free intercourse with his son, and repeatedly told him that his son was at liberty to accompany him, provided he should voluntarily do so. In answer also to an attorney's letter, addressed to Messrs. Mackay and Ewart, demanding them to deliver the son into the hands of his father, it was stated by Mr. M. that so far as he and Mr. Ewart were concerned, the young man was at liberty to go when and where he pleased. Dwárkináth in the meantime continued to attend the school, and, on account of the distance, used to accompany Mr. Ewart in his *pálki gárí*. Not many days elapsed before the father, acting either under the influence of bad advice, or stimulated by the impunity of others who, on several former occasions, had made similar illegal attempts, hazarded an unjustifiable but successful effort to obtain possession of the son whom he had publicly professed to have cast off and disinherited. One day while Mr. E. accompanied by the young man was on his way to the school at Garánhátá, his horse was suddenly stopped, in a crowded part of the Chitpur road, by the father, and turned so sharply round that he came down, and while Mr. E. was endeavouring to make the father let go the horse, some people forced open the door of the carriage at the opposite side, and violently dragged the youth into the street, and hurried him off. It is known that bands of men were stationed at several places on the Chitpur road, in order that if the attempt failed, in the first instance, it might be again renewed, and personal injuries inflicted, if that were thought necessary. As is already known, a complaint against Kesabrám Bos was lodged before the chief magistrate. The reason which actuated Mr. E. in doing so, was a fear for the personal

safety of the young man, as he had reason to dread that evil was meditated against him. This was stated in court and supported by evidence. But before any decision was given, Dwárkináth again escaped, and informed his friends where he had taken refuge. They immediately advised him to claim the protection of the magistrate. This was done, and the protection afforded, until he could make a declaration in court next day. When examined next day by Mr. MacFarlan, he declared upon oath, that after his seizure he had been very harshly treated, that chains had been put upon his ankles, and that he had been closely confined in a house at Simlá. This completely falsified the statement of his father, who had previously declared in court that his son had been sent to a friend's house in a remote part of the country. Dwárkináth also declared that after eating some sweetmeats given him during his confinement, that he felt very stupified and sleepy, and was warned by a young person in the house that certain drugs had been administered to him. He understood that his father intended to send him to his house in the country and confine him for several years. He also received a statement from his father-in-law concerning his age, which confirmed him in his previous opinion regarding it. He narrated also the particulars connected with his escape, and the reasons which induced him to attempt it; and established every circumstance regarding the assault committed by his father in the public street. The whole of his declaration was given with firm and calm deliberation. The magistrate after hearing him, informed him that unless his father procured a writ of *habeas corpus* for again obtaining possession of his person, that he was at liberty to go where he pleased, and would receive the protection of the police were that necessary. When the question was put where he desired to go, he answered with Mr. E., and has since resided at Mr. Mackay's house. We know not whether the father has since inquired after him.

Thus the Father of Mercies has enabled this young and inexperienced youth to maintain his adherence to the cross of Christ, through many vicissitudes and much violent opposition. The prayers of the Christian public are solicited on his behalf, that the Supreme Ruler of all things may continue to preserve him, and lead him onward in heavenly knowledge, that he may become a living testimony to his countrymen of the beauty of holiness, and the excellency of that faith which he has now embraced. Soon may that day come when multitudes of his countrymen may look on him and go and do likewise. When shall the time come, at which the professors of the Hindu faith shall feel that there is more in religion than the mere name—when, instead of encouraging their sons, who have cast off

the trammels of superstition, to continue to profess to be what they are not, they themselves and their households shall feel that "righteousness exalteth a nation: but sin is a reproach to any people." However dark the prospect may now be, we yet trust in the promises of Jehovah. "A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time." Δ.

VI.—*The Sailor's Home.*

Many of our readers may probably not be aware of the many evil agencies which are combined in every port, and not less in this, for the temporal and spiritual destruction of the brave fellows that navigate the stormy seas. For the information of such, and for the purpose of exciting the dormant sympathies of those already acquainted with the painful history of seamen, we will state a few plain facts, in order to introduce a scheme which has for its object the increase of the comfort and respectability, and we hope may be the means of leading some of this interesting class to the salvation of the Cross.

A sailor at an early stage of life is cut off from all permanent intercourse with those who might guide and form his character. His home is the waters—his world, his ship—his associates, his fellow-sailors. The range of information to which he has access, necessarily limited, the field for obtaining experience of the ways and means of landsmen very contracted. Shut up in his ark (which, happily for him, he loves) for weeks, months, and sometimes years together, when he sets his foot on shore, he is naturally buoyant in feeling, eager to taste every kind of pleasure which presents itself, and lavish in the dispensation of those funds which his hard earnings have placed at his disposal. Unhappily for him, the kinds of recreation which present themselves in those parts of European, American and foreign ports which it falls to his lot to visit, are not such as are calculated to raise him in his physical, mental, or moral capacities.

The first objects that arrest his attention are the grog-shops, with all their enervating and debasing appendages,—a detail of which we will not render, lest it should introduce thoughts and feelings of which it has been the happy lot of most of our readers never, never to entertain the faintest idea. We firmly believe that many a tar would be content with his glass and his pipe, and the recital of his perils and toils—but they are too good prey for the grasping wicked to leave at rest. The crimps—a set of the vilest and worst of our fallen species—are ever on the alert to waylay and escort them to the worst scenes and society which imagination can depict. In such scenes they soon squander their money, destroy their health, and return to their ships disabled and unhappy. The crimps are sometimes Jews or old dissipated seamen, who, having been ruined themselves in turn, become decoy ducks to entrap others. They generally board ships on their first arrival; advance the seamen money, and induce them to visit the abominable places to which we have adverted. Having completely rifled their victims, they induce them to run up a score, the payment of which is ensured by obtaining the advance pay of the poor fellows. This places the sailor completely at the mercy of the crimps and not less the captains, who are entirely at the mercy of these agents of evil for their crews, so, that, evils as they are, they are become almost a necessary appendage to every port. Such has been the combination of this system, that the Legislature of Britain has

been almost baffled in an energetic effort to counteract its baneful influence. The history of many a poor fellow is briefly told. He is shipped in London by crimps; in debt; arrives in Calcutta to fall into the same hands; comes on shore for a day or two, and is sent on board again insolvent; and finds himself, after a voyage of eight or nine months, without "a shot in his locker," under these circumstances, being completely in the hands of his enemies, he is shipped again in a week or ten days to pass through the same ordeal, and if not rescued by some good Samaritan, may pass his whole life, the prey of the bad until disabled, or aged, he either finds a refuge in an asylum or work-house, or dies without his friends being able to hear a syllable of his fate. These unhappy men seem to be influenced by a kind of necromancy as it regards the crimps, for it requires no ordinary effort to induce them to throw off their influence; but we trust that the time may arrive when the monopoly of wickedness will cease, and our brave sailors find a home and refuge on every shore. It may not be improper to remark here, that the captains and owners of ships are equally in the power of this infamous class of men. The seamen being so entirely under their control, the captains, &c. have been obliged to submit to have their vessels manned entirely by their influence. The consequence is, that large sums of money are given by the captains and owners for manning vessels, and not unfrequently, when they get to sea, discover that many of their so-called seamen are no sailors; thus placing life and property in imminent danger. The existence of such a state of things has led some humane and enlightened individuals in England and America to establish institutions denominated "Sailor's Homes," the objects of which are detailed in the accompanying prospectus.

In imitation of their successful example we are desirous of establishing such a refuge in Calcutta, and we hope we shall obtain the influence and aid of the powers that be, the mercantile and shipping community, the captains and officers of vessels, as we are confident we shall ensure the prayers, sympathies, and aid of all those who love our Lord Jesus in sincerity and truth. His example in this respect was striking, for when on earth he was the friend, the companion and guide, of sailors. Be ye followers of Him. *φιλος.*

[CIRCULAR.]

SIR,

The following note was put in circulation a few days ago by the Secretary of the Seamen's Friend Society.

GENTLEMEN,

The Committee of the Calcutta Seamen's Friend Society have long felt the necessity of attending more immediately to the temporal interests of the seamen visiting this port. The means hitherto at their disposal, and the limited nature of their experience, have alone prevented them from adopting some plan calculated to meet the evils they deplore. They have at length determined to suggest the propriety of establishing "A Sailor's Home" under a distinct management.

May I solicit the favor of your attendance at a preliminary meeting to take into consideration the propriety of such a step, to be held at the Union Chapel House, on Wednesday morning next, February 1st, at 9 o'clock precisely, and you will oblige,

Yours sincerely,

THOMAS BOAZ,

Secretary to the Calcutta Seamen's Friend Society.

In consequence of the above note, a meeting of the friends to Seamen was convened as requested, on the 1st of February, 1837.

G. Alexander, Esq. C. S. in the chair.

When the following resolutions were unanimously adopted:

I.—That it is deemed highly essential to the welfare of seamen visiting this port, that some institution should be established to which they might look as a protection from the many ills to which they are exposed.

II.—That such an institution as that, a prospectus of which has been read to day, is deemed calculated, if judiciously and efficiently conducted, to compass this object.

III.—We therefore think it expedient to attempt carrying its objects into effect, and that the following gentlemen be appointed a provisional committee for that purpose: Rev. Messrs. T. Boaz, J. Hæberlin, and G. Pickance; A. Colvin, A. Grant, J. Mackay, G. Alexander, J. W. Alexander, Esqrs.; Dr. Bannister, Capts. F. W. Birch, R. J. H. Birch, and C. Fagan.

Rev. Thomas Boaz, *Sec. pro tem.*

A sub-committee was then appointed by the above gentlemen for making inquiry into the detail of the plan, and they now circulate the following prospectus with the confident expectation that the assistance which will be afforded by you and others of the influential community of Calcutta, will enable them to carry their views into operation generously and promptly. As soon as a sufficient number of subscribers shall have come forward, it is intended to call a general meeting to deliberate on the proposed institution, to make such alteration in its plan as may seem desirable, and to elect officers and other persons to conduct its affairs.

Prospectus of a Sailor's Home.

Seamen are proverbially the dupes of every class of designing and wicked men. This is true in European countries, where there is much in the constitution of society to protect. But in a land like this, where there is every thing which the climate, the crimp, the publican, (not to mention other sources of seduction,) can supply to induce evil, it is not surprising that they should fall a prey to vice. The evils which arise from this combination of weakness and guilt, strike at the root of the health, character, and happiness of seamen, not less at maritime order and efficient labor; and if not stemmed now, that there is such an influx of European and American seamen, owing to the increase of commerce in this port, they may have no small influence in breaking up the peace of society: not to revert to the miseries which bad habits induced in such a clime must have on domestic happiness at home.

Entertaining these views, we have felt desirous for some time past to establish an institution which should throw its protection alike over the interests of captains and men. This we hope to compass by the establishment of an institution to be designated the

"SAILOR'S HOME."

The object of this institution shall be to advance in every possible way the present and future interests of seamen of every class. This it is proposed to accomplish,—

I. By an establishment, elegibly situated under the above designation, in which mariners shall be provided with comfortable lodging, plain food, innocent recreation, and religious guidance.

II. It is deemed advisable that the institution should be divided into two distinct branches; viz.

The Boarding and the Destitute.

The former of these is designed to accommodate the more respectable and fortunate who may be obliged to remain in Calcutta. This will be conducted on the principle of a respectable and economical Boarding House. The latter is intended for shipwrecked, convalescent, or other-

wise distressed seamen, who will be provided with every requisite, until ships can be obtained, or they may be fit for births.

III. The principal object of the Society being to prevent vice and idleness, the necessary consequence of a prolonged residence here, it is deemed advisable that a book of registry be kept of such captains as may require crews, and of men who may be considered good and steady seamen in need of births.

IV. The improvidence of seamen in pecuniary matters being well known, it is thought that the establishment of a Bank for Savings would be advantageous, and that the men should be solicited to deposit their money with the directors during their stay, for which a small percentage should be given them as an inducement to providence.

V. To afford recreation, it is advised that an interesting and useful library be established, that paper and pens be provided, and such other means of temperate enjoyment as the committee of management may think best calculated to make the house really a home and not a prison.

VI. That premiums be bestowed for good conduct, both during the residence of the men here, and also for good conduct during voyages to and from the port.

VII. That the system of lending libraries to ships trading to and from this port be encouraged.

VIII. That habits of temperance be enjoined.

IX. That two superintendants be appointed, the one as daily visiting superintendant and recording secretary, the other as permanent resident.

X. That agents of respectable character be employed for visiting the shipping, and making known the objects of the Society, and counteracting the present destructive influence of *Crimps*.

XI. That the institution be under ship-discipline as it regards food, drink or use of liquor, time, and conduct.

XII. That all captains and officers, on becoming subscribers, be members of the committee during their stay, ex-officio.

XIII. That religious service be conducted once every day by the visiting superintendant, or any other person whom the committee may nominate.

XIV. That the institution be under the management of a committee of directors, to be chosen annually from the subscribers.

In offering this outline of their intentions, the sub-committee would solicit the suggestions of those whose experience may be more matured than their own, on subjects bearing on the welfare of the class whose good they seek.

In reference to the pecuniary affairs of the Sailor's Home, the committee, after a careful examination, suppose it may amount to about Co.'s Rs. 600 monthly for the accommodation of forty men. Part of this will be re-imbursed by the proceeds of the boarding department. It will not, however, be prudent to rely on that branch for support in the infancy of the project; especially as the original outlay must be considerable. They therefore solicit the pecuniary aid of such as may be favorable to their design. But that which they earnestly intreat, and which they trust will not be refused, is the influence of the Magistrates, Merchants, Agents, and Captains connected with the port of Calcutta. With such auxiliaries the endeavors of the directors who may finally be appointed may be rendered a special benefit to society, and cause the blessing of many in other lands to fall on those who aid them in their efforts to preserve the husband and the father, the child and the citizen, from becoming the prey of cruel and wicked men, the victims of evil habits, and, perhaps, from a premature grave. With these views I beg to subscribe myself,

Yours sincerely,

Calcutta, Feb. 3, 1837. THOMAS BOAZ, *Sec. pro tem.*

VI.—*Musalmán Marriages and Funerals.*

[Our correspondent says, There being no Musulmán festival this month, I have forwarded an account of their marriage and funeral ceremonies.—Ed.]

In contracting marriages among the Muhammadans, the parents and guardians have the exclusive prerogative of selecting for the female her future partner. She must implicitly submit to their arbitrary arrangement of her future lot. Generally speaking, the man is subject to the same despotic management, except when he has arrived at the age of maturity he is permitted to select any family from which he may be disposed to select his wife; but even this is subject to the capricious compliance of the bride's connexions, nor even with their concurrence can he become acquainted with the mind or person of the bride till the consummation of the nuptials. When the negotiating parties have finally determined on a marriage, their first step is to consult a priest, and request him to fix a propitious day for the celebration of the joyful event. The day being fixed, lamps, fire-works and great varieties of eatables are prepared for the friends of the parties. Two days previously to the marriage they perform a ceremony entitled *mehindí* (myrtle). This ceremony consists in pounding the leaves of the myrtle plant on a curry-stone to a fine consistency. It is intended for the bridegroom, and is used for coloring his hands and feet on the day of the nuptials. Being placed on a tray, it is sent by the friends of the bride, accompanied with a dish of sweetmeats called *halwá* or *malídá*, a pair of shoes and a complete suit to the bridegroom. In return he or his parents, the day preceding the marriage, send a tray filled with all kind of sweetmeats called *chhauchaik* to the bride and her friends. On the morning of the marriage, before the ceremony, the *michur* or nominal settlement is fixed by mutual consent. It usually consists of a considerable sum on the part of the bridegroom. This is required by the friends of the bride as a security against illegal divorce, desertion or ill treatment. This is done in the presence and according to the judgment of the Qází. In the evening two responsers are appointed on the part of the bride, and as many for the bridegroom: they are expected to answer such questions as the Qází may think proper to ask. The Qází then inquires of the bride, (a screen being placed before her,) whether she accepts the hand of the man. Her responsers answer in the affirmative. The bridegroom is then interrogated in a similar manner. If he be of age he answers for himself; if not, his friends reply. Both parties accompany the Qází, in repeating the forms of prayer appointed for the occasion. The Qází retires; a mirror is brought, and the parties for the first time see such other's features in a glass. Many other ceremonies, varying according to local circumstances, precede and accompany the nuptials, the whole of which, as throughout the world, consist in visiting and pleasure. Second marriages are performed in a similar manner, with the exception of parad-

ing the streets at night, and wearing a peculiar kind of head-dress termed *sihrá*. A kind of semi-marriage is performed called *motah*: this is done when a man takes to himself any woman in addition to his wife or wives. He sends for the Qází, fixes a remuneration, prayers are performed, and he takes her home. This is the most religious sanction to iniquity with which we are acquainted, and worthy of the religion which sanctions it. Another kind of marriage is performed.—When a great man hearing of a handsome female in a poor family, his dignity would be diminished by applying in person, he therefore sends his deputy who negotiates the business, and, with the consent of the parties, the female becomes the inmate of his *haram* by the usual marriage contract.

FUNERALS.

When any person dies among the Musalmáns, the corpse is first bathed, then wound round with a sheet, and carried to the mosque, or the most convenient space where the body is placed with its head to the south. The Maulaví accompanied by the relations and friends of the deceased turn their faces towards the west, and repeat the usual prayers. The corpse is then conveyed to the burying place. The Musalmáns bury, not burn, as the Hindus. The graves are usually about five or six feet deep, in length the usual standard, and in breadth, about three or three and half. The inner walls are made of mud, and raised up half the height of the grave; they are then roofed with bamboos and covered with mud.

This forms a kind of inner chamber, high enough to enable the dead to set up when the two angels Nakír and Munkir come to interogate him respecting his faith and practice during life. If they be satisfactory, he is permitted to rest; if not, he is taken away to the place of punishment. The corpse is then let down into the chamber of the grave; the Maulaví preparing to read the Tabkan, a form of prayer for the dead, a man descends into the grave and turns the dead on its left side, with the face towards the west, the body being placed north and south. While the Maulaví is reading prayers the man shakes the corpse by the shoulders, places some bamboos on the walls of the chamber and covers it with earth; after which, the Maulaví and all present retire forty paces from the grave, to allow the two angels to put the important questions to the dead and receive the answers. The angels are not to occupy more time in this act than is occupied by the spectators in retiring from and advancing to the grave. By this time the future state of the dead is decided: all present join in repeating the concluding prayers seven times, fill up the grave with earth, place a pot of water at the head, and an earthen cup at the feet of the corpse, that when fatigued it may refresh itself, and then retire, leaving it to rest till the morning of the resurrection.

H.

REVIEW.

Sermon delivered at Pursewaukum Chapel, Madras, on the 21st Anniversary of the Society, 1836, *by* MIRON WINSLOW, *A.M. American Missionary.* Madras : Church Mission Press.

We have perused this very admirable sermon with peculiar gratification—it is a simple, unpretending, unadorned, but powerful and convincing address to the hearts and understandings of Christians upon "the DUTY, the MEANS, and the ENCOURAGEMENT of the Church, to labor for the conversion of the world." The passages of Scripture which the able and pious writer has selected, as the groundwork of his observations, are Matt. vi. 33 ; Phil. ii. 15,16 ; Coloss. i. 24 ; and Isai. lxvi. 8. In a short introduction he remarks :—

"In the moral, no less than in the natural world, there is *one* great centre of attraction. As the sun binds the planets in their orbits, and attracts them towards itself, while it imparts to them light and heat, so God is the centre of the moral creation ; and all moral beings are required to acknowledge his controlling influence, be guided by his will, and look for all their happiness ultimately from Him. And as each planet has its appropriate laws of motion, revolving around its own centre, to which it attracts all bodies within the proper sphere of its influence, while all are kept from collision and in perfect harmony, by being drawn towards a common centre, so all intelligent creatures, while they are free to seek their own happiness, are bound to do it in accordance with *love to God as the controlling law of moral action.*

"The influence of *self-love*, though important as a spur to exertion, must be subordinated to the love of God, or the harmony of the universe cannot be maintained. God, therefore, requires all men to seek his glory as their great object ; to seek *first* his kingdom. This order sin has destroyed by introducing *selfishness*, or supreme love of self, in the place of supreme love to God. We are thus broken off from the proper centre of attraction, and left to eccentric and irregular movements. We are like planets let loose from the influences of the sun to go off in a sad *tangent* to the realms of night ; or rather we are like 'wandering stars, to whom,' unless brought again into the right sphere, 'is reserved the blackness of darkness for ever.' This is not an arbitrary decree, it is the necessary consequence of departing from the great source of light and life.

"The object of the Gospel is to bring us back from our wanderings."

Under the first head of duty, the author has many suitable observations. He shews that, "in an important sense the conversion of the world *depends* on the Church :" since "the Lord Jesus has committed this trust to his people." "The Saviour therefore says to his diciples, 'As my Father hath sent *me* even so send I *you* ;' and as he was the true light, which lighteth every man that cometh into the world ; so he says to them,

'ye are the light of the world.'" The obligation then to Missionary exertion rests primarily on the *command* of Christ, "go and teach all nations," and next, on a sense of "compassion for souls in bondage to Satan." That the state of the Heathen, and of those of India in particular, is such as to call for the exercise of Christian compassion, and to be improved by the Gospel, is next proved and strikingly illustrated; first, from "*their civil state*," exhibiting such a deficiency of *self-government, thought, onward progess, and improvement in arts and science;* and from the almost universal degradation, ignorance, and wretchedness of the population generally: second, from their "*social state*," in which the proofs are taken, first from the division into "castes anti-social and unfriendly to general happiness." "The lower castes are by birth the menial servants of the higher, and cannot, by any possible exertion, rise from this degradation. Nor are the poor and wretched generally cared for by the rich and those who live at ease. Where among them do you find asylums for the deaf, retreats for the insane, hospitals for the sick, or even free-schools for the children of the poor."—Next from their domestic state, in which the wife is the *slave* rather than the *companion* of her husband. She is not allowed to walk *with* him, she must walk *behind* him—not to eat *with* him, she must eat *after* him, and *eat of what he leaves.* She ought not to sleep until he is asleep, nor remain asleep after he is awake. If she is sitting, and he comes in, she she should rise up. "She should," (say their sacred books,) "have no other good on earth than her husband. Him she should worship while he lives, and, when he dies, she should be burnt with him."

As there is little social intercourse between the sexes, little or no acquaintance of the parties before marriage, and consequently little mutual attachment; and as there is an absolute vacuity and darkness in the minds of the females, who are not allowed even to learn to read, there is no solid foundation for domestic happiness. As, also, their children are left ungoverned, are never assembled as olive plants around the table, or in smiling companies around the domestic fireside, the delights of family life, and much that is included to a Christian in the word home, "sweet home," can be but little understood. Third, from their *moral* state, as shewn in the character and history of the objects of worship, the dogma of necessity and fate, the attribution of all acts, good or evil, to the pervading deity the ease with which guilt and sin may be atoned for, the *grossness* and *indecency* of idolatrous worship, the *slavary* and *cruelty of superstition.* We quote a few paragraphs in point.

"The doctrines of fatalism, as held by them, destroy their sense of accountability.—Some say 'God is every thing, and every thing is God.—He does every thing: men do nothing; they are neither to be blamed or praised.' Others say, 'God is in every thing. He is the soul of the world: the soul of man is a part of God.' All the evil that exists is supposed to be in consequence of the union of spirit with matter. This is to be removed by the soul of man passing from one body to another in an almost endless series of transmigrations. The actions of each one are determined by his character in a preceding birth, and his fate is written in his *head* when he is born. According to this his conduct is determined. He is not accountable for any sin, as it is the consequence of his *fate*. Not only so, but whatever takes place, the soul will at length be prepared for a re-union with the Divine Spirit, from which it emanated, as a drop of water, taken up by the clouds, returns to the ocean.

"Nor is this all. Sin may be so easily atoned for, as to leave almost no fear of its consequences. The repetition of the name of a god, though without any intention—marking with holy ashes on the forehead, breast and arms, or even being marked with them after death—bathing in certain holy waters—placing a light in a temple—giving in charity, especially to the bramins—or doing penance, will effectually atone for sin, and secure happiness after death. At the same time their very worship encourages licentiousness, and their general rule of right and wrong, as to lying, fraud, &c., is *expediency*.

"When children, they go to the temple to see the show; when they become older, to gratify their love of amusement, and baser passions; and when old, from habit, fancied merit, and pride. Thus thousands and tens of thousands flock to these head-quaters of Satan, where he seems to keep holiday with his followers, and by pampering their love of show and parade, their pride and their sensuality, he intoxicates them, and makes them 'mad upon their idols.' Have you not stood in their midst, until you could almost fancy yourselves surrounded by laughing fiends; and as Jacob saw a ladder from earth to heaven, with the angels of God ascending and descending upon it, could you not almost fancy the bottomless pit open before you, and a ladder from earth to hell, with the spirits of darkness ascending and descending to carry down the souls of men?

"And this idolatory, you are aware, is connected with a *slavish and cruel superstition*. These poor heathen believe in the *uncontrolled agency of evil spirits*, whom they dread, worship, and in various ways attempt to appease. Through fear of them, as they have no idea of a superintending Providence, in which they may trust, they are in terror by night and in terror by day. They also believe in *magic* and *witchcraft*; and are in constant dread of *sorcery*.

"They will not indeed be condemned for rejecting a Saviour whom they have not known, but they may be for sinning against the light of nature; and we are told that 'they who are without law shall perish without law.' Does not then compassion for their wretchedness call upon us to do every thing in our power for their rescue? As they sink around us into the bottomless pit, does not the cry seem to come up from thence, Help, Oh men of God, help?"

Passing next to consider "the *means* of *rescue*," we have only space for a quotation or two, touching a point of much moment and often agitated, as to the *comparative* efficiency of the various departments of missionary labour.

"In regard to the forms of operation among the heathen, there is felt by some similar difficulties with those concerning the agents. One would

have ministers principally employed in *itinerating*, and preaching the gospel in various places, as did the apostles; another would give them a more fixed habitation, and prefer concentrated to desultory labors. Perhaps a *union* of the two is most desirable. Let there be in any given place *concentrated efforts*, enough to produce an impression, and the impression being made, let it, as far as possible, be extended. Let the fire be kept burning in some central place, and lighted coals be carried from it to all the surrounding region; but let them not be too much scattered at once, lest the light should be extinguished. To change the figure, as the forest of heathenism is to be cleared, and converted into a garden, it is usually best to begin in some place suited to the number and qualifications of the laborers,—whether it be in the country or city—fell the trees, break up the fallow ground, cast in the seed, water and watch it, until the harvest; and then gradually extend the cultivation—taking seed and plants from this garden for other portions of the field. This will be found in general, perhaps, more successful than to scatter the good seed of the word 'broad-cast,' through the whole wilderness; though the latter should not be neglected as some plants may here and there spring up and bring forth fruit.

"Again, some would depend almost wholly on *schools*, and others almost wholly reject them, as too secular and not apostolic.—'We do not read,' say they, 'of any schools established by the Apostle Paul.' True, although we *do* read of the disputing daily in the school of one Tyrannus; 'and this continued by the space of two years.' The fact is, no doubt, there are *extremes* on both sides. Those who would magnify education beyond its proper merits, and especially those who would depend on the influence of science in any other respect than as a mere auxiliary to Scripture truth, and who expect much from schools not strictly *Christian*, are in danger of overlooking the absolute necessity of divine influence, and of depending too much on human machinery: the world is to be converted, not by philosophy, but by the *cross of Christ*. Let there be *machinery*, (or the proper use of every method to enlighten the mind), but let there be also a *living spirit* within the wheels. If schools are not useful in a heathen country, like this, where few comparatively will otherwise be taught to read printed books with any understanding; where the whole course of intruction in literature and science is entirely opposed to Christianity, and where, emphatically, the great hope of success must be on the *young*, not *saturated with idolatry* and *stereotiped*, and hardened, into the very image of the prince of darkness; and where preachers, teachers, and assistants of every class, must be *raised up on the ground*, and fitted for the work, or the immense field cannot be supplied, then schools cannot be needed in any country. They *are* needed from the lowest to the highest; from the infant school to the university; and so is every other form and mode of instruction. The great instrument is the *preaching of the Gospel*; not only publicly, but from house to house. Even in the corners of the streets 'wisdom must lift up her voice,' and every method, whether by the distribution of the *Scriptures* and religious *Tracts*, or private conversation and prayer with individuals, or public worship, or teaching and making known the Gospel in any from, all is to be considered as included in preaching, or promulgating, or 'holding forth the word of life.'"

On the head of schools the intelligent preacher states some most interesting facts regarding their efficiency as conducted in the American Mission in Ceylon, of which so high and just a character was given by the amiable and discerning Bishop Heber.

"Did time allow, my own experience would enable me to bring some arguments in favor of early education, from its effects in the mission with which I have had the privilege of being connected nearly *seventeen* years, and especially of education in *free boarding schools*, where heathen children, removed from the direct influence of their idolatrous friends, are brought into a Christian atmosphere, and educated on Christian principles. For many years, besides the *native Free Schools*, varying from seventy-five to nearly twice that number, and containing sometimes more than 6000 children, there have been usually in connexion with the mission, about 200 children and youth of both sexes, supported and instructed; the girls in a *Central School*, and the lads in a *Seminary*. Of the former all who have regularly passed through the school, have become hopefully pious, and *twenty-nine* have been married to Christian husbands. They are now shedding the light of a christian example, as wives and mothers, on the darkness of heathen neighbourhoods; and it is worthy of remark, that no one from this school is known to have disgraced her profession. Of the lads, who are all instructed in the English language, and the elements of science, as in a college, *one hundred and forty* have been baptized and received to Christian communion, of whom a large proportion are employed as school-masters, catechists, preachers, and other missionary assistants in the American and other missions*."

"Without enlarging further, we may then fairly infer, that, in connexion with preaching the Gospel, *Christian education*, specially to qualify *native agents*, and to raise up a *native ministry*; and the full use of the *Press*, for publishing the Holy Scriptures and other religious books, are most important means to be used by the Church, in the service of its Divine Head."

On the importance of the Sabbath or Sunday exercises of prayer and preaching, it is well remarked—"More souls, probably, are born into the kingdom of God on the Sabbath than all the other days of the week; which shews the importance of sanctifying the Sabbath, and celebrating all the ordinances of God's house, in the presence of the heathen. 'He loveth the gates of Zion more than all the dwellings of Jacob.'"

On the head of *encouragements*, the writer justly remarks, "It might seem to be enough for the Church to know its *duty* without waiting for any encouragement except the approbation of its Divine Head; for certainly duty should be the rule of action, without reference to the varying shades of success. The stimulus of *success* has been too much demanded by Christians. The Church has been prone to act too much from *excitement*—too little from fixed *principles*; and its action has therefore been periodical and spasmodic. The inquiry has been, What *success?*—what encouragement? when the laborers perhaps have just entered the field. We ought to be willing to trust God in darkness as well as in light—to walk by *faith*—to wait patiently for the Lord. 'Shall the earth be made to bring forth in one day?'"

He next shews, however, "that there are abundant encouragements—the promise of God,—the missionary spirit that has been stirred up in all the sections of the Christian Church—

* We have given an account of this interesting mission in another paper.—Ed.

the spread of Bible, Tract and Missionary Societies, the spirit of united prayer which is manifesting itself—the increasing *union* among Christians of the various religious bodies—the promised influences of the Holy Spirit obtainable by fervent prayer—the preparatory work that has been accomplished in the way of education among the natives of India, in the great change wrought in the sentiments of Europeans in India concerning missions, and in their *character* as the representatives of Christian nations, and in the partial success "in full proportion," he thinks, "to the means employed and the difficulties to be overcome, that has already followed missionary effort among the people of India."

In page 14 the startling remark is made, that "according to the *present rate* of increase (in conversion) Christianity will not cover the earth for more than *twenty thousand years to come!*" and this may be statistically shewn as fact—and who will not join the preacher and exclaim, "This is indeed an affecting consideration; but is it not owing to the apathy of Christians, rather than to the inadequacy of the means which might be employed? The Church has not been straitened in God, but in itself. On its first introduction into the world, Christianity went forth single-handed, against all the pride, and learning, and power of the most bigoted priests and tyrannical kings; and yet, from the small beginnings of a few fishermen of Galilee, in less than four hundred years it extended its triumphs throughout a great part of the known world. And why were not these triumphs continued, but for want of continued *simplicity*, and *faith*, and *missionary zeal?*" It is consolatory to believe with the writer, that though "the towers and fortresses of heathenism may seem to stand as firmly as ever; yet beneath these proud monuments of idolatry, there is an element at work, powerful as heat in the centre of the earth, or beneath a huge mountain, where it labors, and heaves, and expands, until it bursts forth, whatever impediments there may be in the way. This element is *truth.*"

The preacher in conclusion pointedly remarks, that "*as the great business of the Church is to convert the world, its leading object should be a higher standard of holiness.* This only can prepare it for the work to be accomplished. There is needed a *love* for immortal souls, and a *sympathy* with the Saviour, which ardent piety alone can produce. There must be a spirit of enterprise and zeal, and holy courage in the conflict with the prince of the power of the air, which can be inspired only by a sense of *union* with the great Captain of salvation. There are trials to be undergone, there are sacrifices to be made of time, of money, of friends, of children, of

life itself, which can be cheerfully made, yea, counted a *privilege*, only by those who know that the world has been redeemed by suffering, that it is of the very nature of true benevolence to be *willing* to suffer for the good of others, and who, therefore, can rejoice to 'fill up that which remains behind of the afflictions of Christ.'

"There must be excitement, there must be agitation, there must be a rush of mind, a war of opinion, a breaking up of the very frame-work of society in many unevangelized countries; and what can regulate all these jarring elements, but much of the spirit of Heaven, among the friends of Christ on earth?" And as to excitement and encouragement, Mr. Winslow says, "I am fully convinced that what is principally wanted to insure apostolic success, is not what the Church has lost, apostolic, miraculous, gifts, but what if she has lost, she may regain,—*apostolic holiness.*"

We have preferred quotation to any more special observations of our own—and thinking highly, as we do, of the author's intelligence and ability, we will only say, the present publication has in no way lessened the estimate we had formed of either. We think the present discourse calculated to be extremely useful in awakening Christians to a livelier sense of the duty it enforces upon them. We, therefore, cordially recommend it to more general notice, and trust not a few of our readers may procure it for themselves and endeavour to give it a circulation which it so well deserves. CINSURENSIS.

ANECDOTE.—*Passengers of the Kent.*

The adaptation of faith in the word of God, to support the mind in the hour of trouble, has often been the subject of conversation, and very strikingly has its power been illustrated. The writer of the interesting "NARRATIVE OF THE LOSS OF THE KENT EAST INDIAMAN," in 1825, states that, when that vessel was on fire, several of the soldiers' wives and children, who had fled for temporary shelter into the after-cabins on the upper decks, were engaged in prayer and in reading the Scriptures with the ladies; some of whom were enabled, with wonderful self-possession, to offer to others those spiritual consolations which a firm and intelligent trust in the Redeemer of the world appeared at this awful hour to impart to their own breasts. The dignified deportment of two young ladies, in particular, formed a specimen of natural strength of mind, finely modified by Christian feeling, that failed not to attract the notice and admiration of every one who had an opportunity of witnessing it. On the melancholy announcement being made to them, that all hope must be relinquished, and that death was rapidly and inevitably approaching, one of the ladies above referred to, calmly sinking down on her knees, and clasping her hands together, said, "Even so come, Lord Jesus!" and immediately proposing to read a portion of the Scriptures to those around her; her sister, with nearly equal composure and collectedness of mind, selected the forty-sixth and other appropriate psalms; which were accordingly read, with intervals of prayer, by those ladies alternately to the assembled females.

Missionary and Religious Intelligence.

INDIA.

I.—BENGAL.

1.—MISSIONARY MOVEMENTS.

Since our last, the Missionaries of the London Missionary Society have been cheered by the arrival of a new laborer, the Rev. J. Bradbury, late of Airedale College. Mr. Bradbury is destined (D. V.) to labor in the native department in Calcutta. We hope he may be long spared to aid in cultivating this vast field. The American brethren destined for the Panjáb have arrived at their destinations, and are located as follows: Rev. J. Campbell and Mr Jamieson at Saháranpur, Rev. J. Newton and Mr. Porter at Ludiáná, Rev. J. Wilson and Mr. Rogers at Subáthu, the Rev. J. (McEwen, as announced) in our last, remains for the present at Allahabad. The Rev. J. Tomlin and family have proceeded to labor in Upper Assam, the original intention of Mr. T. before he met with the alarming providence on the *Gregson*.

2.—EDUCATION.

It affords us considerable gratification to announce, that the constituted authorities have given a directly prospective sanction to the acquisition of English. The Sudder Board of Revenue has determined, in all *future* appointments, to give a preference to such candidates as may have become sufficiently familiar with the English language for the despatch of business. We are the better satisfied with this arrangement, as it is not stamped with the shadow of injustice towards the present incumbents. It leaves them in the undisturbed possession of their rights, while it opens a new channel for stimulating the native youth to the study of Western literature and science.

3.—SPIRIT OF HINDUISM.

We have been much grieved to perceive, during the last few months, indications of the outbreaking of the old spirit of Hinduism, which we hoped lay entombed; it is, we find to our regret, like the fire of the altar, an undying flame,—it may be smothered but not quenched. It has been latterly breaking forth in different quarters of the land, and in various forms. In some districts the funeral pile has reared its head, and the heart-rending Satí practised; in others, human sacrifices have been laid on the altar of the Hindu Moloch; while in our own city, the habitations of peaceful citizens have been entered by rude and malicious men, and the persons of BRITISH SUBJECTS, assaulted in the public streets at mid-day by lawless bands of ruffians, simply because an attempt has been made to instruct the educated and enlightened Hindu youth in the knowledge of the true God. We hope that measures will be adopted to give efficiency to the laws of the land, and that British subjects will not only find the protection they deserve and claim, in the discharge of a peaceful and conscientious duty, but the direct sanction given by Christian rulers to idolatry will be at once and for ever abandoned. If the British wish to be respected by the Hindus, it must be by respecting their own religion.

4.—New Society.

The Editor of the *Friend of India* announces, that it is the intention of some of the friends of India, in the Western Provinces, to form a Society in that section of country for printing and publishing useful and interesting works in the English and native languages. We look with considerable jealousy on every attempt to multiply societies having a similar object in view, and more over one of the causes which he assigns as giving rise to the new institution, viz. jealousy concerning the method of conducting business in Calcutta. We trust the feeling is not so deeply laid as our contemporary supposes, and that the two societies will act harmoniously in the prosecution of their noble enterprise. We are aware that all large bodies are prone to sink into a state of torpor, and require the infusion of new spirits to quicken them. We need to have our vision cleared and the scene of our operation enlarged, to keep us in constant and increasing exertion ; and we are confident, that the existing institutions have only to have new and increased fields of operation pointed out to them, to engage with greater zeal and enlarged activity in cultivating and blessing the desert and solitary place. Every society to prosper and live in the sympathies of its friends, and interest those to whom its energies are directed, must be ever devising new and enlarged methods of communicating information. We have but one word, therefore, to say to both. Be active, persevering and economical, and in conjunction with the South and East, you will soon compass the whole land and make it tributary to Western Science.

5.—Bible Society.

Recent communications from England have especially cheered us in reference to the Christian liberality manifested towards this noble institution. From a late correspondence we learn that the treasury of the Society had been replenished by some very large and special gifts ; and that the tide of Christian philanthropy had began to set in towards this long neglected and much misunderstood country. The letter of the Bishop of Calcutta, and the urgent appeals of the Auxiliary have tended to excited this feeling, and led the Parent Committee to grant extensive funds to the Calcutta Auxiliary for translating and printing on an enlarged plan the Native Scriptures. It affords us pleasure to announce that the Calcutta Committee have already acted upon the liberality of British Christians.

6.—Bible Depots.

The Calcutta Auxiliary Bible Society have long felt the necessity for a more efficient distribution of the word of life throughout the land. This feeling, in connection with the liberality above alluded to, has induced the Committee to attempt the establishment of depôts in every quarter of the two Presidencies of Bengal and Agra. We trust our friends at the respective stations will lend their aid to give efficiency to this new and simple plan for giving to the nation the bread of life.

7.—Baptist Bible Society.

From our last British and American papers we find that a new Society exists in both countries, under the designation of "The British and American Foreign Bible Society." We regret the existence of such a

separation from the parent Society, but we are glad to see that they are still united in distributing the English Scriptures. The immediate cause of the division, we believe, is the difficulty which the Parent Society experiences in making grants of monies for printing and publishing Scriptures in which any sectional peculiarities are advocated; while our Baptist brethren feel that they cannot translate the word βαπτιζω other than to *immerse*. May the two efforts increase the amount of heavenly light, and then shall we rejoice.

8.—Native Christian Female Marriages.

The Missionary is cheered in his toils not only by the actual conversion of his hearers to the faith of the Gospel, but by every indication of elevated moral feeling in the social intercourse of life, and in every effort which approximates the miserable and degraded, to the elevated and more chaste relations of civilized and christianized society; for he witnesses in this the energy and transforming character of the faith he preaches in all the detail of life. There is perhaps nothing in which the influence of the Gospel is more manifest than in the manner of entering on and conducting the marriage state. Heathenism conducts the whole as debasing traffic: the Christian faith permits choice and affection to have their sway, and throws over the whole the hallowed sanction of religion. When the natives of this land shall be brought fully to recognise and act under the influence of this principle, it will be a happy day for Bengal, —when its females shall be the objects of affection and not the creatures of traffic; we are too little aware how much influence mothers have in forming the character of the world. Any indication of an improved state of feeling on this head is cheering. We were much gratified in witnessing the marriage of three Native Christian females, a few days ago, at the London Missionary station at Krisnápur. Two of them were orphans, educated in the Society's Female School at Kidderpur, and the other a very intelligent girl, who with her husband had also received a plain education in the Society's Schools.

Several respectable friends attended to witness the ceremony. The contrast which presented itself with the heathen around struck us forcibly. The neatness and healthy appearance of the people, the order and decorum in worship, the retired character of the spot, the hallowed services of religion, and the sober cheerfulness which marked the exercises of the day, lead us to pray more fervently, "Thy kingdom come;" and especially that the female population might soon attain its true and legitimate position in Society.

9—General Assembly's School.

On Saturday, the 28th January, this Institution was visited by the Rt. Hon. the Governor General and suite, and the Hon. Miss Edens. After hearing the higher classes examined in History, Mathematics, Astronomy, and the Evidences of Christianity, by the Rev. Messrs. Charles, Mackay, and Ewart, they were conducted round the School, stopping occasionally to observe the system of tuition followed out in its various details, and the efficient manner in which the native monitors discharged their duty. We understand that his Lordship and party expressed themselves much gratified with the result of their visit, which lasted upwards of two hours. This is worthy of remark, as being, we believe, the first time that a Governor General of India visited a Missionary School.

Foundation of the General Assembly's Institution.

The foundation stone of a new building in Cornwallis Square for the accommodation of the General Assembly's Missionary Institution, was laid on Thursday, 23rd February, by D. McFarlan, Esq., the Chief Magistrate of Calcutta, after a suitable prayer had been offered up by the Rev. Mr. Charles. Many of the friends of the Mission were present at the ceremony; amongst others the Members of the Corresponding Board, the Elders of the Scotch Kirk, and several ladies and gentlemen connected with the congregation; many of the Calcutta Missionaries, three of the Chaudry Bábus, and a large concourse of respectable natives. A bottle was inclosed in the stone, containing some coins, the newspapers of the day, and the following inscription, in the prayer of which we cordially join, —

The General Assembly's Institution.

The foundation stone of this building, for the use of the Mission of the General Assembly of the Church of Scotland, was laid this twenty-third day of February, in the year of our Lord one thousand, eight hundred, and thirty-seven, the Right Honorable George Lord Auckland being Governor General of India, by David MacFarlan, Esq., Chief Magistrate of Calcutta, under the direction of the Corresponding Board, in connexion with the Committee of the General Assembly for the propagation of the Gospel in foreign parts, consisting of the following members; viz.

The Hon'ble A. Ross, Esq.	John Grant, Esq.	Rev. A. Duff. D. D.
D. MacFarlan, Esq.	John Stewart, Esq.	Rev. W. S. Mackay.
J. F. M. Reid, Esq.	W. Mackenzie, Esq.	Rev. David Ewart.
J. C. Wilson, Esq.	Rev. James Charles.	

The School, for the accommodation of which this building is provided, was formed by the Rev. A. Duff, D. D., the General Assembly's first Missionary to India, in the month of August, 1830, is at present superintended and taught by the Rev. W. S. Mackay and the Rev. D. Ewart, also the Assembly's Missionaries, and consists of upwards of 700 boys.

The building which is to be styled *The General Assembly's Institution*, was designed by Mr. John Grey, erected by Messrs. Burn and Co., Builders in Calcutta and, superintended by Captain John Thomson, of the Honorable East India Company's Engineers.

May the Almighty Architect of the universe prosper the Institution, and render it subservient to the diffusion of sound knowledge, and pure and undefiled religion among the natives of India, and to the promotion of His own glory.

10—Death of Mrs. Stubbins.

Last month we announced the *arrival*—we are now called, in the mysterious providence of God, to record the *death* of Mrs. Stubbins, late wife of the Rev. J. Stubbins, of the General Baptist Missionary Society, who arrived in the *Broxbornebury* on the 4th of January last. Her race has been short indeed: no sooner permitted to place her foot on Missionary ground, than called to quit it. From the following short account of her last moments, it will be seen that her death was truly blessed, and that while her surviving friends may mourn over their loss, they have abundant cause to rejoice in her unspeakable gain. May it be the happiness of all our readers to die as she died!

"During the whole of her affliction I never heard her once complain. Her hopes were blooming with immortality, and not a cloud overshadowed her to distress her feelings. Among many other extatic expressions of joy which she uttered, were the following: 'To live is Christ, but to die

is infinite gain. I know that my Redeemer liveth, &c. Christ is my Saviour; he has washed me from my sins in his blood; he has gone before to his kingdom and glory to prepare a place for me, and he is now coming again to receive me to himself.—When you write to my dear friends in England, tell them that I do not regret coming to India. Oh! no. If I could have foreseen all that I have been called to endure,—have foreseen my end so near, I would not have been detained. It was the will of God that I should come into the field, and now if he please so soon to take me out of it, has he not a perfect right to do so? Why should I repine at his dealings with me? I have often dedicated myself to him, entreating him to do with me as he thought best; and now that he is doing so, shall I complain? shall I find fault? No, assuredly not; I cannot, I dare not do it.' A few days before she died she said, 'I wish I could sing that beautiful hymn—

"There's not a cloud that doth arise
To hide my Jesus from my eyes;
I soon shall mount the upper skies,
All is well, all is well.
Bright angels are from glory come,
They're round my bed and in my room;
They wait to waft my spirit home,
All is well, all is well." &c.

The last sentence we could distinguish, and which was uttered a very short time before her death, was, 'The Lord is my help and my shield: he is my strong tower.'"

11.—RELIGIOUS INSTITUTIONS.

We have to apologise to many of our friends for not noticing at an earlier date, the Reports of the different Religious Institutions connected with our city and Presidency. We now proceed to discharge our duty, by noticing the Seventh Report of the

CHRISTIAN TRACT AND BOOK SOCIETY.

This institution is a branch of the London Tract Society, and has for its object the dissemination of religious truth through the medium of religious tracts and books in the English and native languages. The present report is one of unusual interest, displaying great research and indefatigable zeal in the collection and compilation of materials. In reference to the former publications of the Society, the Report states—

"In preparing a new Report of the Society, it has been deemed highly desirable, as nothing of the kind has been hitherto attempted, to ascertain, so far as practicable, the exact number of Tracts and other publications printed and circulated by its agency from the period of its formation. With this view a list has been carefully prepared, and will be found in the Appendix to this Report It extends from 1823, when the first Tracts were printed, to June, 1835, the date of the last Report; and, including second or third editions of the same publications, gives a total of *a hundred and thirty-one* publications, containing *four thousand, eight hundred and eighty-two* pages; and printed in editions which give an aggregate of *four hundred and eighty-four thousand, three hundred and fifty* Tracts, and *eleven millions, five hundred and one thousand, four hundred* pages of letter-press, in the following proportions:—

	Tracts.	*Pages.*	*Copies.*	*Pages.*
In Bengáli,	78	3,222	331,700	7,593,500
,, Hindustáni,	30	1,003	100,000	3,043,000
,, Hinduí,	10	265	42,150	591,300
,, Uriyá,	2	92	5,500	154,000
,, Armenian,	3	192	500	23,600
,, English,	8	108	4,500	96,000
	131	4,882	484,350	11,501,400

"It will be observed, that this is an account exclusively of books *printed* under the direction of the Society, and does not include those made over to the institution at its formation, by the agents of the London and Baptist Missionary Societies, which amounted to several thousands, though how many cannot be now ascertained, nor the *twenty-nine thousand, five hundred* Tracts more recently received from the Church Missionary Society; much less does it include the many thousands of English Tracts obtained from the Religious Tract Society in London, and which have been brought into circulation through the agency of this Society. The number of Tracts put into circulation previous to the last public meeting was probably considerably more, and could not have been less, than *five hundred thousand*."

Of the works printed during the past year the Committee say :—

"The whole number of publications is *forty-four*, comprising *one thousand six hundred and seventy-nine* pages; giving a total of *three hundred and fifty-one thousand, five hundred* Tracts, and *seven millions, five hundred and thirty-six thousand* pages, printed since the last meeting; a number nearly equal to three-fourths of those previously printed, and which added to them gives the sum of *eight hundred and thirty-five thousand, eight hundred and fifty* Tracts, containing *nineteen millions, thirty-seven thousand, four hundred* pages printed since the formation of the Society.

"Of the *forty-four* Tracts printed during the past year, *twenty-nine* are reprints; the rest are all either new Tracts, or now printed for the first time under the direction of the Committee."

Of the issues during the past year they state :—

"The Tracts issued from the Depository from the date of the last Report to the 31st August, have been of

Bengálí,	76,963	English,	14,625
Hindustání,	30,667	French,	152
Hinduí,	14,646	Greek,	140
Uriyá,	654	Armenian,	15
Anglo-Bengálí,	247		

"Making a total of *one hundred and thirty-eight thousand, one hundred and nine* Tracts distributed during the year, which, added to the *five hundred thousand* before mentioned, as having been put into circulation previous to the last general meeting of the Society, will give a total of *six hundred and thirty-eight thousand, one hundred and nine* Tracts sent forth by the instrumentality of this Society.

"The issues of the past year have been made to the following Missionaries and others, and in the proportions specified.

	Beng.	Hindu-stání.	Hin-duí.	Ur.	An. Bng.	Eng-lish.	Fr.	Gr.	Ar.	Total.
The Missionaries of the Baptist Miss. Soc..	23,521	5,717	2,409	275	42	3,344	..	..	..	35,308
Ditto and Ministers of the Ch. of Eng.....	25,791	1,216	868	20	99	1,417	..	140	..	29,551
Ditto of the Lond. Miss. Soc.	14,247	2,100	1,136	..	23	2,153	100	..	..	19,759
Banáras Tract Society,	..	5,320	2,000	..	..	..	..	..	..	7,320
Calcutta Bethel Soc.	..	..	..	..	..	480	..	..	..	480
Capt. Wheeler, ...	..	3,880	5,980	..	..	..	..	..	..	9,860
Mr. De Rozario for Bishop of Madras,	..	225	..	..	..	..	..	..	..	225
Ditto for J. Muir, Esq.	..	332	78	..	..	..	..	..	..	410
Lieut. Meik, ...	..	250	250	..	..	..	..	..	..	500
Rev. D. Ewart, ...	..	..	..	..	40	..	..	..	..	40
Ditto De Rodt & Gros,	1,500	..	..	..	1	150	..	..	..	1,651
Ditto Messrs. Hæberlin and Lacroix,....	6,550	500	..	300	..	..	..	..	..	7,350
Ditto J. Lowrie and other Am. Miss.. ..	250	7,740	260	10	..	..	..	..	15	8,275
Sundries,.....	5,104	3,387	1,665	49	42	7,081	52	..	..	17,380
	76,963	30,667	14,646	654	247	14,625	152	140	15	13,109

In bringing the Report to a close, the following cheering observations occur :—

From the statements your Committee have now had the satisfaction of submitting to your consideration, it appears, that, compared with former years, there has been a considerable increase in the receipts and expenditure, in the operations and usefulness of this institution. The receipts have exceeded those of the preceding year by upwards of 3000 Rs. and the excess in expenditure has been in proportion.

The tracts printed during the year have nearly equalled three-fourths of all previously published; the number issued, however, owing to the low state of the Depository during the early part of the year, has hardly equalled that mentioned in the last Report.

The funds, according to the following statement, have just covered the expenditure; but the Committee exercising faith in the Christian public, have engaged in much more extensive labors, and hence require enlarged support, which we trust they will obtain.

There have been received during the year in Subscriptions and Donations, and by the sale of Books, &c. Sa. Rs. 4846; from the Tract Society in London, by Mr. THOMAS, for printing the "Pilgrim's Progress," and "Baxter's Call," Sa. Rs. 1239-5-6; by ditto, being profits of books sold, Sa. Rs. 187-8; and by Mr. BOAZ, Sa. Rs. 600-3-9, the amount realized from books sold by him; making a total of receipts Sa. Rs. 6873-9-0. The expenditure during the same period has been Sa. Rs. 6854-2-4, leaving a balance in hand of Sa. Rs. 18-14-5.

2.—BENGAL AUXILIARY MISSIONARY SOCIETY.

This Society is an auxiliary to the London Missionary Society. The principal object of that Society is to *preach* the gospel to the natives. It has four principal stations in Bengal, with their subordinate stations and churches; eleven European Missionaries, seven East Indian, four native teachers, and several converts and schools, both for Native Christian and Heathen children. The Report is a faithful detail of the preaching engagements, successes, and discouragements of the persevering laborers of the Society. The Report is written for India, not England,—not to amuse, but to tell the simple and unvarnished truth. We can only make room for one or two extracts. In opening the Report the Committee say—

"The Church of Christ, in the darkest seasons of her history, has been cheered by the *hope* of brighter days; and in the periods of her most successful labors, she has been stimulated to increased exertion by the hope of increased prosperity and glory. Hope is to her an anchor both sure and stedfast, cast within the veil; her stay in the storm, her support in trial; centering in the promises, fidelity and omnipotence of her Lord. The wisdom of such a constitution of things must be evident to all, in a world overrun with the evils of the fall, which God has designed to renovate and make as his garden by the feeble instrumentality of man. In every part of this fallen world this is true, but in some more than others, and in India perhaps more than all. If any are disposed to doubt the wisdom and mercy of the divine arrangement in constituting *hope* a principal element in the happiness and efficiency of the Church, they have only to look to India, a country with a climate every way calculated to enervate and irritate,—a people ingeniously wicked, subtle and depraved,—a religion which unites its theology with every thought and action of life, making salvation to depend on the observance or non-observance of the most insignificant rites, and holding its subjects in the most degraded mental and religious servitude. Would that this were the only evil—would that missions had but to contend single-handed with idolatry even in all its varying forms; but it is not so. We regret to add, that it has to contend with a spirit of daring infidelity, wily scepticism, and an intolerance under the mask of liberality as oppressive as that of Rome, headed and abetted in some instances by those who bear the name of Christ, and who, unhappily for this land, have a large share in the conduct of those efforts which are designed to renovate the minds of the people of India. Yet do we not fear. Systems and creeds may perish, but the Truth is great, and must prevail. We see a bright side to this dark cloud, and it is our determination, in the strength of divine grace, for the future to live more in its light. We hope we can hear, amid these elements of discord, the small but increasing sound of that song which must fill all earth with its melody:—The kingdoms of this world are become the kingdoms of the Lord and of his Christ."

At the close they express themselves in the following words, with which extract we bid our friends God, speed in the year on which they have entered.

"In bringing these statements to a close, the Committee cannot but render thanks to their Lord, for his goodness and mercy in preserving the lives of all of their fellow laborers, and upholding their hearts amid all the discouragements to which their work exposes them. They would not be unmindful, either, of the favor which he has shewn in testifying in the smallest degree his approbation of their work by the conversion of any from among the heathen. In concert with angels they rejoice over the ingathering of one, to the peaceful fold of God, yet they mourn that the number without the sacred enclosure is still so vast. When, dear brethren, shall we have to strike our harps in this strange land, to a more cheerful note than that which has been conveyed to us by the reports of our brethren to-day? When shall we be enabled to turn the laughter of the heathen into sadness, and supplant their system of errors by the truth of God? When shall the millions of this land be ceded to Christ as his obedient subjects? For it must come. When shall it be? When? when the whole Church in this land shall put on her strength, and imitate the Israelites in their erection of the second temple; when every healthful subject aided equally in keeping off their energetic foes, and in the erection of the temple of their God; when the Church in this land shall be a working and a Mission Church; then shall we witness the days which are so cheering in prospect; then the visions which now animate and delight shall become abiding realities; but, let us remember, not till then. How much have we to do for ourselves, how much has God to do for us, and how immense the work which he has designed we should effect, ere this brightest period in the world's history shall be realized. We earnestly beseech you, and entreat you to communicate the word of exhortation to others. 'Awake from the dust, clothe yourselves with energy, manifest the beauties of holiness, and the strength of heavenly piety before the heathen;' in a word, *live as Christians*, and remember, in soliciting this, we only ask that which your Lord expects and angels anticipate, for which the wicked look, and which it will disappoint devils not to perceive. Disappoint not, we beseech you, the united expectations of heaven, of earth, and hell."

3.—Church Missionary Society.

The Twentieth Report of the Corresponding Committee of the above Society is now before us. It affords many indications of zeal and perseverance not unaccompanied with success. The Committee say—

"We have many causes of encouragement, and we entertain little doubt that when we shall have given a detail of past occurrences, our friends will discover many reasons leading us to look forward with pleasing anticipations.

"The increasing spirit of inquiry about religion, and the progressing desire for moral instruction, which is so strongly manifested by the educated classes of the people, may be mentioned as one of those encouraging symptoms.

"It is one that is eminently calculated to cheer on the Missionary in his spiritual labors, and, humanly speaking, to give him increased facilities in the great work of evangelizing the Heathen.

"A deep-rooted prejudice against religious education is now no longer general, nor does that strong antipathy on the part of the people to sending their youth to be educated at the Mission Schools, where the Sacred Scriptures form the basis of instruction, any longer manifest itself to its former extent.

"The barriers of caste are rapidly breaking down; and the Missionary who goes forth into the bazars or villages to preach the Gospel, whilst he finds little difficulty in assembling an auditory, and in engaging their attention, now comparatively seldom experiences that vehement and malignant opposition which in former times was unhappily prevalent.

"From more than one quarter, your Committee have encouraging accounts of the success of the Gospel in the conversion of souls.

"Their friends must have marked, with infinite joy and gladness the successive additions to the Church of Christ in this city; and will not have failed to recognise in one of those converts, who recently was admitted to the rite of Baptism in the Mission Church, a persecuted youth, who, on his first profession of Christianity, was in a manner forcibly removed by his misguided parents, but in whom the good seed was not sown on stony ground, since, through much suffering, he has been enabled once more to throw himself into the arms of his Saviour. For him, and for his brethren generally, the Committee would earnestly crave the prayers of

the Christian Community. Young converts in this land of Heathenism are beset by many temptations, and exposed to much persecution, from which our tender years were happily exempt; and they have great need of all the strength and support which our supplications, united with their own, will assuredly draw down from Him who alone is able 'to save to the uttermost,' and who has promised, 'ask and ye shall have, seek and ye shall find, knock and it shall be opened unto you.'"

One of the most excellent labors of the Society during the past year is the establishment of a Seminary, which we noticed in our last number. Of it the Committee write:—

"The Committee are happy to report that within the last few months they have been able to carry into partial effect the directions of the Parent Society with respect to the establishment in this City of a Seminary, having for its object the training of Native Christian Youths as Catechists in the first instance, and eventually, they trust, as Ministers of the Gospel. The plan, which they believe to be fraught with extensive benefit to the Missionary cause, has been, as they have stated, but partially developed, for their means are small, but it is something to have been permitted by God's good providence to make a beginning, and to place themselves in a situation to take advantage of the critical state of Native Society amongst the educated classes of the rising generation:—and they are grateful for 'the day of small things.'"

"The Seminary was opened with prayer, and an address to the five youths forming the first and only class of the infant institution, on the 15th ultimo. The Committee believe that it has been established upon sound principles, and that, humanly speaking, it contains the germ of much good; but knowing that 'except the Lord build the house they labor in vain that build it,' they earnestly solicit for the Seminary the special prayers of all who wish well to the Mission of the Church of England.—If it obtain a blessing from Him to whose service it is devoted, it may become the fountain head of the best benefits to the natives, not only of this great city, but of Bengal in general; for it is by native agency alone, such as it is, the endeavour of the Committee to bring to bear upon the swarming population of this heathen land, that the millions who cannot 'hear without a preacher,' can possibly, as far as human foresight can extend, receive the Gospel message. To this end—to supply the palpable deficiency of numbers—it is the desire of the Committee to work; they believe that their humble plan is such as God will graciously accept and sanction, and that it will conduce to His glory: and in this confidence they trust to be enabled to exert themselves earnestly and successfully in its gradual development upon an enlarged scale."

The total receipts during the year, including the liberal grant of the Parent Society, together with the balance of the last year, has been Sa. Rs. 105,006 4 11. The disbursements, Sa. Rs. 97,075 11 11, leaving on the 1st May a balance of Sa. Rs. 7930 9 0. The Committee may thank God and take courage.

4.—CALCUTTA BIBLE ASSOCIATION.

This is a branch of the Calcutta Auxiliary Society, and is designed to supply the local wants of Calcutta and its environs. The past year appears to have been a year of exertion; for the Report states—

"During the past year the operations of the Association have been of a more varied kind than in any preceding year since the formation of the Association, and within the sphere to which all the efforts of the Association were formerly directed, the progress of education among the Native community is continually opening new scenes of usefulness into which your Committee feel it to be their duty to enter.

"A Resolution was passed at the last Annual Meeting, in which a hope was expressed that the Committee would become increasingly instrumental in communicating the volume of divine inspiration wherever there might be a probability of its being attentively perused. The Committee have endeavoured to do so, as far as the funds would permit them. And it is gratifying to state that very many have been consequently supplied with the Holy Scriptures, and that the desire to obtain the Scriptures seems to be continually on the increase. Almost every one who has received a copy communicates the intelligence to his friends and relatives, and this brings forward other applicants for a similar gift. The Committee trust that this demand for the Holy Scriptures will continue to increase until not only all who are

now desirous of obtaining them are supplied, but until every inhabitant of Calcutta has manifested a desire to read the Scriptures and obtained a copy of the same for that purpose.

"With the view of carrying into effect as much as might be the preceding Resolution, the Bible Secretary, accompanied by the Rev. Carapiet C. Aratoon, visited very many members of the Armenian community, the Native dealers from Bombay and Guzerat, and the Persians residing in Calcutta, and found many individuals who expressed their desire to obtain and read the Holy Scriptures. The Armenian Scriptures were received with thankfulness by all classes of that community; and the Committee most earnestly hope that the Scriptures which have been so plentifully diffused among them during the past year through the instrumentality of your Association, will prove a blessing to them both individually and as a Christian Church. The Greek Christians residing in Calcutta are but few in number, and the Bible Secretary with Mr. Aratoon on one occasion visited their Church with the view of meeting with them, and ascertaining how far they are supplied with the Scriptures; they were not found destitute of them, and all such as were desirous of obtaining copies, either for themselves or their relatives and friends, were supplied both in the Ancient and Modern Greek, as well as with suitable Greek Tracts obtained from the Tract Society.

"But perhaps the most encouraging feature in the operations of the past year has been the very numerous applications made by Native youth themselves, especially those who are receiving, or have received, an education in the various English Colleges and Schools in Calcutta and its vicinity. *Formerly* it was with difficulty we could prevail upon the natives to accept and read the Scriptures of Truth: *now*, they are not only willing to receive them, but solicitous to obtain them for their own private use, as well as to read in their respective schools; and it is a fact that some of the pupils of those schools where the reading of the Holy Scriptures is particularly prohibited, are so desirous of reading and understanding the New Testament, that they assemble for that purpose in their own private dwellings. For this and similar purposes your Association has had the pleasure and the privilege of supplying the Sacred Scriptures to the pupils of English Schools of all grades, from the Hindu and Hughly Colleges, and the various Mission Schools down to the small Morning Schools which are kept up by such native young men as are occupied during College hours in attending to their own studies.

"Free grants of the Scriptures have also been made during the past year for the use of the Seamen attending the Bethel Chapel, the Soldiers of His Majesty's 9th Regiment of Foot, and the Crown Prisoners confined in the Calcutta Jail."

The total number of books distributed by the Association during the past year, is 4,386 copies, the number distributed in preceding years being 43,699 copies—making 48,085 copies which have been brought into use by the Association since its formation.

The income of the Society has been Rs. 2,430 2 1. The expenditure, however, owing to the increased efforts of the Committee, has exceeded its income by Rs. 1480 4 11. The Society, therefore, like most of its contemporaries, claims an interest in the prayers and aid of the good.

II.—MADRAS.

We have this month the painful duty to perform, of announcing to our subscribers the death of the venerable the Bishop of Madras, or rather the beloved Corrie; a man full of faith, of the Holy Ghost, and of good works. He died in the 60th year of his age and the 30th year of his labors in India. His earthly career closed on the sabbath. He entered into his rest on that day on which it had been his especial delight to point sinners to the Lamb of God. He is one of the last of that noble and holy band that led the way in Indian Missions. The friend of Martyn, Buchanan, Brown, and Carey has gone to their long rested spirits, to "the land of pure of delight, where saints immortal reign." May we follow him as he followed Christ! Oh! that the rising ministers might catch the falling mantle of Elijah! We hope to be enabled to present our readers with a biographical sketch of this man of God.

III.—BOMBAY.

1.—BAPTISM OF TWO NATIVES IN BOMBAY.

On Sabbath, the 20th of November, two Hindus, a man aged 27 years, and his wife, aged 17 years, were baptized by the Rev. Dr. Wilson in the Church of Scotland's mission house. They are of humble caste, but of respectable character, and quite able and willing to support themselves by their honest industry. The husband was brought under serious impressions during Dr. W.'s tour in Gujarát and Kach, having been engaged to aid in carrying books, and considerably alienated from Hinduism by the haughty treatment which he received from the Bráhmans at the "holy" island of Bet. Both he and his partner have been taught to read in the mission schools since they commenced their religious inquiries. When they were baptized, two of the other scholars stood up and solicited reception into the communion of the Christian church. They, and others, will probably ere long join it. The Rev. Mr. Mitchell, on the evening of the day to which we refer, dispensed the sacrament of the Supper to fifteen converts. Their children, and the catechumens, took their seats behind them when they surrounded the table of the Lord.

2.—ANNIVERSARIES OF THE RELIGIOUS SOCIETIES IN BOMBAY.

The annual meetings of the Bombay Auxiliary Church of Scotland's Mission Society, and of the Bombay Bible, and Tract and Book Societies, were held during the last month. The attendance at all of them was highly respectable, and such as to shew that a growing interest is felt in their operations. Several animated and appropriate speeches were delivered, which seemed to make a deep impression on the auditors. The chairmen were the Hon. J. Farish, Esq. and the Ven. Dr. Carr. The principal movers and seconders were the Hon. Sir John W. Awdry, the Hon. James Farish, Esq., Colonel Wood, Captains Fawcett, Shortrede, Jacob, Drs. Smyttan and Bell; J. L. Phillipps, Esq., J. P. Larkins, Esq., E. H. Townsend, Esq., the Rev. J. Mitchell, J. Laurie, J. Jackson, Dr. Stevenson, H. Moegling, and Dr. Wilson, E. B. Mills, Esq., Major G. Moore, &c. &c. The proceedings of the institutions we shall duly notice on the appearance of the reports.

3.—BOMBAY AUXILIARY CHURCH MISSIONARY SOCIETY.

The annual meeting was held on the evening of the 23rd December. The report, which we shall afterwards notice, showed the advancing prosperity of the institution. The movers and seconders were the Hon. Sir John W. Awdry, Rev. J. Jackson, Hon. J. Farish, E. H. Townsend, Esq., J. P. Larkins, Esq., and George Candy, Esq.

4.—BOMBAY TEMPERANCE SOCIETY.

The annual meeting was held in the Town Hall on the evening of 27th December; the Ven. the Archdeacon in the chair. The report read by Mr. Jeffreys, the primum mobile of the institution, was highly encouraging, as bearing indisputable testimony to the progress of the cause in almost all the most important stations in India, and the addresses of the different speakers were appropriate and animated. The movers and seconders were Captain Shortrede, the Rev. D. O. Allen, Dr. Smyttan, E. H. Edwards, Esq., Dr. Stevenson, Major Davies, Captain Underwood, Dr. Wilson, &c. We were glad to observe the meeting readily acquiesce in a proposal to bring the disgraceful scenes connected with the drunken sailors who visit the Bombay bazars to the notice of the authorities, and to hear of the orderly and Christian conduct of the temperance ships at present in the harbour.

5.—BAPTISM OF NATIVES AT BELGAUM.

The Rev. Joseph Taylor, in a note dated the 16th of last month, gives the following very gratifying intelligence. "On the 5th instant, I had the pleasant duty to perform of baptizing five adults and five children—a Musalmán and his wife with three of their children, a Tamulian with his wife and one child, and another Tamulian and an infant of his. Of the adults, the two Tamulians were Roman Catholics: the Musalman is an object of the poor house." May the blessing of the Lord rest on these converts, and may there daily be added to them of such as shall be saved!

IV.—CEYLON.

SEMINARY—PREPARATORY SCHOOLS—NATIVE FREE SCHOOLS.

Seminary.—Soon after the arrival of additional missionaries to share in the labors and responsibilities of the seminary, it became a serious question, which was examined at length by the united deliberations of the mission, What is the com-

parative importance of the seminary in our mission, in the district of Jaffna, and in its relation to the continent; and how far is it expedient to proceed in future in the admission of students? While this question was under discussion, the usual season for admitting a new class passed by without any admissions: nor is it our intention to admit a class until the seminary year, or the last Wednesday of September next. We have in the seminary at this date, four classes, camprising one hundred and ten students. Though the number is smaller than it was one year ago, the best interests of the institution have been very considerably advanced, and our prospects were perhaps never more encouraging. In the former part of the year a regular organization of the institution was prepared and adopted by the mission, from which it is believed substantial advantages will be realized. The seminary now sustains a specified relation to the members of the mission, who are its appointed trustees or guardians. The departments of labor to be performed by the principal and each of the professors are distinctly marked out, and various rules adopted for securing efficiency, both in regard to government and tuition. The whole plan is similar, in many respects, to the plan adopted in New England colleges.

It should, however, be stated that the discussion of the question above mentioned, has resulted in the unanimous conviction that the number of students in the seminary should be greatly increased; that we should, as soon as circumstances permit, have six full classes; and that the arrangements should be such, that a class may be regularly dismissed at the close of each seminary year.

Preparatory English Schools.—At Batticotta there is a preparatory class, consisting of fifteen lads instructed in Tamul and English, of whom ten are boarded on the premises with the seminarists. At Oodooville, Manepy, and Chavagacherry we have day-schools, in which English is taught, and from which we shall receive classes into the seminary from year to year, as they become qualified. At Batticotta an infant school has been in successful operation nearly one year. It contains one hundred and twenty boys, who are instructed in Tamul and English. This school was commenced by Mrs. Eckard, being the first infant school established in the mission. It is now under the superintendence of Mrs. Ward, who is assisted by two of the seminarists.

Nearly one year ago, the Rev. P. Percival, of the Wesleyan mission, opened an English school in Jaffnapatam, in which about two hundred and fifty boys, most of whom are Tamulians, are under instruction, and making rapid progress in their studies. We regard this establishment as a valuable auxiliary to the cause of education generally in the district.

Native Free Schools.—The number of these has been considerably increased the past year. The whole number at present supported by the mission is one hundred and thirty. We frequently receive applications for additional schools, but our funds will not permit us to proceed further. The course of instruction in them is becoming more efficient and useful, in proportion as we are furnished with suitable school books. Our prospects in this respect are now encouraging. The most important remark to be made on this subject is, that in connection with our protracted meetings, a new impulse has been given to the children under instruction on moral and religious subjects. They begin to understand that it is their duty and privilege to consider and to declare, whether they will serve the gods of their fathers, or the one God whose character is revealed in the gospel. It is deeply interesting to witness the evidence of approbation or disapprobation, when, at the close of a protracted meeting, they are called upon either individually or as a body, to declare whether it be their wish and intention to cleave to idolatry, or to embrace Christianity. The process of agitating this question in a congregation of three or four hundred children, becomes a powerful means of awakening the dormant faculties of the Hindu mind. It is sometimes a matter of thrilling interest to see that the Spirit of God is moving upon the face of the water. Such a movement may confidently be regarded as a premonition that the command from the Almighty, "Let there be light," will be given. In view of what we have seen, we think protracted meetings are peculiarly appropriate on missionary ground. The practice is in full accordance with the feelings and habits of the whole country. People of all classes will frequently spend from five to thirty days successively at heathen festivals. It must be that attendants at all protracted meetings for religious purposes will imbibe more and more of the spirit of the God whom they serve, whether it be Jehovah, or the God of this world. This is so far the case in regard to the Gentiles who "sacrifice to devils and not to God," that our missionary operations are in a great degree suspended, when their protracted meetings are held in the immediate vicinity of our stations. On such occasions, we see an affecting illustration of the truth, "that all people will walk every one in the name of his god," and by this we are reminded to form our resolution anew, that "*we* will walk in the name of the Lord *our* God for ever and ever."

Meteorological Register, kept at the Surveyor General's Office. Calcutta, for the Month of January, 1837.

Day of the Month.	Maximum Pressure, observed at 9h. 50m.					Observations made at Apparent Noon.					Maximum Temperature, observed at 2h. 40m.					Minimum Pressure, observed at 4h. 0m.				
		Temperature.			Wind.		Temperature.			Wind.		Temperature.			Wind.		Temperature.			Wind.
	Barometer.	Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.	Barometer.	Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.	Barometer.	Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.	Barometer.	Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.
1	30,098	63,5	69,0	61,3	N.	30,060	65,5	75,8	68,8	N.	30,010	67,0	78,8	72,5	N.	30,006	67,0	73,5	72,0	N.
2	,110	64,3	68,8	60,3	N.	,070	66,4	74,2	65,8	N.	,008	68,0	78,2	71,5	N.	,008	68,0	73,4	69,8	N.
3	,104	63,2	68,8	62,6	N. W	,066	64,0	72,2	68,8	N. W.	,000	66,0	76,5	71,5	N. W.	,000	66,0	70,7	69,5	N. W.
4	,070	61,5	67,3	59,4	N.	,040	63,7	72,6	65,8	N.	,002	65,3	74,1	69,0	N. W.	,000	65,0	73,8	68,5	N. W.
5	,054	61,8	68,0	61,5	W. N. W.	,024	64,3	72,8	65,0	W.	29,950	65,2	75,5	68,5	W.	29,950	65,2	73,0	68,0	W.
6	,050	60,5	68,8	59,2	N.	,022	62,0	74,5	66,3	N. W.	,972	64,2	76,8	71,5	N. W.	,972	64,5	73,4	69,2	N. W.
7	,074	62,1	69,5	60,3	W.	,048	62,0	74,5	68,2	N.	,980	64,0	76,7	72,5	N.	,980	64,3	74,0	69,8	N.
8	,120	62,2	69,0	60,5	N.	,086	62,5	76,5	69,9	N.	30,016	65,0	77,9	72,7	N.	30,010	65,0	74,3	69,9	N.
9	,098	61,7	69,9	62,5	N.	,060	65,2	77,5	69,5	N.	,020	67,3	79,2	73,8	N.	,018	66,8	76,2	72,2	N.
10	,088	64,5	71,0	65,0	N.	,064	65,2	77,7	70,5	N.	,026	66,2	78,4	72,6	W.	,026	66,5	76,0	74,0	W.
11	,136	64,0	69,5	62,3	N.	,112	65,5	76,0	68,2	N.	,062	68,0	77,8	70,5	N.	,062	67,5	75,8	70,5	N.
12	,198	65,8	72,2	64,2	N.	,156	66,0	79,5	69,4	N.	,080	68,3	82,0	72,5	N.	,078	67,8	74,8	71,8	N.
13	,160	63,0	70,0	63,5	N.	,118	63,8	76,5	67,2	N. W.	,066	66,4	78,3	73,2	N. W.	,066	66,5	75,0	69,9	N. W.
14	,196	63,2	71,2	63,0	N.	,148	63,7	76,0	66,5	N.	,084	66,8	78,0	73,8	N. W.	,080	67,0	76,2	73,2	N. W.
15	,198	63,8	72,2	65,0	N.	,162	64,5	77,2	70,0	N.	,100	67,0	79,3	75,3	N. W.	,100	67,3	77,4	74,5	N. W.
16	,210	65,8	69,0	64,0	N. W.	,170	66,0	75,5	70,5	N.	,098	67,3	78,3	72,2	N.	,096	67,5	76,2	71,5	N.
17	,150	62,8	70,0	63,0	N. W.	,110	64,2	76,3	70,0	N. W.	,072	67,2	77,2	72,6	N. W.	,072	67,5	75,0	71,3	N. W.
18	,198	65,4	72,5	65,0	N.	,150	66,8	78,2	71,6	N.	,088	70,5	78,0	72,6	N.	,088	70,5	75,9	71,3	N.
19	,180	63,8	69,5	62,4	N.	,132	66,2	78,2	69,0	N.	,078	70,3	79,2	71,5	N.	,070	70,5	76,0	70,3	N.
20	,042	65,5	74,8	67,0	W.	,018	67,5	80,5	72,8	W.	29,950	69,8	83,4	76,8	W.	29,938	69,5	81,5	77,2	W.
21	,080	67,2	74,2	65,6	N. W.	,046	71,0	78,0	69,5	N. W.	,986	70,2	81,3	73,2	N. W.	,980	70,2	80,0	73,5	N. W.
22	,064	65,2	73,0	69,8	W.	,030	67,3	80,0	73,9	W.	,980	69,5	82,5	76,5	W.	,976	69,8	80,0	74,8	W.
23	,000	64,2	75,0	69,0	W.	29,998	68,0	81,8	75,0	W.	,960	71,5	84,6	79,3	W.	,950	71,0	83,2	79,2	W.
24	,000	67,3	76,0	71,0	W.	,978	70,5	82,6	76,2	W.	,926	73,0	88,5	81,2	W.	,918	73,2	86,2	80,0	W.
25	29,970	69,0	77,2	69,4	W.	,944	72,5	84,0	75,5	W.	,882	72,8	89,8	81,3	W.	,880	73,3	87,2	80,8	W.
26	30,002	73,0	80,9	71,0	S. W.	,986	75,3	83,8	74,2	S. W.	,928	77,9	86,5	76,2	S. W.	,922	76,5	82,4	75,5	S. W.
27	,058	68,8	75,2	65,0	N. W.	,038	71,8	74,8	68,2	W.	,990	73,0	78,5	72,2	W.	,984	72,9	75,0	72,0	W.
28	,050	67,0	72,3	61,0	N. W.	30,030	69,5	74,5	66,0	N. W.	,996	71,2	78,8	72,3	N. W.	,998	70,2	77,2	70,8	W. N. W.
29	,114	65,3	74,2	65,6	W. N. W.	,080	66,8	78,8	72,7	W. N. W.	30,026	70,9	81,4	76,3	W. N. W.	30,020	70,0	78,5	74,9	W .N. W.
30	,140	66,8	74,0	69,0	W.	,106	68,9	76,0	72,5	W.	,032	70,3	82,5	76,0	W.	,030	70,5	79,9	75,3	W.
31	,080	67,5	74.2	68,5	W.	,060	68,5	79,5	72,4	W.	,004	70,5	82,4	77,2	W.	,000	70,4	78,0	76,5	W.

THE

CALCUTTA CHRISTIAN OBSERVER.

No. 59.—April, 1837.

I.—*Description of the Khunds or Kundhas. By Mr.* W. Brown, *of the General Baptist Mission, Orissa.*

[The accompanying paper has been forwarded to us by an enterprising correspondent, who has been induced, for religious and educational purposes, to visit the late scene of distressing war—the country of the Khunds. The people, habits, and customs which he describes are such as to awaken feelings of sorrowful interest in every generous mind. We hope that a feeling deep and abiding will be excited in the breasts of Christians, not only for this but for the whole of the hill tribes of India, forming, as they do, (though scattered far and wide,) a distinct and far less superstitious race than they of the lowlands;—possessed as they are both of superior mental and physical energy. If brought under the civilizing influence of education, and the softening and elevating influence of Christianity, they would make the best subjects and the most manly and devoted Christians in India. In our estimation there is a mournful interest attached to the whole of these tribes, in the supposition that they are the aborigines of the soil, driven by the founders of the Hindu dynasty into the wilds and fastnesses of their native land, where for ages, in the rudest and most degraded state, they have contended with poverty, disease, and oppression. This,—coupled with the recollection, that the truth of the Gospel found protectors and an asylum in the hills of Switzerland, Scotland and Wales, when the lowlands were inundated with error,—should stimulate us to an effort to give to these wandering tribes the blessings of life; for here, too, the Gospel may find a refuge in the day of trial. The Government would act both wisely and humanely in at once attempting to introduce the blessings of civilized life amongst these deluded people. It would be far more *economical* than providing the sinews of war—far more *humane* than allowing the elements of strife to exist, always ready to burst forth, spreading on every hand desolation and death. We are confident the friends of Missions will do their part, and, as in every other instance, will lead the way and smooth the path for the arts, sciences, &c. of civilized lands. We are aware that it is the province of Christianity to discover and first occupy fields fitted for the exercise of philanthropy. May she avail herself of the *only* opportunity in which boasting infidelity has had the chance of competition. Let her awake and carry the Gospel to the hills of India. We tender our best thanks to Mr. Brown for his valuable paper, affording as it does sources of amusement, instruction, and Christian feeling. We hope that he and other of our friends will not forget us and our readers in their excursions.—Ed.]

To the Editors of the Calcutta Christian Observer.

Sirs,

I was lately induced to take a journey into the mountainous district inhabited by the singular people who are described in this paper. The object of that journey was to ascertain whether they spoke the Oriyá language or not, and whether this hitherto unknown region might not be brought within the operation of our Mission.

Various and contradictory accounts had been given by persons returning from the field. I therefore determined, some time in January, to set off and explore what is here called the country above the ghâts. This country, which up to the present time has had no particular designation, being, till the Ghumsora disturbance, entirely unknown to Europeans, has lately, for convenience' sake, been denominated by some Khundistán, or the place or country of the Khunds. That part of it which has been traversed by the Company's troops during the late disturbance, was a kind of dependency upon the Rájá of Ghumsora, although, as is usually the case amongst savages, his power was exceedingly limited.

The condition of the people with regard to civilization is the lowest almost which can be imagined, with the single exception that they are not cannibals. The appearance of many of the people is wretched at first sight; but, like many other objects, this, when it becomes common, ceases to strike you. Several of their chiefs are spoken of as powerful and fine-looking men. The only chief of much note whom I saw, was a man who, unhappily, had influence enough to rouse the people of the hills to join in the insurrection. Some of the leaders, who were native Khunds, (whom I saw,) verified the description; but it appeared more suited to the assassin's than the soldier's character. Like most savages, they destroy without mercy: neither age, sex, guilt or innocence is spared. They war to exterminate, not subdue; for revenge, and not honor. Many instances of their cruel and blood-thirsty disposition have occurred during the late contest. One instance as an example may be noticed. A *dhoba* was returning with some other servants from a tank at a distance, but unfortunately staying behind, was attacked and cut to pieces, though an unarmed man.

The country we are describing is a mountainous region: its elevation is, on an average, from two to three thousand feet above the level of the sea. The cold is sometimes considerable, and the heat also often very extreme. The transition from heat to cold is often very quick; and ice, a thing unknown in the lowlands of Orissa, is commonly found here. Were this country reclaimed from the wilderness, and conveniences made for the habitation of civilized man, an agreeable change, if not a perfect sanatarium, might be presented to the scorched inhabitants of the plains. Where this wretched race now wander from hill to hill, and from glen to glen—where the barbarous Khund now ranges wrecklessly the mountain and valley, with the murderous war-axe and deadly arrow, we trust that cities may yet arise, and villages "with their teeming population," not only busy with the arts which minister to the comfort and moral cultivation of life, but we hope also that here the praises of the Redeemer will be sung, and that these hills and valleys, now consigned to Satan's bondage, will one day re-echo the sound of the Gospel. The country has now been opened, let the friends of the Redeemer be awake. Here are fresh calls for renewed exertions in the Missionary field, let the Missionary of the Cross enter.

There appears to be a distinction of some sort approximating to caste, though it is different altogether in its arrangement to the caste amongst the Hindus of the plains. The Khunds are an original people,—I suspect much more ancient than their neighbors of the lowlands, who having continued from age to age without intercourse, shut up within their native hills, have remained without progress in civilization. Whilst in the hills I met with a young man, rather an intelligent person, and obtained from him some information relative to the habits of the people. There appears to be about five distinctions or castes amongst them. The orthography of the names by which the castes are distinguish-

ed, I am compelled of course to form in the best manner I can from the sounds given me by the natives. The Súndi appears, from many circumstances, to be the principal caste. They will not eat from the hands of any other caste, although, as will be seen, several castes will eat from their hands. The principal employment of this caste is to prepare the arrack, an intoxicating liquor—a thing held in high estimation amongst the Khunds as well as amongst other savage tribes. They extract also a liquor from the wild palm tree. The Gaundi, or Gaoná, are persons engaged in buying and selling, and are in fact the merchants of the country. The terms buying and selling perhaps hardly apply: barter is usually the only method of trading, for the use of money, though it may not be entirely unknown, yet it is certainly not used as a circulating medium in the common transactions of life amongst these people. Their habits are so simple and their wants so few, that any enlarged scheme of business requiring a medium, such as silver or gold, seems quite unnecessary. The Kandos are another class of persons, which may be denominated a caste: they appear to be the proper military tribe; they carry the war-axe and the bow, and shoot an arrow to a nicety, as many a sad instance can testify:—we will give one. A young officer during the late campaign received an arrow from a Khund on a neighboring hill in his powder horn: it passed through one side, penetrating the powder, and slightly forced out the part of the horn near the body, giving the sensation of a blow on the side. Thus he was, by the intervention of the powder horn, providentially and almost miraculously saved from death. The Dúna are weavers or persons who work in various ways in the preparation of cloth. The cotton tree grows in these hills; but whether the Dúna prepare their own cotton thread from this tree or not, I do not know;—some suppose they obtain it from below.

The last distinction of much note I have been able to discover, is the Panna caste, supposed to be a degenerate race of Hindus from the plains, who have obtained a footing here. They are husbandmen, laborers, men of business, who I suppose without a conscience make themselves useful in any way to others for purposes of profit, and are always ready to join in a speculation without regard to its moral quality. These are the detested wretches who deal in the infamous traffic of human sacrifices, hereafter to be described.

I am far from thinking that these distinctions are always observed by the different grades: as in other parts of this peninsula, and more especially in Europe, men often follow their own inclinations and circumstances in the choice of avocations, but I believe the distinctions are commonly kept up here. Some of these castes will eat with some others, but some will not. The military tribe will eat from the hands of all others excepting the Pannas. The Kundá will take nothing in the shape of prepared food from the Panna. The Panna, less scrupulous, will take any thing he can find from any caste. The Gaundi, it is said, eats from none but his own caste. The principal castes eat animal food, such as sheep, goats, &c., but reject cows as food; but the Panna eats these also—indeed any thing usually eaten by man. In the article of drinking no nice distinctions or scruples disturb their choice: they drink any thing,—the stronger, the better. A nation of drunkards, they are addicted to many of the vices attendant on drunkenness. An anecdote or two will serve as a specimen of the general character of all the castes amongst the Khunds. A young man going up to a tent was offered some spirits, first of one sort, then another, all of which he drank off without hesitation. Several sorts of liquor were then mixed together with some ketchup: still he showed no repugnance, but drank all up, with the utmost glee. *I*

saw an officer pour the remains of a bottle of brandy into the mouth of one of these unscrupulous people, and it was difficult to say which manifested the most satisfaction, the Khund or the officer. A gentleman expressed a desire that I should see Rám Makiká*, one of the Khund chiefs, but he observed that it is difficult to find him sober. This chief's maxim is, " As much as I may find, so much I will drink, and more if I can."

On the subject of religion their minds appear to be exceedingly contracted. Some images were taken by individuals connected with the army and shown to me, but I doubt whether they were not images of the low country. The figure of the elephant is seen in some of their villages, but whether as an ornament or as an object of worship, I am quite unable to say.

Of their mythology, if any really exists, we have no means of knowing at present, and the history of byegone ages who can tell? How many ages have witnessed them inhabiting these hills and valleys who can find out? No monuments, no mouldering columns of antiquity are here to record the acts, or even preserve the memory of the names of the *illustrious dead.* Their traditions extend only to a few vague notions, as improbable as they are surprising. They appear to consider the earth a deity, whom they sometimes call *Deirne,* or some such a name; and they pay a kind of adoration to the sky and elements. They appear to be confused and indefinite in all their ideas on religion, and show in all they say, how much they need divine guidance. One sad thing is now *quite certain;* that is, *that human sacrifices are numerous amongst them;* they are offered particularly at a yearly festival held about the season that the cotton tree comes into bloom, or about the full moon in January.

A number of villages associated together, as will be hereafter explained, uniting in these infernal festivals: each in rotation produces a victim once a year for sacrifice. One intended victim, rescued during the march of the army, I have now staying with me at Berhampur. The victim to be sacrificed may be a child or grown up person; it is supposed to be increased in value with its age. For this cause they are sometimes kept many years; if children, they are allowed to play with other children, and have irons placed on them *only* when a disposition is manifested to run away. These miserable creatures are thus kept with a full knowledge of their fate. The person staying with me, rescued by Captain Miller, was a prisoner a year; and, horrible to tell, was sold by his own parents for a small sum†. They are brought out as they are wanted for sacrifice. These horrible and infernal ceremonies are variously described, but never having witnessed any of them myself, I transcribe a paragraph in a paper furnished by a gentleman connected with the service.

" The *Meria púja,* or human sacrifices, takes place in succession once every year amongst the confederate Mútás. The victims are brought from the low countries, or from some other distant part, and sold to the Mútás, where the sacrifices are performed. This cruel ceremony is thus performed. When the appointed day arrives, the Khunds assemble from all parts of the country, dressed in their finery, some with bears' skins thrown over their shoulders, others with the tails of peacocks flowing behind them, and the long-winding feather of the jungle cock waving on their heads. Thus decked out, they dance, leap and rejoice, beating drums and playing on an instrument not unlike in sound to the Highland pipe. Soon after noon the Jani, or presiding priest, with the aid of his assistants, fastens the unfortunate victim to a post which has been firmly fixed in the ground, and there, standing erect, the person suffers the cruel

* Corrupted into Mooleka. † About four rupees.

torture (humanity shudders at the recital) of having the flesh cut from his bones in small pieces by the knives of the savage crowd who rush upon him and contend with each other for a portion. Great value is attached to the first morsel cut from the victim's body, for it is supposed to possess greater virtues, and a proportionate eagerness is evinced to acquire it; but considerable danger to the person of the operater attends the feat, for it happens also that equal virtues are attributed to the flesh of the fortunate holder of the first slice. To guard against so disagreeable an appropriation, a village will perhaps depute one of its number to endeavour to secure the much-desired object, and they accordingly arm him with a knife (*mereri*); they also tie clothes round him, and, holding on by the ends, at the appointed signal rush with three or four thousand more at the miserable sacrifice,—when, if the man should be successful in his aim, they exert their utmost efforts to drag him off from the crowd. Should he escape unhurt, the whole town turn their faces to their homes; for in order to secure its full efficacy, they must deposit in the fields before the day has passed, the charm they have so cruelly won."

The intention of these infernal rites, it is said, is to propitiate the earth and make it fruitful. How horrible the scenes here presented, so long practised almost within sight of the European station, and yet none knew it till the recent insurrection. At Guddapur another and equally cruel sacrifice frequently precedes the former already described. A trench is dug seven feet long, over which a human being is suspended alive, tied by the neck and heels by cords fastened to stakes at each end of the trench; so that, to prevent strangulation, the miserable being holds himself up by the hands on each side of this grave. The monster acting as priest comes, and with an axe inflicts six cuts from the back of the neck to the heels at equal distances, repeating the numbers, one, two, &c. &c. as he proceeds; and lastly, he decapitates the wretched being, whose mangled body is then suffered to drop into the grave, and is covered with earth by the multitude. Several persons intended as victims have been rescued besides the one now with me. There are several children at Chutterpur plucked as brands from the burning. They are now under the protection of Mr. Stevenson. May they return again another day to these "hills of darkness" and teach these wretched savages the way of eternal life!

The origin of these horrible sacrifices is said to be founded in the following tradition. At the time, say they, that our fathers, a *thousand generations* ago, first settled in these mountains, they had just come from a mountain in the south called Dodah. They were led by a Rání called *Attah**. When, she being leader, (they go on to say) we first arrived in these parts, the earth was unstable and sunk under our feet, and thus was unsuited for the habitations of man. All things were then without order. Attah, however, either by accident or design, cut her finger, and the blood falling upon the ground, it not only became firm and fruitful, but also desirable as a place to dwell in. Attah, seeing the efficacy of human blood, insisted upon being sacrificed herself. Hence, say these people, we attach such value to human sacrifices, the blood of which falling upon the earth causes such benefits. Some time after her death, Attah appeared to some of the people, and complained of being alone in the other world, and requested that a man might be sent her for company, whereupon several human sacrifices were offered, and the practice has continued ever since. It is said that these people are in the utmost terror lest the Government should interfere to prevent human sacrifices, supposing that from hence the earth would again become

* This word in the Khund language signifies grandmother.

unfruitful, unstable, and sink under them. When one of the chiefs is ill, something must be done in the way of sacrifice to save him. In such a case, if it is not the usual time of sacrifice, it is thought sufficient to cut off the hair of one of the victims designed for future sacrifice and bury it, but the person himself may be kept till the yearly sacrifice. It is difficult to say what relation to money the value of a victim bears, as the price is almost always paid in kind. Of the frequency of these sacrifices there can be no doubt. Capt. Miller, of the 43rd N. I, rescued about twelve victims in one district alone, and he tells me that several people have informed him that forty or fifty sacrifices had been witnessed by each of these individuals. Will this infernal practice be allowed to go on? Surely it cannot be said that the Government have no right to interfere. The Government have interfered, and have hung many of the Khund principal men by sentences of courts-martial for taking up arms. Surely it is as just to punish for abduction and murder as for rebellion. Shall *satís* be prevented and the infernal *Meria púját* be allowed?

The country of the Khunds lies between the ghâts which form the extreme boundary south-west of Orissa; the valley of the Mahá Naddí is to the north, and Khemedi to the south. This country extends, perhaps, from 18° to 21° latitude north, and from 82° to 85° longitude east. It will be perceived that the country itself is not large. It embraces beautiful scenery, hill and valley, covered with small light jungle intermixed with the palm, the dumma and other trees rising in profusion. The loftiest hill which I ascended, is said to be about four thousand feet above the level of the sea. Having no instrument myself, I depend upon the statements of others for the height of these mountains. In ascending I passed through thick clouds and became completely wet. When I arrived at the summit just before sun-rise, the surrounding scenery was interesting and even magnificent. The deep valleys were partly covered by the clouds rolling in thick volume beneath. The sun had by this time risen, and, shining in his splendour, presented the azure vault of heaven in beautiful perspective, the clouds being all below, covering the plains and bases of the mountains with the appearance of white foam. The declivity of the hill, only broken by an unfrequented path, was inexpressibly wild. At the foot of this pass lie the ruins of several villages lately burned. The insurrection was as yet hardly suppressed: murders had been here very numerous, and but as of yesterday. Any solitary piece of jungle or thicket might conceal an enemy with the deadly axe and poisoned arrow. The wild cries of the beasts and birds inhabiting this desolate place, all conspired to give solemnity to the scene around. In descending the other side of the mountain, I was completely wet again by the clouds lingering at the bottom; but in the midst of this wild place a delightful sensation was excited by the sound of the British drum in the neighboring camp, which announced that we were approaching the habitation of civilized man, and those too of my own language and country.

The hills, as distinguished from the lower grounds above the ghâts, are, as far as I can discover, uninhabited by man. There the tiger and bear reign without control. They, however, often invade the territories of their lowland neighbors, and, as some other Highlanders are said to have done, sometimes levy contributions of sheep, goats, &c.; and sometimes the straying child, and the lonely and benighted traveller have been taken off by them;—but this is not a very frequent occurrence. This part of the country is seen at present to disadvantage. The destructive ravages of war are still visible: the towns are destroyed, and the inhabitants either dead or fled to the woods. This gives the whole a desolate appearance, but the terrible devastation of war extends only to those dis-

tricts which took a decided part against the Government, and which are generally immediately above the ghâts; they will long remember the consequences of this insurrection. Not only are the habitations of man destroyed, but the harvest of last year, and all the stores for the future have shared the same fate. It is hoped the Government, having chastised them as rebellious subjects, will now pity their helpless state and relieve them.

The method of building amongst the Khunds is different to any thing I have ever before seen in any part of Hindustán. They build and cultivate between the hills, leaving these to the bears and tigers. A particular valley is selected by a society of Khunds where they dwell together. It is not their custom to build a considerable town: they prefer a number of small villages at a distance from each other, and often in sight of each other. These conjointly form properly one community, called by the natives a *mútá*. Here, inclosed from all the world, they live and die: ages and ages pass away in silence, and leave not a trace behind. Here they increase and decrease, war and make peace, alike unknowing and unknown. What is beyond the neighboring mountain they know not, nor desire to know. All the world to them is included in the space inclosed by the adjacent hills, and, like the savages of the American desert, they appear to hold little intercourse with any but their own tribe. Why it is that they prefer building a number of small villages instead of one considerable town, it is difficult to say: safety would seem to intimate the latter. Perhaps custom alone is the reason which can be assigned. Forty or fifty seems to be about the number of houses in each village, which bears a particular designation or name. One uniform plan for building appears to prevail, which plan all must follow. The village consists of one street only, either two straight lines, or two segments of a circle, or two crescents facing each other. The two ends are commonly closed by some kind of door or gate peculiar to the country. Sometimes the whole is surrounded by a bambu fence or stockade; thus the people sleep as secure as savages usually sleep. The houses of the Khunds are as uniform as their towns. One uniform plan obtains amongst them: like the cells of a beehive, the one is the facsimile of the other. The patrician and plebeian—if such distinction indeed exists amongst them—are lodged the same. They eat, drink, sleep, and perform all the duties of life in precisely the same sort of habitation. Even the ancient leveller might here feel satisfied: every man appears in similar apparel; eats the same kind of food; drinks the same sort of drink; sleeps on the same kind of bed, and pursues similar amusements. Every thing shows the primitive state of society. As each house constitutes a part of the side of the same street, there is a front door leading into the street at the village, and a back door leading to the outside; but in some few cases the back door is omitted, leaving only the one leading into the street, as noticed before. This, I believe, is the only variation I have observed in the manner of constructing houses amongst the Khunds. There is a room in which the family sit and eat, which, being pretty large, is frequently also occupied as a store, consisting of baskets of grain and such sort of vegetables as the country affords. The other room, much smaller, is occupied as a sleeping room: this room is much more retired than the room first mentioned. The whole is built with wood, unlike the houses of the people of the plains who build with mud. These houses must be dreadfully hot during the hot season. It is not very easy to conceive how human beings can, in such a country as this, and in such places as these, avoid suffocation. They might be tolerable in the cold season, but how they exist during the hot months is to us, though I

suppose not so to them, the greatest difficulty. Their houses are sufficiently large to admit many persons, and high enough for any man to stand in very comfortably.

Respecting their *domestic habits* little can be known at present, although perhaps as much as is really known of the secret and retired habits of the people of many other parts of this great country. Like other savage nations, they eat apart from the women. The men perform the labors of the field, and the women the work of the house, as in most other parts. The dress of the Khund is similar to that of other people of this country, and appears to be well suited to the climate. The women wear nearly the same clothes as the men, but somewhat differently put on. They add a peculiar kind of necklace made of wood usually dyed red. The body is to a great extent exposed, but the frequency of the sight takes off from the mind any unpleasant effect. They are said to go with their necks uncovered till they are married, and have children.

The people are usually of the same size as other people about these parts. Some of the men are fine powerful-looking persons, and some of the women are good-looking, and would be more decidedly so if they were well-dressed. The men allow their hair to grow long; they then bind it up into a large knot, and fasten it to the front or side of the head with a small comb or iron hair pin. The hair also in many cases appears to be dyed with a sort of black color, which makes it shine like jet. The ornaments they wear, both men and women, are of the simplest kind, made either of iron, or of some sort of bone exceedingly hard; some are also made of wood dyed by a simple preparation of their own. They have no gold or silver, and they have no need of it in the common concerns of life: nor would he be the best friend to them who should introduce it amongst them, giving them avarice for generosity, and luxury for simplicity of life.

The qualities which apply to most uncivilized nations apply also to these people,—such as hospitality and a certain kind of confidence when a pledge is given; and in certain cases there is a degree of honesty in their transactions; but there is also consummate cruelty in war, taking no prisoners, because sparing none in the hour of combat. They use consummate art and treachery in compassing the destruction of an intended victim. They are patient in fatigue, persevering in difficulties. They pursue their object with unrelenting hatred, inviolable secrecy, and with almost certain success. The escape of Dara Bisaye marks strangely the character of these people. "Give up, say the Government, Dara Bisaye and the other leaders, and your villages will cease to burn, and yourselves and your helpless wives and children will cease to suffer." It is impossible to suppose that Dara Bisaye could have escaped without the connivance of the suffering people. The leaders of the insurrection that were lately taken by surprise is a circumstance which strongly marks the horror the people have of a violation of hospitality, and it shows to what extremes they were driven before they would even connive at the delivering up of any of their chiefs.

The unfortunate chiefs lately taken and hanged were not exactly betrayed after all by the people who had given them refuge. On the approach of the detachment these men were left behind, the place itself being deserted. They were induced by some circumstance to go to another place where no pledge had been given them, and by these people they were pointed out to the military and thus were taken. One only of the leaders appeared with a straw in his mouth—a sign of deep supplication; the others shewed no fear: indeed there was a sullen sort of daring manifested at the place of execution by most of these unfortunate men.

The country is capable of much improvement by the application of labor. The valleys are rich, the trees and plants, springing spontaneously, are such as will support life, at least for a time. The palm tree, as before intimated, supplies the people with an intoxicating liquor. The top of this tree growing wild supplies a kind of vegetable, something like a cabbage, and the bark, when properly pounded, supplies a sort of flour, from which is made a cake eaten by the natives: this, when cut and dried, will keep for a year. I have preserved a cake made of this bark—it is not very unpleasant, but is not equal to bread made of wheat or even rice. Rice grows here in abundance; and amongst roots, the yam is in great perfection. I have no doubt but most of the English plants and vegetables would flourish here. The soil is thought in many places to be peculiarly suited to the growth of potatoes, but nothing nearer to the potatoe than the yam is found here at present.

The mountain torrents are pretty numerous, and might, by the application of machinery, be made to irrigate the ground. By forming tanks and applying what the Oriyás call *bengulas* (simple machines for throwing up water into *nallas* made for the purpose), the water which now uselessly traverses the desert might thus, by a little industry, be made to fertilize these plains, and cause the wilderness to smile as the fruitful garden. Add to this the moral cultivation of civilized man, and, more than all, give to the people the enlightening influence of the Gospel, and then how happy will be these lands, till now unknown, and opened now to our view only by the operation of hostile armies, and the desolating hand of war.

War is a trade that these people engage in amongst themselves. I have before noticed that a number of villages situated in the same valley are connected with regard to their political and social relations: these are sometimes brought into a hostile relation with another glen or *mútá*. The seeds of contention are as numerous here as in any other country; but what have principally presented themselves as subjects of angry dispute, are questions of boundary. These *mútás* or collection of villages are distinguished by a particular name, and the people under their own leaders obtain a distinct social relation with peculiar interests and vested rights, and are distinct from every other tribe. Each of these separate communities are expected to keep within their own limits, and not to encroach upon the boundaries of their neighbors. A misunderstanding on these subjects leads to terrible results and a great loss of life. The Collector has settled some questions of this kind, which, if adhered to, will be productive of good. Seven or ten years have sometimes been wasted in these disputes, and the fatal bow and hatchet has often been the sad arbiter of these boundary quarrels. Their instruments of war may be noticed. They are the small hatchet, the bow and arrow,—the arrow is sometimes poisoned; fire-arms are, I believe, very unfrequent, but they know the use of the match-lock. They are, as we have seen, pretty good marksmen, and do terrible execution with the war-hatchet in the moment of excitement and at close quarters. There are no details, however, of battles fought or fields lost or won. The laurels have faded on the brow as soon as placed there: for here is no "storied urn, no animated bust," or minstrel, or grave historian, or eloquent orator to perpetuate beyond the passing moment the bravery of the soldier, the glory of victory, or the disgrace of defeat. Discipline or science is hardly to be expected amongst these rude soldiers of the mountains. Like the contentions of the ancients, their fights are *frays*, not *battles*; and perhaps, like the feats of Homer's heroes, the whole may consist of a multitude of single combats, in which they murder each other without mercy. An affray of this kind lately took place: several men were destroyed. When we consider that

these disputes are local and few men engaged, the number in the ratio of the slain was very large, perhaps exceeding some of the battles in modern Europe.

I have made a few inquiries respecting the *government* of this singular people: it appears to be exceedingly simple, but adapted to their wants and circumstances. It has been observed that several villages are situated near each other, and are politically connected. Each of these villages has a man chosen* from amongst the rest to bear a kind of rule as head of the village community. There is a person styled Málika, who bears a sort of sway, and connects the different villages of the same mútá, so that they sustain one social relation. These gentlemen are not always the most respectable for sobriety. Rám Málika above mentioned is an instance. This person is personally known to several of the Madras army, and has rendered some little service to the Company's cause, no doubt from the purest motives. The Rájá of Ghumsora was, nominally at least, the superior lord of this part of Khundistán, who had a representive not always the most obedient, whose title was Dora Bisaye. If report does not belie them, these people of the mountains used to show their loyalty and attachment to their liege lord by robbing the train of the Rájá of such shining baubles as they could find. They seldom paid him tribute—never in a regular way. An occasional present would sometimes be given, but this usually when a quarrel existed amongst themselves to propitiate him and make him one of a party. The Ghumsora Rájá, like other eastern princes, was in the habit of "visiting his people." He usually paid a visit to the hills once a year. It was on these occasions that the Khunds are said to have robbed the Rájá's train. The government of this people is very primitive,—something like the system adopted by king Alfred. The word Málika signifies one responsible, in whose charge are others. The defect appears to be that the power or inclination, or both, is often wanting to enforce the penalties of the law. There are, no doubt, some common laws or usages amongst them, for how could a community be held together without. Still it is the strongest arm bears rule, and force is often the arbiter of right and wrong. Our intercourse with the Khunds is so recent, and the medium of communication so imperfect, that much, very much is still in uncertainty. The statesman, the naturalist and the Christian missionary will find hereafter many sources of information not yet opened, and much to correct of the opinions already formed.

Poligamy appears to be practised to some extent amongst the Khunds. A man seeks a wife by a present at the hands of her parents, or the parents on each side settle the whole business. Sometimes a valuable consideration is given, such as a cow or some other valuable article, but in some cases nothing is given to the parents, and the presents are simply gifts given by the bridegroom to the bride. The form of marriage is represented as exceedingly simple. After matters are finally settled and the ceremony is to be performed, a person is selected, who in the presence of the young woman's mother as a witness, places a string or thread round the necks of the young people, and pronounces them lawfully married. I have been told since leaving the hills that an hereditary order of priests exists amongst the Khunds, and that they are very shy of the sáhibs, and with reason, as they, no doubt, are the principal supporters of the horrible human sacrifices above described. The general impression is, that there are no priests excepting persons temporarily chosen for a particular occasion.

* Some say the office is hereditary.

Adultery is said to be unknown ; and if a case occurred, it would instantly involve the death of the guilty parties. It is remarkable that no temple is found through all this country, and, unlike the people of the plains, who dedicate the largest and most substantial building in the town to idolatry, there is here no building dedicated to the service of any deity. Thus it has been usual to describe this country as "a land without temples or priests."

Whatever ceremonies are performed take place in the open air amongst the assembled multitudes. The places of sacrifice before described are solitary and retired spots,—sometimes amidst dense jungle. They are so dreaded as never to be visited on common occasions. The ghosts of the sacrificed victims are supposed to haunt these places like fairies in German romance. Thus every district has, like the haunted banks of the Rhine, its sprites and demons watching over mankind for evil or good.

The character of the people has been before hinted at. It is variously described. Some say the Khunds are remarkable for honesty ; others, again, say that they are arrant thieves. Perhaps these different reports applying to the people in different points of view, or to different persons, may all be true. They are not remarkably honest, if the story of their robbing the Ghumsora Rájá be true. Amongst such a people, Robin Hood's maxim is sure to prevail—

> The good old rule, the simple plan,
> That he should take who has the power,
> And he should keep who can.

The law of theft, as explained to me, is this. If you find a man actually stealing in your house, you may kill him ; but if the things are actually taken away and the thief is discovered, the crime only involves restitution, which is made by selling or otherwise disposing of the offender's property. This business is settled at a village council, which appears to be the only court of judicature known here.

The custom of burning the dead prevails to a great extent, few being buried, excepting infants or sacrificed victims. They are very tenacious of carrying away the dead. Whilst engaged with our troops during the late disturbance, they always, if possible, carried away their dead companions.

The Khund language is different to any of the surrounding dialects. It is not possible to say much about it. It is not Oriyá, Tailinga, or Hindustáni, or any thing like these languages. *It is entirely unwritten, not a letter, not a character representing sound is amongst them :* every thing is therefore trusted to the vague and uncertain reports of memory. The proclamations of Government during the insurrection written in the Oriyá character, but in the Khund language, when read to them, appeared to be pretty well understood.

A circumstance occurred during my stay in the hills which illustrates the primitive character of these people. The Collector very kindly took me to see a part of the country where the ravages of war had not reached. I here saw the people in their natural state, unsuspicious of Europeans, for they had continued quiet during the insurrection. Whilst there, we heard a considerable altercation amongst the people of the village ; and on inquiry into the cause of the dispute, we found it was respecting offering a goat to the Collector. They said it was a shame for the Rajá of the country—meaning the Collector—to pay them a visit and not to offer him a goat. That a goat ought to be furnished, all agreed ; but how and when to furnish the goat, was not so easily settled. After leaving the place the people came running after us, and we found the matter had

been settled. The goat was brought and laid at the great man's feet. Being refused, it was again brought in the evening to the tent, but what was its fate ultimately I know not. There was not a thought of presenting silver or gold, but simply the fruits of their flocks.

The birds are the same generally in these mountains as in the surrounding plains. The parrot is much smaller than that I have usually seen. The peacock is rather large. Tigers, leopards, panthers and bears are numerous. One instance of the boldness of these creatures may not be amiss. Two goats were sleeping within the limits of one of the camps; it was not later than seven in the evening, and they were both taken away.

Several kinds of musical instruments are found here. There is an instrument made of reed or bambu, and something in the shape of the harp, upon which it is said the natives play with considerable effect. I heard an attempt made to play upon one of them, but the noise was not agreeable. They have also the native drum or tomtom, a kind of martial music with them as with us: a gong was also used by the leaders of the insurrection to call the people together on an emergency. They are now nearly all dead: some have fallen in battle; others, more unfortunate, have fallen by the hands of the executioner. Dora Bisaye, so often mentioned of late, is still at large, if not *already* destroyed by tigers or famine. Bahúbalindra, corrupted by us into Babalunder and Bobalunder, another chief, was a man who obtained distinction by murder and treachery. A person being obnoxious to the Ghúmsora Rájá, he was asked to take him off; upon this, going into the hills where the obnoxious person lived, in search of his victim, he attached himself to him and served him six months, still like a true savage concealing his purpose and waiting an opportunity to effect his object. At length, being alone with his victim, he struck off his head, and taking it all streaming with blood to the Rájá, he received as a reward the sounding title abovenamed, the meaning of which is, *king of great strength*. He was hanged at Nuaguam. Baliyar Singh, a man of Gullery, who headed the party that murdered the two young officers, Broomley and Gibbon, was executed at his native town. These with a few more persons from the Ghumsora people induced the miserable savages before described to take up arms against the British Government. Nothing but the most shameless misrepresentation, as it respects the real power of the Company, could ever have induced these people to try so dangerous and, as it has turned out for them, fatal an experiment. The commencement of hostilities with the Khunds was the unprovoked attack upon the party escorting the Rájá's family. Previous to this they always had been treated as a neutral people. It is remarkable that the leaders before mentioned, and who excited the Khunds to insurrection, were not themselves Khunds but *Oriyás*. The aggression was their own, but they have paid awfully dear for their interference in the Ghumsora affair, and the severe chastisement they have received will not soon be forgotten; and this generation I should think must pass away ere we see another Khund war, or before the British troops will have again to ascend the ghâts to quell an insurrection.

W. BROWN.

II.—*The Result of Missionary labor and the present state of religious feeling in Calcutta.*

A knowledge of the state of Missions in any country must always be interesting to the Christian; but, in his eagerness to look abroad and become acquainted with what is being done in distant lands, he frequently overlooks the state of Christianity and the effects of Missionary efforts in his own sphere. When he hears of the conversion of some, and the anxious inquiries of others, from a distance, his soul is refreshed, and his hopes of the speedy triumph of the Cross are invigorated; while things of the same kind may be taking place around him without his being particularly affected by them. If the same individual were placed amidst those scenes, the descriptions of which had given him so much delight, he would soon find that he had formed too high an estimate of what he had heard, or at least, that a nearer view would diminish the soul-stirring influence which distance inspired. This disproportion between the reality and the expectations which those at a distance form of the results of Missionary efforts is often complained of; nor is it not unfrequently insinuated, in a manner too plain not to be mistaken that the narrator either designedly or fanatically oversteps the boundaries of truth and sobriety. We shall not attempt to refute so ungenerous a suspicion; and it would lead us too far from our present purpose to inquire into those principles, inseparable from humanity, which lead a man whose whole heart is deeply interested in the subject to take rather an exaggerated view of what he hears and reads. Some persons when they hear that a Missionary is settled in a district, and visited by a few of the heathen, seem to think that his work is in a great measure accomplished; that Christians will rise around him, as quickly as the tender grass in spring. But if after a few years they hear that none profess the name of Christ, that no church has been formed, they are exceedingly disappointed, and too frequently evince signs of unwarrantable impatience. It never seems to enter into the calculation of such persons how much time and strength must be spent in becoming acquainted with the habits and customs of the people,—how much labor is requisite to root up the weeds of superstition, and prepare the mind for the seed of life,—or the great prejudices that must be overcome ere the Gospel can obtain *even a hearing*. All this must be done, and to accomplish it requires time, faith and patience. These important positions in the fortress of Hinduism have been in some degree taken and carried in Calcutta and its vicinity: we therefore look on the present as a very important crisis in the history of Indian Missions,—a crisis brought about by a great variety of

means, and which should be regarded as an intimation of Providence to Christians, to take possession of the land and bring it under subjection to the cross of Christ. That we do not overrate the amount of what has been done will, we presume, be evident from the following description of the state of opinion and feeling in this city.

I. Many and diverse are the means which the spirit of God employs to promote the kingdom of Jesus in the world. By a patient examination of the history of the church, both ancient and modern, we shall find that these means are apportioned to the peculiar circumstances, the character and knowledge of the people who are to be brought under its influence. And while we strenuously maintain the pre-eminence of directly preaching the Gospel to the heathen, in compliance with the positive command of our Lord, we still believe that there are other subsidiary means, indirect indeed, but exceedingly important to bring sinners to Christ. One of those means which has been extensively useful in this country, is the *diffusion of sound knowledge based upon Christian principles.* Unlike the doctrines of men's devising, our faith has nothing to fear from all the light that human science or discovery can collect around it. It says not to superstition, Thou art my mother; or to ignorance, Thou art my sister and my brother. The deeper the researches of men have been into the mysteries of nature, and the more extensively they have become acquainted with her hidden operations, the more clearly has it become evident that the God of Nature is the God of the Bible; that he who created the heavens and the earth, is the same who spoke in olden times to the Fathers by the Prophets, and has spoken to us in these latter times by his Son. Accordingly we find that wherever Christianity has been properly understood and felt, there knowledge of every description has increased and triumphed. But although the word of God and the laws of nature are not opposed to each other, yet a knowledge of those laws and the principles by which they are regulated, strongly tends to overthrow the doctrines of false systems; hence the education of the youth of this country has been well employed to destroy the foundations of the false and degrading faith of their fathers. Although the system of education generally adopted is not such as we can cordially approve, yet we rejoice to know, that, defective as it is, it helps to detect the falsehood of Hinduism, and in some instances it has done more: it has led some of the native youth to inquire after truth, until they have come to a knowledge of it as it is in Christ Jesus; so that these schools have in some instances promoted that cause which they are intended to exclude. They have brought men to inquire, and this inquiry has led some to believe the Gospel. We have

abundant cause for thankfulness that He in whose hands are the hearts of all men, has thus made the very wrath and opposition of men to praise him. For out of the very schools founded on infidel principles, some have escaped its entanglements and embraced the Gospel of Jesus. We do not thank the upholders of such a system; nay, we owe them no thanks; for the result in these instances is contrary to their wishes and efforts. We know that no effort to efface a sense of religion from the soul of man will succeed; the infidel may succeed in emancipating the mind from the trammels of Hinduism; he may succeed in throwing the mind of the youth of this country into a state of agitation and doubt as to religion; but it is a state of anxiety and uneasiness in which the mind cannot rest long—it will, like Noah's dove, be looking for a place to rest upon. There are in Calcutta many schools of this description containing a large number of youths. This is a most important part of the community, who are to form the leading men of a future generation: they have been drawn into the gulf of doubt and scepticism, and may be soon hurried into the ocean of Atheism; it remains with the followers of Jesus to deliver them from so awful a doom. It requires zeal, energy and devotedness on the part of Christians to give a right direction to the unsettled minds of these youths, to lead them to the Lamb of God that taketh away the sin of the world. There are at present also in operation a large number of schools conducted on Christian principles, where the native youth are made acquainted with the truths of the Bible, taught to fear God and serve him according to its principles. There are several schools of this description in Calcutta attended by a considerable number of Native youth. These read the word of God and hear it expounded: the darkness of superstition in their minds is not excluded by the no less fatal darkness of scepticism and doubt; but the perversity of their nature and the absurdity of the religion of their fathers are exposed by the light of the Gospel of truth. With the leading and important doctrines of the Bible they are familiar, and we have every reason to believe that such a flood of Gospel light cannot be cast upon the youthful mind with faith and prayer without redounding to the glory of God. By means of these schools a vast amount of scriptural as well as scientific knowledge is spread among the people; for those who have been taught in our Missionary schools are well acquainted with the way of salvation. They know the declarations of Jesus Christ, that they must be born again,—that without holiness it is impossible to see God; if therefore they do not embrace the Gospel in love, it is not because they are ignorant, but because their hearts are hardened in sin

Thus we see that a large number of those who will be looked up to as the most enlightened of their countrymen, and considered as the leaders of public opinion, have their minds imbued with scriptural knowledge. It would be contrary to every principle of right reasoning, to the dictates of faith, and to our belief in the truth of God's promises to suppose that all this knowledge will not be made to tell on a future generation. Indeed it has had its influence already in the direct conversion of individuals, but more particularly in improving the morals, destroying superstition, and elevating the character of many. And if the influence of God's Spirit be poured forth (for that, after all, is the only efficient agent), they are in a measure prepared, so far as their knowledge is concerned, to instruct others. We thus see that there is an intellectual machinery extensively at work, consisting of two great parts in the education of youth. The one designed to raise the intellectual standard at the expense of all religion (which cannot succeed); the other embracing in its benevolence the intellectual progress, the moral improvement, and the eternal welfare of the people. Let us pray that the Spirit of God may preside over this machinery to frustrate the design of the one, and promote the intention of the other, so that both may have the tendency to bring men under the sway of Jesus.

II. If we look into the state of public opinion and contrast it with what it was while the country was yet under the uncontrolled sway of the prince of darkness, we cannot fail to see the pleasing change that has taken place. Still the general run of sentiment on the most important of all subjects, either among natives or others, is not what we would wish, for go where we may, we shall have abundant cause to utter the complaint, and say with the Psalmist, (if we experience the same tender regard for the souls of men as he felt,) "Rivers of water run down mine eyes because the people keep not thy commandments!" A careful and serious examination into the state of the public mind of Calcutta at the present moment, must lead us to the conclusion, that there are principles at work which cannot be repressed, principles which must display themselves in a more decided and public manner, and which, when directed by the power of God, and urged on by the labors of his servants, will terminate in the renovation of the people and conversion of souls. As the followers of the peaceful Jesus, we ought to be, and are, the friends of peace and quietness. But we ought not, and we do not, love the stillness of spiritual death, the quietness of indifference. It is our aim to arouse, and we hope will always be our pleasure, to disturb the peace of the self-righteous, and to break the slumbers of superstition. Let us but get the public mind in India aroused to attend to the Gospel mes-

sage, to examine its claims on their attention—yea, if you please, to oppose it manfully, and then a great end is attained. It is in the calm and still atmosphere that pestilence and death hold their reign;—the lightning and the tempest may appear dreadful, but they purify the air and render it healthy. The work of drawing the attention of the people has commenced. The Hindus are beginning to feel the absurdity of their religion. They do more: they examine into the claims of Jesus, and the authority of the Bible, and inquire into the reasons it has for asserting that it alone reveals the way, the truth and the life. This is a feeling so general and so frequently met with by those who are well acquainted with the natives, that it is quite superfluous to enter into particulars. The time was when the Missionary thought it important to note in his journal, and acquaint his friends, that some Bengálí had asked for a tract, inquired into its doctrines and stated his objections: but they are now thing so general and frequent, that few think them important enough to notice. But we may be asked, are all those inquirers sincere? Do they all embrace the Gospel? We answer, No: many of them are not; many oppose it to the utmost of their power; and we rejoice in their opposition, not indeed, for its own sake, but because it proves that they are becoming alive to their spiritual interests,—that they are acquainted with the subject; for the very arguments which they use to oppose the Bible, and the drift of their reasonings, show that they are acquainted with it. They shew that the sword of the Spirit has at least touched the natural conscience and offended the carnal man. This we consider a great step gained, for the Gospel, when once attended to, although opposed, will and must finally triumph. There are few instances of sinners, who know little of the Bible, being brought to Jesus without feeling, in the first stages of their conviction, some degree of repugnance, and evincing some opposition to the humiliating doctrines of the Gospel. If this statement be correct,—and we think it would not be difficult to shew its correctness from the nature of the case and from the Bible, as well as from the recorded experience of individuals,—it furnishes us with a principle by which we may estimate the value, and guess at the result of the spirit of inquiry which is abroad at present. The word of God has been spread abroad. The people receive it and reflect upon its contents. It has aroused their prejudices—it has offended their pride, and in some instances excited their opposition. These are the effects, as already stated, which it often has had on individuals who have afterwards loved and obeyed the Gospel of Jesus. When we see the same indications in a whole body of people, may we not expect that they will be followed by the same effects? Have

we not reason to hope that the truth which has begun to destroy the prejudices of ages, will hold on its way till it has brought the heathen under subjection to the laws of Jesus? The Hindu does not now dread the frown of his spiritual guide: he will dare to argue with and oppose the Bráhman, and will not be convinced by his mere authority, or his religious character; he looks for arguments. Nay, he will even oppose him openly and in public. We may give an instance of this which came lately under our own notice. A Missionary was preaching to a crowded congregation: after the service an individual objected to something he had stated, and endeavoured to justify the claims of superiority and sanctity which the Bráhmans arrogate to themselves. The subject was immediately taken up by one of his own countrymen, a Hindu of an inferior caste, who ably refuted his arguments and defended the Missionary's position. This was a strong proof of his superiority to prejudice, and shewed that he could think for himself and oppose even the Bráhmans rather than give his sanction to error. Be it recollected that a Hindu is, above all others, under the sway of priestly domination, and it is not many years since such a thing was unheard of. When we see a Hindu so bold as to oppose his Bráhman, especially on religious subjects, we may be certain that his mind has been much exercised by liberal principles. We do not mention this anecdote as any thing remarkable: it is, on the other hand, very general, the Missionary meets with similar cases every day.

Such is the rapid progress made in knowledge, and such are the changes of public opinion, that few of those resident in and about Calcutta will defend all the doctrines of Hinduism, or maintain its superiority over Christianity. The utmost they will venture to assert is, that Christianity may be good for Christians, and Hinduism good for them. Thus by their own confession placing Christianity on an equal footing with their own faith. Nay more than this has been effected. Such has been the effect of the light of truth, that few are to be met with who will defend Hinduism in its grossest and most detestable form. The Missionary meets few Hindus who will defend their faith in its practical results, or maintain its most absurd and debasing doctrines. They are ashamed of those doctrines and actions in which but a few years ago they gloried.

III. Another encouraging fact is, that a large amount of divine truth has been spread abroad. Many copies of the Scriptures have been distributed, and a still larger number of tracts. The press has thus been made a powerful engine in destroying the kingdom of darkness, by spreading the knowledge of Christ. These Scriptures and tracts have been received and read with avidity: they find their way where the preacher could never ap-

proach, and their influence is seen and felt. They have been read, their doctrines have been examined; and such is the result, that the people generally acknowledge the truth of what is asserted in them, and say that they are good.

The people, therefore, as a body, are not ignorant of what Christianity is. They know its prominent and peculiar doctrines. They are acquainted with the purity of its morality, the divine mission and character of its author; and if they continue to be idolaters, it is not because they know not that idolatry is condemned, or because they know not the way of salvation—(we assert this of the people in and about Calcutta)—and if they continue to reject the way of salvation, it is not because of their ignorance, but because of their wickedness. Considering the amount of knowledge and information concerning Christ which this people possess, we have reason to believe that a great deal has been done. The people are brought to that state of mind which is generally the precursor of a great change: the hold that the superstition of ages had upon their minds is giving way. And from what we know of the state of feeling, and the general knowledge that is spread abroad, we have not the least hesitation in asserting, that the heathen about this city are as well, if not better, acquainted with the doctrines of the Bible, than the people of many a district of highly favored and christianized Europe. Thus a great and most important work has been accomplished—a work which will show itself on a large scale when the influence of the Spirit shall be poured forth.

Another great and encouraging sign of the times is the increased attention that is paid to the preaching of the cross of Christ. This we consider the most encouraging of all we have yet mentioned, for, through the blessing of God, it will prove the salvation of this people.

Faith cometh by hearing, but if the people will not listen to the Gospel message, how can they know it; and if they know it not, how can they believe? So that the first and most important point that the servant of Christ has to labor after, is to obtain a hearing. Many of our brethren who endured the heat and burthen of the day and have gone to their rest, labored long for the attainment of this object; and many a time did they return with a heavy heart on account of the indifference and inattention of the people, and because there were few or none to listen to the Gospel message. My friends, this is a case that agonizes the spirit of a minister far beyond what any one who has not experienced it can conceive. But, blessed be God, we are delivered from such heart-rending scenes. Our places of worship are well attended, sometimes crowded: the people listen with attention, and often appear to be impressed.

They often retire with such feelings, and the following evening return to the same place to hear the same doctrines; thus shewing that they are interested in the subject. The Gospel is preached at present every day in Calcutta, and on some days in several places. The audiences are large, attentive, and appear to be interested. Is not this a great step gained? Is it not an indispensable link in that chain by which men must be brought to Christ? Let the prayers of Christians accompany the preaching of the Gospel, that those who appear to hear with such attention may feel its power. Another interesting fact we may mention in connection with preaching: it is this,—The people and the missionary, after preaching and on other occasions, often hold interesting and friendly discussions on religious subjects. These discussions, when well conducted, are of the greatest importance. At such times many a stronghold of superstition is attacked and demolished, many an important doctrine is explained, and the people often go away edified and instructed. This is the doing of the Lord, and we will rejoice. Some may say that all this is of little importance, and the work yet remains undone. Is it, we would ask, of little importance that the Gospel is preached to sinners? Is it nothing that sinners listen to it, and must feel it in their consciences, however they may continue to resist its power? Is it nothing that the word of God is disseminated, men read it, and are acquainted with the oracles of life which must make them wise unto salvation? If all this be nothing, we would ask, what then is the great talisman, the all-important something that is required? We shall be told, doubtless, that it is the influence of God's Spirit, and we acknowledge he is the great and only efficient agent. But how are his influences to be exerted? How is he to convert the soul without the preaching, the reading, or the knowledge of the Gospel? Without the intervention of these preliminary and absolutely indispensable steps, have we any reason to expect the influence of the Spirit? Without them is there any evidence that God ever converted the soul? Has he ever promised to do so? The path of duty is the way where blessings are found. We may tarry long in it, and our patience and faith may be tried; but in it we must wait, and pray and labor; for out of it the influences of the Spirit are not exerted,—at least he has not told us so; and it is daring presumption to teach what he has not declared in his word.

This short sketch may give some idea of the prospects of Missions in this city. The state of things indicates the dawning of the glorious day of the Redeemer, as is apparent in the state of public opinion—in the destruction of prejudice and superstition—in the agitation of public sentiment—in the general knowledge of the way of salvation—in the distribution of Bibles

and tracts—in the diffusion of a sound education—in the regular preaching of the Gospel to the heathen in their own tongue—and in the attention with which it is listened to. And here let us stop for a moment, and inquire, Does not all this furnish cause for rejoicing and gratitude? Should we not rejoice that we thus see an amount of Gospel principle at work that will break through every barrier which Satan and his emissaries can interpose to its progress? Here we perceive a leaven which is fermenting and putting in motion the whole mind of Calcutta, and must shortly leaven the whole lump. Here we might stop and inquire of the infidel, what more does he require from the cause of Missions? Beyond the moral and intellectal improvement (the first fruits of which we now see) he cannot go. He has no right to ask for more, for he believes no more can be effected. Yea, he has no right to inquire into what we believe the most important of all—the conversion of the soul to God; for in that doctrine he does not believe. But, blessed be our Saviour God, more can be stated:—souls have been converted, and brought into the kingdom of God's dear Son; sinners have renounced their idols and their sins, and embraced the name of Christ; several Christian churches have been formed, and we trust will be enabled to walk worthy of their high calling. God has thus given testimony to the word of his grace by already pouring down the influences of his Spirit. Let us pray that he may come down like rain upon the mown grass, that the desert and the solitary place may rejoice.

V. We may mention another encouraging feature of the signs of the times—that Christians, and particularly Missionaries, begin to feel more deeply the necessity of the influences of God's Spirit. The state of Missions in this country has of late come frequently under the consideration of the Missionaries, &c. in Calcutta. It has been made a subject of serious deliberation, of thought, and of earnest prayer. If there is any error in their operations, or the plans they pursue, this shows a desire to correct it: if there are any means which have not yet been tried, and which are likely to promote the cause, this shows a willingness to try it. They are willing to be assisted by the counsel and prayers of their brethren. They are desirous to see the path of duty, and do the will of God. The result of such deliberations has been of great good. They have diffused a greater feeling of the insufficiency of human efforts—a greater degree of humble dependance upon God for the influence of his Spirit. And may we not expect a blessing upon such a state of feeling? O may it increase till both the followers of Christ in this city, and those who preach to the heathen, shall feel that all their dependance, all their hope for success, is in God; and then, doubtless, our God shall appear and bless the work of our hands. The work of our hands will he bless. J. C.

III.—*Protracted Religious Meetings.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

Many of your readers have doubtless read accounts of the protracted religious meetings which are frequently held by all denominations of Evangelical Christians in America, and have probably been led either to approve or despise them, as they have been correctly depicted by a candid observer, or shamefully caricatured by a smart but profane spectator. To persons desirous of forming a correct opinion on the subject, perhaps the following extract from a letter written by an intelligent lady who left India for the United States three years ago, may be satisfactory and interesting. She writes as follows:—

"You have probably frequently read of the protracted meetings which are so common in America. We have lately had an opportunity of attending two, one in Dover, and the other in Portsmouth. The former continued upwards of a fortnight, but we came away in the midst of it, and therefore cannot say so much about it as of the latter.

"I will, however, attempt to give you an account of the meeting in Portsmouth, Maine, though it will be impossible, I fear, to give you an adequate description in writing. It was held in the Baptist Meeting House. Elder Marks is the stated minister there. This house was the first place of worship, we were informed, that was erected in the populous town of Portsmouth. It was built upwards of one hundred years ago, and often preached in by the good, revered, and successful Whitfield. The meeting commenced on the first day of April, and day after day increased so much in interest, that instead of staying only four days as we purposed, we were constrained to remain till the 16th. The usual method of conducting the meeting was, to have two or three hours in the forenoon spent in conference and prayer; preaching and exhortation in the afternoon; preaching again in the early part of the evening, and at the close of the sermon, a prayer-meeting was announced; then the benediction was given, and all who wished retired, but the largest proportion of the congregation usually remained. The front pews were then vacated; earnest exhortations given to those who were concerned for their soul's salvation, and invitations for them to come forward for prayers, to the anxious seats. By this means the front seats were vacated, one for the females on one side of the aisle, and another for the males on the other. The members of the church, most of them I should say, seemed to throw their whole souls into the work; they arranged their domestic concerns so as to attend the meetings as much as possible; previous to their commencement, they had endeavoured to prepare their hearts so that they might be ready to help forward the work with all their might; three or four ministers from out of town had been invited to assist brother Marks, while some of the ministers in the town occasionally came in, and many Christians of different denominations, and a great deal of union and good feeling seemed to prevail. The meetings commonly continued till nearly 11 o'clock, and I believe it was often after 11 before we left the chapel. Indeed so late did we disperse, and so great was the excitement produced, that I think we did not go to sleep till nearly 1 o'clock during the fifteen days that we were in the place. I wrote an account, while there, of the meeting for one day, and perhaps cannot do better than to copy it.

"Yesterday after having a late breakfast and family prayers, we went to meeting. It commenced at 10 o'clock. There were four ministers present, Messrs. Marks, Cilley, Noyes and Sutton, who sat under the pulpit. They prayed and exhorted, and gave liberty to all present, male and

female, to do the same. I suppose there were 50 or 60 persons present, mostly, if not all, converted characters, and much the largest proportion females; several of them were in the bloom of life, and had experienced the power of religion within a few days. It was animating to see these one after the other rise, and tell what the Lord had done for their souls; express their determination henceforth to serve Him; and request the prayers of their older brethren and sisters that they might be enabled so to do, &c. &c., while older Christians told something of their experience in the ways of God; some praised him for the spirit of revival, others exhorted the converts, expressed their concern for perishing sinners, &c. At intervals some brother or sister would strike up a tune to some appropriate hymn. In short, there were few persons in the meeting but had something to say; some only a few words, others more. There was nothing like coldness or formality. About 12 o'clock the meeting was closed; at half-past two the people again assembled. I think there were twice the number that were present in the morning. Meeting commenced with singing, then a prayer was offered, after which Mr. Marks preached; at the close of the sermon his remarks were taken up by another minister, and a short exhortation given. It was about four o'clock when we dispersed. At half-past seven a third meeting commenced: perhaps a thousand people might be present. Mr. Sutton preached; the audience was attentive, and many looked very solemn. After the sermon and prayer, the benediction was pronounced, though previously it had been given out that there would be a prayer-meeting, and all that pleased were invited to stop. I think about half the congregation complied with the invitation; and being re-seated, brother Marks addressed them feelingly and affectionately on the worth of the soul, the importance of improving the present opportunity to seek its salvation, &c.; and then desired all who felt they were sinners and needed pardon, or all who did not feel but wished to feel, or all who had once experienced religion and had backslidden, but now wished to return, to manifest it by rising up; a few arose; they were then asked to come forward to the anxious seats, if they wanted the prayers of the congregation. Two or three moved forward of their own accord, while others hesitated, and perhaps would not have felt sufficient courage to have left their pews, had not some of the Christian friends spoken to them, and accompanied them to the specified seats; there were seven females and two males came forward, and perhaps more than as many, male and female, under deep convictions who did not come forward. Two of the females who came to the anxious seats professed to have experienced the power of religion some years ago, but had wandered into forbidden paths, and now professed penitence and a desire to return to their father's house. They had been forward before. The other five were young females who, I believe, had never had convictions till within a few days. The males were young, and their convictions but of recent date; one of them, I think about twenty years of age, had presented himself once or twice before, but could not be persuaded to kneel, because he said it would do no good. However, as he went into the front pew last evening, he with a firm and solemn countenance exclaimed, 'I turn my back upon the world: vain world, I bid you adieu: your pleasures I will pursue no longer.' He then knelt down, and so did all the others, while five or six of the brethren in succession prayed very earnestly. The mourners sent up such strong cries and tears and groans, so that they might be heard, probably, in any part of the large meeting house. Before they arose from their knees, one of the backsliders professed to find pardon and comfort, and broke out in vocal prayer and praise to God. The young man also, who spoke as he went into the pew, found peace, and arose and glorified God before all the people. We were then dismissed and desired to retire,

it was late, but the people moved off very reluctantly, especially the poor mourners, and several young converts who had experienced the power of religion during this protracted meeting. Their smiling countenances indicated the love that was glowing in their hearts; but the mourners—Oh! what agony was depicted on some of their faces! One young woman in particular, whose hand I took, trembled like a leaf, and her burden seemed greater than she could bear.

"Some evenings fourteen or fifteen used to come forward for prayers, and sometimes not more than four or five. It was wonderful some evenings to see young ladies come into the assembly ornamented with jewels, artificial flowers, curls, &c. and appearing in all 'the pride of life,' and before meeting was over, perhaps the tears would begin to flow, and the look of deep distress to pervade the countenance, and the next evening would witness their presence with their gay attire exchanged for something more simple and becoming worms of earth, and with an anxious look and humble demeanour.

"This is a faint specimen of the meeting; though this account is as far back as the ninth day, and it continued to increase in interest up to the day we left, which was on the sixteenth. Previous to our departure, between thirty and forty had become hopeful converts; nineteen had been baptized, seventeen of whom were led into the watery grave by Mr. Sutton.

"The meeting was not closed when we left, though the morning meeting had been dispensed with. The brethren thought they should keep them up while appearances were thus favorable."

Every one who feels the value of the human soul, and the unspeakable importance of its salvation, must lament the indifference to the conversion of others which in general so lamentably characterizes the professors of religion in India, even when truly converted; and any efforts which shall have the effect of exciting private Christians to the diligent discharge of their duties towards their neighbors, or the unregenerate members of the congregations which they attend, seem to be peculiarly worthy of attention and adoption by the members of the Christian Church in this country.

Were the excitement produced at these meetings only temporary, and were those who profess to feel the power of the truth at them generally to relapse into carelessness soon after the excitement had passed, these efforts would appear to be of little value, and unworthy of adoption by those who recollect the solemn assurances, that "he only that endureth to the end shall be saved," and that "if any man turn back," of him God has declared, "My soul shall have no pleasure in him." But we have the most satisfactory assurance, from judicious ministers, of various denominations, that the converts made at such seasons generally prove equally humble, persevering, and devoted with those who are brought into the church under circumstances of less excitement; while the deep interest created at such seasons in the minds of those who have long professed their faith in the Saviour, is most advantageous to the purity, spirituality, and zeal of the Church itself.

It has, I am aware, been asserted, that such meetings are suitable to the more bold and open character of American piety, but are little adapted to the retiring nature of Christian profession in England, much more in India. As far as the observation applies to the "anxious seats" and other mere circumstantials, I do not dispute its truth. Many of the most extensive and permanently beneficial revivals of religion in the United States have been conducted without these adjuncts; and many ministers (the best informed and zealous) in that country think them unnecessary, and, in some cases, objectionable. But as it regards the

great object of *special and continued attention to the concerns of salvation,* (the concerns which in a few years at most, it may be days, will alone appear of any importance) the assertion is evidently unjustifiable. "As face answereth to face in water, so does the heart of man to man;" and for the spiritual improvement, as well as for the natural sustenance of all, their common Father has made the same means available. Surely where the subject of conversion, the blessed agent, and the grand instrument,—where the divine Spirit, the human heart, and the holy Scriptures, are the same, it is unphilosophical to imagine that the result will not be alike, whether tried in Labrador or Africa; in America, England, or India. It is, besides, contrary to historical fact. The blessed results of numerous meetings for special prayer and exhortation, continued for several days formerly held in Scotland, Germany and other places, stand as records of their utility in time past; while the happy effects of various meetings of the same nature, held very lately in Britain, and which have issued in large accessions of hopeful converts to Churches of different denominations at Lincoln, Camberwell, Bradford, and many other places in England, demonstrate that where prayerful and persevering efforts of the kind are made by God's people, they will secure this abundant blessing, so that many sinners will be converted, and the saints abundantly edified.

Under these circumstances I am led to inquire: Can nothing—*will* nothing be done by ministers and influential laymen in the different denominations of Christians in Calcutta, to establish some well digested and persevering efforts, resembling in their general features the one referred to in the preceding letter? The men of the world will doubtless sneer at any attempt of the kind, and many members of Churches, (alas! too indifferent to the salvation of others) it may be, even those of better feelings, but afraid of over-excitement and too great publicity, may be disposed to object to them; but as an improved state of piety in the church begins to prevail, how rapidly would the latter be conciliated! And as the increasing congregation—the flowing tear—the heartfelt cry for pardon—the peace which passeth all understanding, is felt by an increasing number of converts, how will each congratulate his neighbor that the effort had been attempted!

I cannot but hope, Mr. Editor, that some attempt of the kind will be made in Calcutta; and that if in this city it be declined, some ministers in other places will set us an example, the success of which shall encourage our cold and timid hearts to exertions worthy of an all-sufficient Saviour and a perishing world.

I am, &c.

October 1, 1836. FIDELIS.

P. S. Since writing the above paper, I have heard that some efforts of the kind it recommends have been made in Calcutta. I am happy to hear also, that increasing congregations, a deeper tone of piety, and other circumstances, indicate the truly beneficial influence which they have produced. Let this stimulate to some efforts more extensive, persevering and decided, and the church of Christ in India will doubtless have reason eventually to rejoice in the result.

November 30, 1836.

The meetings alluded to by our correspondent FIDELIS were held in the Union Chapel during the week of the Dúrgá púját festival. There were no "anxious seats," or stimulants employed, save those which continued attention to religion for a whole week would naturally supply. We must say with sorrow that the prophesy of our correspondent, as to the indifference of Christians, was painfully fulfilled. The result, however, was pleasing. Several members have been added to the Church as the fruits of this effort.—ED.

IV.—*Cruel practices of the Hindus at the Charak Pújá.*

The abominable Hindu festival, called *Charak Pújá*, takes place this month. Numbers of natives inflict the greatest tortures on themselves at this period, under the idea that by this means they will please their dreaded god *Shíb* and obtain his favor.

The following are some of the barbarous ceremonies practised at this time.

1. *Charak.*—The devotees having iron hooks fastened in their backs, are suspended by them at the end of a beam placed horizontally on the top of a high post and which turns on a pivot. They are whirled round amid the shouts of the mob, with great velocity by ropes tied at the other end of the beam.

2. *Ghát Charak.*—This is much like the above: the only difference being that there are *two* beams instead of *one*, placed across the post; thus allowing of several persons to swing at once.

3. *Rádhá Chakra.*—Is on the same plan as the two foregoing, but more complicated. On the top of the high post is placed a board protruding all over with sharp nails, over which a man stretches himself at full length. Below this, fixed in an horizontal position to the same post, is an immense wheel with *eight* spokes, at the end of each of which a man is suspended by iron hooks. Again, under this, there is a smaller wheel with *four* spokes, to which a corresponding number of persons are fastened; and the whole of this dreadful machine is made to whirl with inconceivable rapidity.

4. *Nágar Dolá.*—This is a large wheel resembling that of a wind-mill and made to turn vertically. At the two ends of each of the wings, a man is suspended and whirled round in the manner before described.

5. *Jhúl Sannyás.*—The devotee is suspended by his feet, his head reaching only a few feet from the ground: under it a fire is kindled, and in this position the miserable victim remains as long as he can possibly endure.

6. *Sútá Phoṛ.*—The sides of the devotee are perforated with a sharp instrument. Through the apertures thus made, ropes are thrust, the ends of which are held by two persons before and behind, whilst the wretch dances backward and forward, making indecent gestures: the ropes rubbing his raw flesh all this time.

7. *Ronjá Phoṛ.*—Is like the above, with the exception that thin bambús are thrust through the pierced sides, instead of ropes.

8. *Bán Phoṛá.*—The tongue of the wretched victim is pierced through with a sharp knife; and spears, swords, bambús, huká tubes, &c. thrust through the wound.

9. *Nág Pásh.*—The skin of the back is pierced about the middle of the body. The tails of serpents made of iron are then fixed in the wounds, the heads of the serpents projecting above each shoulder. The devotee thus mangled, and, as he fancies adorned, dances wildly about the streets.

10. *Kapáli.*—The skin of the forehead is perforated in several places, and iron pegs or nails are introduced.

11. *Sata Múki.*—The skin of the whole body is pierced through in innumerable places, and bits of thread or pins are thrust through.

12. *Das Nokhi.*—The devotees stick in their pierced sides the pointed handles of iron shovels containing fire. Into this fire they every now and then throw Indian pitch, which for the moment blazes very high.

13. *Phúl Khelá.*—A large fire is kindled, over which the devotees dance until it is extinguished.

14. *Shálebor.*—A plank covered with the projecting points of sharp nails is placed on the ground. Over this the devotee extends himself at full length, and continues in that position for several hours.

15. *Jhámp Bhángá.*—A high stage is erected, from which the people cast themselves on iron spikes or sword blades stuck in bags of straw. These instruments, however, are generally laid in a reclining posture; so that when the person falls, they are almost constantly pressed down by his weight, and fall horizontally instead of entering his body.

16. *Kánṭá Jhámp.*—Is much like the foregoing, with this difference, that the people cast themselves from the stages on *thorns* instead of sharp instruments.

17. *Pranám Khátá.*—The devotee travels from a given place to some celebrated temple, prostrating himself at every step with his forehead to the earth, thus as it were measuring the distance with the length of his body.

These are some of the rites of Hinduism! Where is the Christian who, when reflecting on the difference which exists between the adherents of that wretched system and himself, does not feel his heart overflow with gratitude for the blessed light of the Gospel which he enjoys? And is there any one laying claim to humanity and benevolence, who can withhold his aid and co-operation from the attempts that are at present being made for the emancipation of these poor deluded people from the spiritual thraldom under which they groan?

L.

Note.—Do not the champions of liberality and the defenders of non-interference with the practices of the amiable and gentle Hindus shudder at such details? These, remember, are things which will be practised this very month in our own city.—Ed.

V.—*Chapter of Correspondence.*

The cause of education appears to be steadily and permanently advancing. This is matter of gratulation. Not only is the subject itself gaining greater ascendency over the native mind, but the teachers and friends of the people seem to be vieing with each other in ingenious efforts to make scholastic duties a pleasure and not a task. The letter of our correspondent J. M. is a fresh indication of the disposition to which we refer; it is a new effort to provide sound instruction for the craving mind of India. Whether the suggestion issue in the establishment of a new Society, or in giving a new and enlarged impetus to those already existing, it will have answered a good purpose.

1.—*School-Book Society for the Western Provinces.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

The following occur to me as suggestions which might be carried into effect with advantage.

I. The establishment of a separate School-Book Society for the Western Provinces.

This subject has already been discussed in the pages of the "FRIEND OF INDIA" and elsewhere, and the necessity of the proposed institution proved from the inability of the Calcutta Society to give sufficient attention to the peculiar wants of the people in the Agra Presidency. This inability is fully established by the consideration, that hitherto the Urdú and Hindí works supplied by the labors of the Calcutta School-Book Society, have been utterly inadequate to the necessities of that Province; and the growing intellectual wants of Bengál are not likely in future to engross less of their attention than heretofore.

The numerous officers in the Native Army who are good linguists might find, in the preparation of a variety of useful books in Urdú, Hindí, and even Sanskrit, abundance of profitable and philanthropic occupation.

II. The introduction of the study of such Sanskrit works as have been compiled on various subjects of useful knowledge from European sources into the Government Sanskrit Colleges.

The Education Committee might fairly require all persons admitted into the Sanskrit Colleges to make works of the description above indicated a part of their course of study. There are only two works of this kind (not religious); I mean Mr. Yates' Padárthavidyásár, or Elements of Natural Philosophy and Natural History, and the Sanskrit version of the Goladhya, or Treatise on Geography and Astronomy, published at Serámpur. More works of the same character ought undoubtedly to be prepared; and their study enforced upon all to whom Government grant a gratuitous Sanskrit education. It is true that the pride of indigenous learning will generally lead the student to despise that knowledge of foreign origin to which his attention is called: but it is to be hoped that occasionally the seed would fall on good ground, and the intrinsic superiority of the information placed before him commend it to the honest mind of the ingenious youth. The importance of obtaining the attention of the native literati to European science is obvious; and their assistance in favor of its diffusion, if this could be commenced even in a few instances

here and there, would be one considerable addition to the general and fructifying influences now operating on the side of truth.

III. A Sanskrit Treatise on the Evidences of Christianity, with a refutation of Hinduism, is a desideratum. The reasoning portion of the learned Hindus should not be left without an explicit statement of the grounds, historical and rational, on which a revelation coming from God must be based, followed by an application of these principles to Paganism and Christianity. Similar treatises should be prepared in Arabic, Persian, Hindustáni, Hindí, and Bengálí. J. M.

The following communication from the Rev. J. Anderson, Secretary to the American Board of Foreign Missions, is an answer to an appeal of the Bengál Auxiliary Missionary Society for more laborers for Bengál. It is cheering on account of the sympathy it manifests towards Bengal Missions, and the enlarged and systematic plans which the American Church is devising for the evangelization of India. Yet it is depressing to find that Bengál with its thousands must raise an unavailing cry to both Britain and America; for our latest correspondence from England, and the last reports of the London and other Missionary Societies, breathe the same spirit—they declare, *they have no men for India!* What are we to do under such trying circumstances? *Use every effort and strain every nerve to raise an indigenous priesthood?* Happy day will that be for the Church in India when her ineffectual cry for succour to other lands shall lead her to seek for resources in her own bosom. Let us then imitate the example of the American Mission, and raise seminaries in every district for the education of native catechists and preachers. The efficiency of those laborers, even when weak and ignorant under the divine blessing, is sufficiently attested by another most animating correspondence in this paper.

2.—*Missionary Operations of the American Churches in India.*

Missionary Rooms, Boston, U. S. A., July 19, 1836.

Your favor of June 24, 1835, was received some time since, with the accompanying printed documents. And let me assure you, that animated appeals of this kind in behalf of Bengál are not sent to this country in vain, though no men may come out to your immediate help in consequence of them. We have missions in other parts of India, and your statements and appeals encourage and animate us in respect to India. We pray more, do more for the particular fields we have undertaken to cultivate. This will at once encourage your hearts and strengthen your hands, and ultimately it will aid you powerfully in Bengál.

So far as India is concerned, I think *our Board* will restrict its efforts to the Rajpúts, Mahrattas, and Tamul people. These are great fields, and the difficulty of obtaining laborers for them is distressingly great. The Western Foreign Missionary Society is operating on the north-west, and the American Baptist Board has sent a mission to Orissa. Perhaps our Baptist brethren, having thus entered Bengál, may design, should Heaven smile upon them, to extend their operations in the south-west; and I should not wonder if they should enter the Presidency from the east,

though I am not acquainted with the nature of the inducements and obstacles in that quarter. Mr. Sutton's influence was much blessed in our churches, and awakened no small interest in the missionary operations generally in your field. The editors of our numerous religious newspapers keep their eyes upon you, and not unfrequently call attention to your trials, and your successes and prospects. Your appeal had an extensive publication.

We have a serious, not to say insuperable, difficulty in sending out men (except in a few instances) at so young an age as you recommend. The young men, who prepare for the ministry do not, ordinarily, commence their education at a very early age—not till after they have been hopefully converted. Then there are two or three years of preparatory study in the academy, four years more in college, and three years more in the Theological Seminary; which seldom leaves them short of 25, and perhaps oftener carries them on to 27 or 29 years of age; and often past 30. We have no seminaries expressly and exclusively designed to educate men for missionaries. We must sacrifice either age or learning. We should be greatly obliged if you would favor us with the results of your reflections and experience on this subject in India. We have not felt ourselves at liberty to descend from our high standard of education;—is it expedient we should do so? Will it be safe to adopt the practice even partially, (for the sake of sending out men in early life) of sending them out when they have devoted half the usual time to classical or theological studies?

The difficulties in the way of obtaining Missionaries are so great, that we are establishing seminaries in most of our larger Missions with a view to raise up, with the divine blessing, native helpers. Our Ceylon Mission is perhaps our model mission. We shall aim to take native youth early, get them, as far as may be, under an exclusive control, and thoroughly educate them—trusting in divine power and grace to renew and sanctify their hearts. Thus far our engagement is great.

The communication from Sadiyá refers to one topic well worthy the attention of every Missionary—we mean the effort to improve the natives in agriculture by the introduction of new seeds, plants and trees. It is a subject which we fear has been too much lost sight of by Missionaries. It was attention to the agricultural interests of the inhabitants of the Alps that gave to Felix Neff such an influence as a minister, and to Æberlin in his rural sphere. It is the attention which the Moravians pay to these temporal matters which gives them such an influence over their flocks. May not we in this land learn some lesson from these successful efforts to combine the interests of this world with those of the world to come—to make religion, in fact, the harbinger of every good? We have our apprehension that the Americans are outstripping us in the enlarged, practical, and successful nature of their Missionary plans.

3.—*From a Missionary in Sadiyá.*

Sadiyá, February 21, 1837.

I should have answered your's sooner, but was very busy last week moving into our new house, which is just now completed. We have a very fine situation on the bank of the Kuril or Kundil, about a mile from the cantonments.

Our Board have reason to be grateful to you for introducing Assam and the neighboring regions to them as a missionary field. It is one of the widest fields our Board have entered upon, and presents facilities and encouragements, in consequence of its being under the English Government, such as are not presented by scarcely any other location occupied by them.

Now that the gospel is prohibited in China, and all but prohibited in Burmah, I think it would be the highest wisdom for the friends of missions to lend their efforts more to India, and especially to this part of it. I am about writing to our Board to solicit them to send out a Missionary to the Singphos, and another for the Abors, without delay. Mr. Bruce, with truly Christian liberality, has authorized me to offer them 100 rupees for each of these tribes, to assist in printing the first book in those languages.

I am gratified to find that Mr. Trevelyan has the correct impression with regard to our efforts at Romanizing. We mean to follow his plan as closely as the nature of the languages we write will admit. I received the other day, (I know not from whom,) several copies of the Chinese Repository, from which it appears that they are setting about forming a system for the Chinese language in earnest. It is pleasant to see that they are adopting Mr. Trevelyan's system almost exactly – the only variation I notice, is that they use the Greek aspirate ' instead of *h* after another consonant, which I trust they will yet abandon on further consideration. It is gratifying to witness the rapid extension of the Roman character to the numerous languages of this as well as the western world, and gives assurance of its ultimate prevalence, notwithstanding the opposition it has to encounter from some distinguished and learned men.

I shall write home without delay for a supply of American seeds, though I do not see why seeds should deteriorate in this climate particularly. It is colder here during the winter months than it is during the summer months in the United States : the thermometer has been down to the freezing point this season. Many plants will doubtless be found not to come to full maturity here, but most of the common vegetables which I planted in my garden appear to have come to as full maturity here as they do in America. I have raised a very few potato seeds, from which I think I shall be able to get potatoes of a superior kind to those we now have, the stock of which appears to be nearly run out.

The following, is perhaps, one of the most cheering and refreshing statements with which the friends of Missions have lately been favored. We leave it to tell its own tale.

4.—*Conversion of two hundred Karens.*
(An extract from a letter from the Rev. H. Malcom.)

While at Rangún, I learned that about 200 Karens in Maubí, a village near the Iráwadi, between Rangún and Prome, were converted to God. These had never seen a Missionary, and owed all their instruction to one of our most inferior, but most successful, native preachers. The native pastor at Rangún went to them, and baptized 30 of those most anxious for the ordinance, and mature. Since my departure, Vinton and Abbott, Karen Missionaries at Maulmein, have visited them, and had the unspeakable joy of baptizing 160, who gave ample evidence of change of heart! These poor creatures had borne severe persecution for their religion, and some of them had literally suffered the loss of all things, even their last buffalo. Since their baptism the rulers have not disturbed them. A goodly number have been converted at Tavoy. At Ava three prominent men had been baptized; one of them the king's physician. At Rangún several had been fined, or put in the stocks, for attending at the Mission house; but a great many more than ever hitherto, seemed seriously inquiring.

The following letter has already appeared in a contemporary journal. We have, however, been requested to publish it in the *Observer*, in order that the friends of India may have an opportunity of perusing every document connected with the welfare of the natives, and more especially as all the previous papers on this interesting topic have been inserted in the *Observer*.

5.—On printing the Native Languages in the Roman Character.

Sabáthú, Jan. 27th, 1837.

I have read with deep interest the discussions occasionally conducted in the public journals since I have been in India. The result of this has been a thorough conviction, that the application of the Roman letters to the languages of India, if practicable, would be a blessing to the coming generations which no mind can estimate. *And also that if the resources now in the hands of those to whom the moral and intellectual culture of India is by a beneficent Providence entrusted, were brought to bear on that point, it would be entirely practicable.* But feeling myself to be but a single member of a Mission, I did not feel at liberty to say any thing that would anticipate or commit the other members of the Mission. At a recent meeting of all the members who have reached this part of India, we brought up this subject, and after reading nearly all the discussions which have been had on that subject, during the last four or five years, and after discussing the subject for nearly two days, we came unanimously to the following conclusion; viz. "That, in view of the facts developed in the discussion respecting the substitution of the Roman for the Native character in the languages of India, the members of this Mission are favorably disposed towards that system. And that the Missionaries at each station are at liberty to introduce it into their schools when deemed expedient. Also that J. Wilson be directed to open a correspondence with the patrons of the Romanizing system, to ascertain what *books* are likely to be available, should it be generally adopted in the schools connected with the Mission."

The difficulty which meets us on the threshold is this—we have charge of the boys' school and a small girls' school at Lodiáná, and a small boys' school just commenced at Saháranpur. We have commenced teaching the little girls their own language in the Roman character; but we do not know whether there are as many suitable *school-books* in the *market* or in the *press*, as will justify the attempt to give them a suitable and solid education in that character*. Our Press also, which is in operation, but

* The following books in the native languages and the Roman character, have been already published, or are now in the Press :—

HINDUSTA'NI' AND ANGLO-HINDUSTA'NI'.

Yates' Introduction to the Hindustáni language, comprising a Grammar, Reading Lessons, and Vocabulary,	5	0
The Bágh o Bahár,	1	8
Hindustáni Reader, No. 1,	1	0
Ditto ditto, No. 2,	1	0
Capt. Paton's Astronomy in English and Hindustáni on opposite pages,	1	0
D'Rozario's English, Bengáli and Hindustáni Dictionary,	6	6
Thompson's English and Hindustáni Dictionary, 2nd edition,	3	0
Thompson's Hindustáni and English ditto,		
U'rdu translation of the Field Exercises of the British Army, in Nágrí and Roman characters,		
English and Hindustáni Student's Assistant, or Idiomatical Exercises in those languages, designed to assist Students of either language in acquiring an easy and correct method of expression, Part 1, Nouns,	0	6

which we hope in a year or two to bring into much more efficient operation, as soon as we shall ourselves be able to prepare any thing for it, we expect to employ partly in publishing school-books. If we are right in supposing that the Romanizing system is gaining strength, and likely to give a tone to education in India, we should wish our Press to contribute its mite to the general stock. But as our means as a

Student's Assistant, Part 2, Adjectives,	0	4
Ditto ditto, Parts 3 and 4, Verbs and Dialogues,	0	8
Ditto ditto, Four Parts, complete, bound in cloth,	1	0
Ditto ditto, ditto; 2nd edition, now in the Press,		
Clift's Interlinear Instructor,	0	5
Ditto ditto, another edition, published by the School Book Society,	0	5
Collection of Moral Precepts, (interlinear)	0	3
Krishna Rau's Polyglot, being the English Instructor in English, Hindustáni, Mahratta and Persian,	1	0
Gospel of St. Matthew in English and Hindustáni on opposite pages,	0	10
Ditto St. Mark, ditto ditto,	0	8
Sermon on the Mount, ditto ditto,	0	2
Catechism on the Principles of Christianity (Tract Society's),	0	4
Another ditto, printed for the Rev. Mr. Bowley,		
Hindustáni Hymns in English metre, by the Rev. Mr. Bowley,	0	12
Primer, with a Frontispiece, by Sir C. D'Oyley,	0	1
Ditto Hinduí,	0	1
Picture Alphabet, per dozen,	0	3
Copy Slips, (each book contains 38 copies,)	0	2

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No. I. The Unhappy Mother who sacrificed her Infant, pp. 18,	0	2
No. III. Cruelty to Animals, pp. 16,	0	2
No. IV. Moral Precepts, pp. 18,	0	2
No. V. Lucy and her Mother, pp. 18,	0	2
No. VI. Little Girl and Butterfly, Shepherd's Boy, &c. pp. 18,	0	2
No. VII. The Greyhound and the Mastiff; Virtue and Vice contrasted; and the Countryman and Snake, pp. 18,	0	2
No. VIII. Ibráhím and his happy Family, pp. 32,	0	4
No. IX. History of Joseph, with cuts, pp. 88,	0	6

BENGA'LI' AND ANGLO-BENGA'LI'.

Gospel of St. Matthew in English and Bengálí on opposite pages,	0	12
Sermon on the Mount, ditto ditto, 2nd edition,	0	2
Níti-Kathá, Part 1,	0	2
Ditto, Part 2,	0	2
Animal Biography, No. 1,	0	8
English and Bengálí Student's Assistant, or Idiomatical Exercises, Part 1, Nouns,	0	6
Ditto ditto, Part 2, Adjectives,	0	4
Ditto ditto, complete in Four Parts—now in the Press,		
English Instructor, No 2, interlinear translation, literal translation in native, and free translation in the Roman character,	0	4
Bengáli Primer, with a Frontispiece, by Sir C. D'Oyley,	0	1
Picture Alphabet, per dozen,	0	3
Copy Slips, (each book contains 38 copies,)	0	2
D'Rozario's English, Bengálí and Hindustáni Dictionary,	6	6

URIYA.

Reading Lessons, Roman and Uriya character,	0	3
Níti-Kathá, Part 1, Roman character, pp. 18,	0	2
Ditto, Part 2, ditto, pp. 18,	0	3
Natural Philosophy, Part 1, ditto, pp. 26,	0	3
Ditto, Part 2, ditto, pp. 60,	0	5

Mission are limited, and as we are entrusted by the churches at home with the expenditure of their funds for the extending of the Redeemer's kingdom, if we should embark in a scheme and expend our means in that which should after some time prove a failure, we might be thought precipitate and injudicious. In this you will easily see a motive for caution on our part. *Yet we feel convinced that it is not right to let a cause so full of promise move feebly onward by the holding back of those who are convinced of its importance.*

I will mention one argument in favor of the Roman character system which has often pressed itself upon my observation, which perhaps in the hands of some one more familiar with the whole subject may be found to carry force. It is, that in the use of the Native character, a youth when he commences his education, sits down passively at the feet of his Pandit or Maulavi to read, and understand just what he explains and no more. And he scarcely thinks of reading any thing that he has not been *previously taught to read.* The whole system does not lead to manly thinking, but induces a passive, helpless feeling of dependence upon the teacher. Whereas in the use of the Roman character, if you teach a boy to read one book well, and then give him a Dictionary, with the help of the points and other characters, he will himself take up almost any book and sift out the author's meaning without any other help. And this very feeling of independence and of ability to go forward alone in the acquisition of knowledge is of more real service to him than twenty years at the feet of a Pandit. It seems to me that the whole system of Native education needs to be revolutionized in order to get the Native mind out of this habit of passive dependance on the teacher. And I think it would be easier to change the character and system together, than to effect this revolution in the Native habits with the use of their own character. I apprehend that whoever has had much to do with Native instruction has found, if he has been a close observer, that one of his first and greatest difficulties has been to lead his pupils away from the habit of committing every thing to memory, and making their mind a mere receptacle of what the teacher or the book may put into it, without any effort at original or independent thinking.

I have often been struck with the difficulties which meet Natives in the use of different characters—e. g. a Native calls at my house for a book,—I give him an Urdu book in the Persian character. He is able to read it with tolerable ease—I then give him a Hindi book in the Nágri character. He starts from it; says, "I can't read it, I never learned Shástri," and seems to think it impossible that he should know any thing about it—I read a few sentences to him and ask, "do you understand that?" "O yes," he says, "I understand that very well." Now if they were both in the same character, when he had studied *Urdu* pretty well, with the help of a Dictionary, he would be able to read and understand almost any common Hindi book. But this thought has been often and ably brought forward in the newspaper discussions during the past sum-

ASAMESE AND TAI OR SHA'N.

Spelling Book in English, Asamese and Tai, prepared for the use of the Sadiyá Mission Schools, ...

The Parables of Christ in Asamese, ditto ditto, ...

MANIPURI.

English, Bengáli and Manipuri Dictionary, by Capt. Gordon, Political Agent at Manipur, in the Press, ...

The above books are to be had on application to Mr. Ostell, Bookseller, Tank-Square, Calcutta; and many others in the Roman character have been designed and will shortly be put in hand. All sums realized by the sale of the above books are employed in printing others in the same character.

mer: I therefore need not dwell upon it. It is my firm conviction that the great work of education in India will move forward with a crippled step so long as it is attempted merely in the Native character. Attempting to communicate an enlarged and thorough education, using the Native character only, is like a person attempting to direct a vessel by means of the ropes and sails alone. His vessel goes, but it goes with difficulty. Another person takes the *helm* and he guides it easily. The points and characters connected with the Roman system are that *helm*.

You see from the date of this that I have removed from Lodiáná. As soon as the reinforcement to our Mission arrived, I gave up the charge of the school at Lodiáná, which I had during the year, but which I never intended to take permanently. My brethren in the Mission thought it expedient to direct me to give a somewhat special attention to the subject of tracts and school books, &c. intending, that when my acquaintance with the language shall be such as to justify the attempt, I should give my time chiefly to the preparation of school-books, tracts, &c. to be published at the Mission Press. In view of this anticipated employment, it was thought that I might as well reside in the "hills," as any other place. Accordingly Mr. Rogers and myself were appointed to this place. Messrs. Campbell and Jamison at Saháranpur, and Messrs Newton and Porter at Lodiáná. Mr. Newton having some acquaintance with the details of the Press, is to continue in that place till the arrival of a regular Printer shall relieve him. The school at Lodiáná continues to prosper as well as could be expected. I have a strong hope that it will in a short time furnish a few valuable *translators*, whose labors may be very profitably employed in transferring the treasures of English science into the Native languages, if sufficient encouragement should be given.

Capt. Wade continues his unwearied fostering care over the school. He has indeed performed the part of a patron, a friend and a brother in all that we have had to do with the school. He has promptly helped by his frequent presence, his counsel and his funds. We feel strongly bound to him by gratitude and affection for his kindly co-operation in all that belongs to the Mission. Still we wish to raise our gratitude higher —to God who raises up such friends.—*Calcutta Christian Intelligencer.*

6.—*The Banáras Sanskrit College and English School.*

(From a correspondent.)

Banáras, 1st March, 1837.

My idea was, that a compilation of short lessons, giving descriptions not only of places in, and the natural and artificial productions of, India, would be useful; but also that the work should contain accounts of manners, customs, &c. of the inhabitants of different parts of India, together with brief biographical notices of eminent men, whether natives or foreigners, who have appeared at different times in this country: in short, to have a collection of the most useful and interesting information regarding Hindustán that can be compiled. Might not such a work be got up in a cheap and popular form, and published either at different periods, or else at once? The books published by the Calcutta School Book Society called the English Readers are exceedingly defective, and by no means *interesting* to children. A teacher may take a great deal of pains to give an explanation of a lesson, but, owing to the want of adaptation to this country, and modes of life and thought which exist in it, the younger pupils can form but very erroneous and confined ideas of what they read; while at the very same time they are kept in ignorance of the common practices, manners, and productions of their country. That information

which a boy in England picks up by running about his native village and the adjoining fields; the knowledge which he obtains from observing the carpenter or blacksmith at his work; the instruction which is afforded by noticing the various products of the garden, &c.; all this, and a great deal more, must be taught to youth in India. I have met with boys, and even young men, who, although they had learnt English for a long time, and were even tolerably conversant with it, were entirely ignorant of many of the productions and manufactures of their own immediate neighbourhood.

You have, I suppose, seen the Annual Reports of the Sanskrit College and English School. The non-stipendiary pupils in the former institution have decreased during the year: this is probably owing, in a considerable degree, to the cause noticed in my letter which accompanied the report. Another reason, I believe, is, that in Banáras every Pandit who gives instruction in Hindu literature, receives pupils at his own residence, at which the students attend for a longer or shorter time, during the day, according to their own pleasure. They, therefore, do not like to submit to the College discipline of attending a certain number of hours daily; especially as they now have no hope of obtaining pecuniary assistance hereafter by being placed on the foundation list of the College. To whatever causes this decrease may be assigned, it shows, however, that if the natives are themselves desirous of learning Sanskrit, they can obtain instruction without attending the Government College; and indeed, from the very nature and principles of Hinduism, the Bráhmans will ever endeavour among themselves to encourage and keep up the study of what they consider a sacred language.

The English School is going on tolerably, but does not thrive in numbers and attendance so well as I could wish; the population of Banáras are a very bigoted race of people, much prejudiced against any thing like true learning, and, what is very singular, the Bengálís resident here are, if possible, more imbued with a spirit of bigotry than the Hindustání people. I have also another Institution, in some measure to contend against,—the Banáras Free School, which has been established for some years, and in which, I believe, the pupils receive a trifling allowance for attending. There is, however, I am happy to say, not the smallest feeling of rivalry between the conductors of the school I allude to (the Church Missionaries) and myself; we are, on the contrary, on very friendly terms, knowing that as the people become enlightened there is not only room for our respective institutions, but there will be ample space for others. The senior lads in my first classes are improving, but with reference to the degree of progress which they have made, it will, I hope, be borne in mind that I have had charge of the school but comparatively for a short time, (a little more than two years,) and that they had not commenced either English composition or mathematics before I joined. The numerous *meláś* and other festivals at Banáras are very heavy, and to me distressing, drawbacks upon the attendance of the pupils and their improvement. I am at a loss how to enforce more regularity in attendance, but may perhaps be able to gain more experience on this point, and at some future time be more successful. The gentlemen of the Committee here appear to be much pleased with the boys, and some of them take much more interest in the school than they did when it was held in the city.

The Bishop, during his short stay, was unable to visit either the School or College, but at his desire I waited upon him, accompanied by some of the pandits and pupils. His Lordship expressed himself gratified by the interview, as also did the Rev. Mr. Bateman, and promised on his return to Banáras in the next cold season to visit both Institutions.

I am much pleased to see the list of books (published in the Annual Report of the General Committee) which have been ordered for the

School Libraries, and wish they had arrived. If I may be allowed, I would observe that sets of the maps, both terrestrial and celestial, published by the Society for the Diffusion of Useful Knowledge would be very valuable additions to the several collections.

It has been thought advisable that on opening the Urdu class in the Banáras Seminary, the Persian, Nágrí and Roman characters should be used, and this will, I believe, in all practicable cases, be enforced; the young man recommended to be entertained as teacher has been desired to study the Romanized system.

I wish some kind friend to education would give to Banáras either an air-pump, an electrical machine, or a large telescope, or all of these, for they would be very useful.

φιλος.

VI.—*Short Memoir of the late Bishop Corrie.*

[For the Calcutta Christian Observer.]

The eminent individual whose name appears at the head of this article, has, in the course of a long series of years, so firmly established himself in the esteem and affections, it may without exaggeration be said, of the entire Indian community, that in attempting to present our readers with the following brief notices of his life and labours, we are truly sensible how little justice can, with all the most anxious desire on our part, be done to the lamented Prelate. The name of Corrie is so intimately interwoven with every venerated memory, and with every labour of Christian zeal and love for more than the fourth of a century, that fully to exhibit him in his just light would involve a lengthened detail, into which our limited space and time alike forbid us to enter. Doubtless some far abler hand will ere long supply the anxious expectations of all India, and of the Indian Church in particular, with the life and select correspondence of the beloved and venerated Corrie; meanwhile, this shorter and feebler tribute of esteem and Christian affection may serve, perhaps, to gratify, in some measure, the present immediate solicitude of many who knew his worth, witnessed his labours in the great cause, and now for themselves and for the Church lament his loss, while they rejoice and give thanks in his own behalf to that gracious God who has now crowned his erewhile zealous and faithful servant with the "crown of life everlasting."

Daniel Corrie came out to India as a Chaplain on the H. C. Bengal Establishment in 1806, upwards of thirty years ago: and from the day of his landing to the hour of his death he set himself in right earnest "to do the work of an Evangelist, and to make full proof of his ministry." He knew for himself, not with the speculation of understanding merely, but with the experience of a converted, believing and sanctified heart, the Saviour of men, and a reconciled God and Father in Christ: he came, therefore, glowing with the gratitude of a redeemed soul

' to spend and be spent' in the service of the souls of his fellow men, by unfurling amongst the multitudes of India the sacred banner of the cross, proclaiming the messages of Heaven, and inviting sinners to the great salvation ;—and what his tongue proclaimed and his pen enforced, his simple faith, his fervid zeal, his ever-flowing charity, his devout and godly life enforced and recommended. He became, of course, the chosen friend, associate and fellow-labourer of Brown, Buchanan, Martyn, Thomason, and all the other eminent and good men of every denomination who had preceded him a shorter or a longer time in the holy mission. Of the sainted Martyn, whose memory is enshrined in every Christian bosom in India, he had been the college friend, the chosen intimate ; and the affection that subsisted between them continued to the last, only augmented and confirmed by lengthened intimacy and intercommunion of thought, and counsel, and brotherly kindness. With the Serámpur Missionaries,—the first English missionaries, be it ever remembered, who bore the blessed tidings of redemption to the Indian shores,—he maintained the closest Christian communion in spirit and converse, undiminished by the sectional differences which prevented a more extended official co-operation. And in the house, at Aldeen Point, of David Brown, with which the readers of the life of Martyn must be familiar, they three, with Carey, Marshman and Ward, enjoyed often the privilege and blessedness of that " communion of saints," which it is one of the ultimate objects of a true Christian faith to effectuate on earth, preparatory to its completer enjoyment in the mansions of the common Father above. Of the six who thus " feared the Lord and spake often one to another" of the wonders of God's grace and mercy, stirring each other up to greater zeal and energy in his divine service, five are now enjoying the beatific vision, and " shine as stars in the kingdom of their Father"—one honored survivor alone still awaits his summons to the courts above. How must that sole survivor exclaim, in recalling the past, " Did not our hearts burn within us while we talked of Him !" " Yet a little while and He that shall come will come, and will not tarry !"

At the various stations to which Mr. Corrie was appointed in succession, Chunar, Agra, Cawnpore, &c., he sought and found large room for the exercise of the most active and enlightened zeal for the salvation and edification of souls. Nor did he at any time confine himself to the professed Christian community merely, to whom alone in the strictness of technical duty he had been sent ; but obeying at once the living impulse of the Christian heart and the sublime precept of Jesus, " Be perfect as your Father in heaven is perfect," he ever expanded in kindliness and pity unto all. Did his heavenly Father " make his sun to rise on the evil and on the good, and send

his rain on the just and on the unjust?"—so did his faithful servant "make his light to shine before all men," Christian and heathen alike;—yes, and "they saw his good works," and not a few "glorified God in that the day of their visitation." The writer of this article has often been assured, especially by one excellent missionary up the country, who has personally visited some of the scenes of Corrie's early labours, that it is perfectly astonishing how much he had effected, which the world at large has never known. Here a native Christian walking in uprightness was shewn as "Corrie's convert,"—there a tract, a gospel, a scriptural extract in the Hindustáni, "was translated by Corrie!"—and this was so often the reply to his inquiries, that the questioner was lost at once in amazement and thankfulness to God, while penetrated with love to his faithful servant. It was indeed, so to speak, characteristic of Corrie to "do good by stealth, and blush to find it fame:" silently and unostentatiously, but steadily, unremittingly and effectively his work for God and for souls was carried on. Much of what he accomplished will doubtless be unrevealed till that day "which shall bring all things to light:" but what *is* known, much to the world, more to the few who interest themselves chiefly in the advancement of the true faith, sufficiently attests the unceasing fervor and activity, the intelligence and assiduity with which this eminent man sought to do the work of his Divine Master, to employ "the talents" committed to his occupation. The writer of this article was but one of many who had the privilege of aiding Mr. Corrie once and again in enterprizes which his other duties left him not time and strength separately to accomplish; for his generous plans were ever beyond his largest ability to realize. By the instrumentality of others he thus effected translations into Bengálí and Hindustáni, and attained an amount of efficiency greatly above the largest conceptions that are ordinarily formed even of him. His time, his labour, his money—all were alike consecrated to God, the Church and the heathen, and all *without reserve*; no selfish considerations ever weighed with him. His utmost influence too was unceasingly employed in forwarding *every* good, pious and charitable object; and in all he did, the gravity unmingled with moroseness, the earnestness unalloyed by visionary enthusiasm, the suavity and grace, the meekness and gentleness, unweakened by either indolence or want of firmness and steadiness of purpose, which in him were ever so conspicuous, won all hearts, commanded universal esteem and respect, and impressed a uniform conviction on every mind of his equal goodness and sincerity.

With no remarkable talent, no prominence of any one power of mind usually designated genius, without having attained any extraordinary proficiency in general learning or

science, Mr. Corrie had yet so profited by a liberal education and a respectable measure of talent, that, under the influence of the Christian faith, charity and zeal, by which he was induced to consecrate himself and all he had to the best of all objects and all causes,—an influence which was never ambiguous, never intermittent, never inefficient.—he has established, unsought indeed by him, and undesired, a name and character beyond all praise and all exaggeration. No individual that has ever appeared in India has attained a wider repute for *practical* wisdom, piety and zeal, or earned a higher or firmer standing in the veneration and affections of all men.

Failings, no doubt, he had, since he too was a son of Adam: but who shall cast the stone at him? Yet, in truth, the power of vital Christianity was apparent in the very small alloy, by *universal* consent, that mingled with his gold. If any failing may be specified, it was perhaps too tenacious an adherence to a judgment of things or persons once formed—which might occasionally assume an aspect of prejudice, and operate to prevent an earlier mitigation or modification of his opinion regarding men or measures. The truth, however, is, that Mr. Corrie felt so deeply and judged so truly respecting the great points of religious truth, its operation on human character, and the only really efficient modes of its exhibition and application, that he instinctively recoiled from all half opinions and half measures and their supporters—he felt and said with "Him who knew what is in man," that "he who was not for, was against" the truth; and possibly on some points he might have recoiled too far, and somewhat lost sight of a maxim of equal authority, "he that is not against us (directly) is (at least indirectly and partially) for us." Corrie's early friendships, intimacies, and labours, had been with what unhappily is and will be called 'a certain party' in religion and the Church,—and with that party his lengthened labours had been most happily carried on. The writer of this article was one of those esteemed to be of a different party; and that circumstance did unquestionably operate, more he must in his own case admit with him than with the lamented subject of this feeble tribute, to create a degree of distance which ought not to exist between the members (in the same outward communion especially) of the body of Christ. So it was with some others: yet many circumstances long past, which produced some differences of opinion and modes of acting with, it is believed, the same view in all notwithstanding, have in their final result only given occasion to a better appreciation of the sterling integrity and genuine piety and unaffected and undiminished Christian charity of the lamented Corrie—one of whose very last acts on leaving this Diocese was in behalf of, almost the last ere his decease, to testify to the integrity of the writer; who,

while he remembers him, therefore, with a peculiar reverence and gratitude, deems his humble testimony the more surely exempt from the very suspicion of insincerity, by the fact of many previous and continued differences in judgment and procedure. But Corrie was above all party in all the wider operations of enlightened zeal—he misunderstood occasionally—he was but too often still more misunderstood himself. In one thing he never mistook,—in knowing *love* to be the Christian test, "the very bond of perfectness."—and in the fact that in him it ever dwelt and ever expansively operated, few were ever mistaken.

In 1823 Mr. Corrie was appointed to succeed Archdeacon Loring, and truly he had well earned for himself "a good degree." Henceforth he took a standing which necessarily made his good deeds only more conspicuous without for one moment or in any one slightest instance—the appeal is to all in India—producing in him a movement of self-exaltation, or harshness, or leading him to a single exercise of arbitrary authority.

The judgment of such men as Heber and Turner, now themselves exalted to the blissful abode of prophets and apostles, of saints and martyrs, and of the believing and the good, in all climes and ages, speaks sufficiently his praise. With them he lived and acted on terms of the closest harmony and affection; and during three several vacancies of the See, he conducted alone the responsible, sometimes even arduous and invidious duties of Episcopal Commissary, so as to gain, without a dissentient, it is believed, the esteem and good-will of all, the reverence and love of those more immediately affected thereby.

In what estimation he was held by Government here, while yet amongst us, is too well known to need confirmation. And when Madras was to be provided with a Bishop from among the Indian clergy, all eyes and all hearts moved to Archdeacon Corrie. The authorities at home, the sovereign, the people of England, responded to the universal sentiment and suffrage of India, and he was worthily indeed invested with the higher office of a Bishop, a spiritual head and ruler and judge among the pastors and flock of Christ. Nor was the selection so made of him in aught discredited by his subsequently too short career. "As helper of their faith" emphatically, not as "a lord over God's heritage," he taught, and exhorted, and ruled, and lived amongst them—pastors and people revered and loved him—he "gave himself to Christ and to them"—"sought not theirs but them"—and all men know "what manner of entering in he had amongst them,"—how he lived "to do them good and not evil," to heal and not to tear, to unite and not to divide;

> "And never tried the harsher way,
> When love would do the deed."

And truly "all men now weep because of him," since he is no more amongst them. "My father, my father, the horsemen of Israel and the chariots thereof!" is the universal lamentation. The impressive sanction given to these assertions, by the singularly strong official testimonial of the Government of Madras on the one hand, and by the deep excitement on the other of the whole community of that Presidency, as well as by the instant desire of all to express the love and reverence they entertained for one who had yet been so short a time with them and who had gone amongst them in person unknown, preceded only by his high character for worth, piety and zeal elsewhere, requires no comment, admits of no augmentation.

This excellent prelate was first seized with illness while on his visitation of the Diocese, at Hyderabad; and a final attack of apoplexy in the vestry room of St. Mary's Church at Vepery, when he was about to preside at a Missionary meeting of the Society for Propagating the Gospel in Foreign Parts, the oldest and most venerable of all the European Missionary Societies in existence, terminated in his demise on Sunday morning following the 5th February, 1837. Thus he passed from a sabbath on earth to the glorious sabbath of heaven. O! how transporting was to him the sudden transition! from a sick chamber and bodily weakness, to the mansions of eternal bliss, where sickness and sorrow, pain and care are ever unfelt, unknown, undreaded—parting from the pastoral staff to bear the conquering palm, and wear the crown of righteousness!

The recent bereavement of his beloved, amiable and pious wife, who had been long a sufferer, no doubt contributed in its measure to loosen the cords of life—but these are only secondary causes: a higher cause was behind, and we doubt not the unerring will of "his God and our God" determined his to him happy release from the cares and griefs and labours of earth and time, to the rest and joys and glories of heaven and eternity. Yes, truly, "he rests from his *labours* and his *works* do follow him." Oh may every servant of Christ yet spared to work be stirred up "so to follow him, as he followed Christ;" let all unite in giving thanks to God for the useful life and tranquil death of Bishop Corrie, and in earnest prayers that "He would send forth into his harvest just such another labourer, to feed and guide and rule in meekness and faith, in love and wisdom, in peace and holiness," the Church of the Redeemer which he hath purchased with his own blood!

Cinsurensis.

REVIEW.

Missionary Records, India—the Life of W. Carey, D.D. &c.

[Continued from page 90.]

We have already endeavoured to exhibit the men and their motives who had the commencement and early conduct of Christian Missions in this country. To whatever Church they belonged, it may be affirmed, that they were of God, and the spirit they manifested was of Christ. Even the early Missionaries of the Popish Church were men actuated by the highest motives. But blinded by an attachment to a bad system, they carried their views of accommodation to an extent which defeated their best intentions, withered the influence of their pious example, and led the way for bad men to engraft on their labours the hay and stubble of a corrupt Christianity. The plans which they adopted had in them the elements of good. They made translations of the Scripture, established schools, preached the Gospel, and manifested a self-denial worthy of a better cause. We will cite one instance of faith and meekness worthy of the name of a Missionary of the Cross. It is exemplified in the conduct of the first Jesuit Missionary to Japan:—

"Nothing touched me so much at Manila as the extraordinary courage of the Abbot Sidoti, who has of late happily penetrated into Japan to preach the Gospel. The circumstances of so glorious an action are too edifying to omit giving an account of them.

"It is some years since that worthy clergyman left Rome, the place of his birth, to repair to Manila, whence he hoped with more ease to go over to Japan. He lived two years at Manila in the continual exercise of all virtues belonging to a truly apostolical person.

"Being countenanced by the Governor of Manila, he built a vessel with the alms he had gathered, and thus was put into a condition to execute his design.

"In August 1709, he set out from Manila, with D. Michel de Eloriaga, an experienced captain, who had offered to carry him over, and arrived in sight of Japan the 9th of October. They stood in as close as they could to the land. Spying a fisher-boat, it was thought fit to send some men in the pinnace for information. They made use for that purpose of a heathen Japanese, who was with the Abbot Sidoti, and had promised the Governor to go into Japan with the Missioner, and to keep him concealed if there were occasion. The Japanese being come up to the fishermen's bark, talked to them some time, but was so daunted at their answer, that he would never suffer the Spaniards to come any nearer to the fishermen, though these last expressed by many signs that there was nothing to fear.

"When the Japanese came aboard again, Mr. Sidoti examined him in the presence of the Spanish officers. All his answer was, that they could not get into Japan without exposing themselves to imminent danger of being discovered; that as soon as ever they had set their foot ashore,

they would be seized and carried before the emperor, and that he being a cruel and bloody man, would immediately put them to death with dreadful tortures.

"The concern that appeared in his countenance, and some words he let fall, gave occasion to suspect that he had revealed Monsieur Sidoti's design to the fishermen. Thereupon the Abbot withdrew, to beg of God to inspire him what course to take.

"About five in the evening he returned to the captain, to acquaint him with his final resolution. 'The happy moment is come, sir,' said he to him, 'I have so many years wished for; we are now at the entrance into Japan; it is time to prepare all things to set me ashore in the country I have so much longed after. You have been so generous as to bring me across a sea that is unknown to you, and made famous by so many shipwrecks; be pleased to finish the work you have begun; leave me alone amidst a people, that is in truth an enemy to Christianity, but whom I hope to bring under the yoke of the Gospel. I do not rely on my own strength, but on the all-powerful grace of Jesus Christ, &c.'

"Notwithstanding captain Eloriaga was well inclined to comply with the Abbot Sidoti's desires, he did not forbear representing to him, that he thought it more proper to put off the landing for some days; that it was likely the fishermen were acquainted with his design, having discoursed with the heathen Japanese; that they would not fail to watch and seize him as soon as ever he were landed; and, in conclusion, that they ran no hazard in seeking out some other place where he might land with more safety.

"All these reasons made not the least impression on the Abbot Sidoti. He answered the captain, that since the wind was fair they ought to take the advantage of it; that the more they delayed, the more he should be exposed to discovery; that his resolution was fixed, and therefore he conjured him not to obstruct the work of God. The captain yielded to the pressing instances of the Missioner, and ordered all things for setting of him ashore in the dark night.

"In the mean time the Abbot writ several letters, prayed with the ship's crew, as is usual aboard Spanish vessels, and then made an exhortation. &c.

"It was about midnight when he went into the boat with the captain and seven other Spaniards, who would need bear him company; he prayed all the way, and at last got ashore with much trouble, because the shore in that part was very steep. The Spaniards went a little way with him; the captain with much difficulty persuaded him to accept of a few pieces of gold, to make use of upon occasion. This done they left him, returned to their ship, and so to Manila, on the eighteenth of October."

Who can read this without sorrowful admiration. The great error of these men was, that they sought to *propagate a system* instead of the Gospel.

Many of the labourers connected with Protestant Missions were not less energetic or devoted in their efforts to spread the Gospel. They adopted similar plans but in a different spirit: and yet, with one or two exceptions, they have not succeeded in the conversion of souls to that extent which a superficial acquaintance with things would anticipate: reasons which may be satisfactory though not pleasing may be assigned for this. Few in numbers, they appear to have been lost in the multipli-

city of objects that arrested their attention and the vastness of the field which stretched before them. This induced them to try nearly every scheme, to be in haste to do well. The consequence was that they did a little in all, yet none well. At least at the period when Missionary feeling first induced the British Churches to send Missionaries, they found but little done. In fact, as far as Bengal was concerned, the work of missions to India then only commenced. It is but justice to those who were associated with early Mission history, to state that, though possessing a missionary spirit, they were not directly engaged in mission labour. They were either men engaged in mercantile transactions, or Chaplains of the Honorable Company. Yet are we laid under the deepest obligation to such men as Martyn and Corrie, and all those other good men who aided them in their noble efforts *to arouse* the attention of the Church to the subject of missions. We must, however, defer our remarks on this topic till the close of the paper, that we may introduce the name of one whose memory and labours will be ever enshrined in the memory of the universal Church—we mean the name of CAREY. In referring especially to him, it is but just to state, that the period in which he lived was distinguished by the lives of many active and eminently devoted Missionaries. The very number alone prevents our giving them that prominence which their merits deserve. The names of THOMAS and CHAMBERLAIN, WARD and LAWSON, CORRIE and TRAWIN, KEITH and PEARSON are names on which the Historian of Missions will dwell with delight, and on whose brows he will love to place the laurel of imperishable fame.

The Biographer of Carey states, that it was the opinion of that good man that an individual as far as practicable should be his own biographer; hence he has allowed his endeared relative to tell very much of his own story. The very length of the statements must be our apology for giving a condensed account of the volume of his life instead of the extracts which we had marked for insertion.

Dr. Carey it appears was born in the village of Paulerspury in Northamptonshire, on 17th August, 1761. His father was a village school-master: owing to this he possessed many advantages which children in his circumstances do not often obtain. For the first fourteen years of his life he appears to have been destitute of the knowledge of the true religion: he was brought to a knowledge of the truth by the means of affliction. Owing to the weakness of his constitution he was put apprentice to a shoe-maker. Here it was that a combination of circumstances, which are fully detailed in the life, led to his becoming a decided Christian, and to attach himself to the Baptist

section of the Church. In this obscure situation his talents began to unfold, and he was solicited, as is usual with Christians of that denomination, to engage in lay ministrations. These labours he pursued with increasing advantage, until he obtained the oversight of a distinct congregation. Having been disciplined by the providence of God for the work in which he was to engage, the Spirit of truth began to unfold his intentions respecting him by exciting in the mind of Carey a feeling on behalf of the heathen world. He communicated his sentiments to some of his brethren in the ministry. They fully entered into his views, but feared lest the means for carrying on the operations could not be found. Amongst the number was Andrew Fuller, a man of strong faith and enlarged mind. He at once caught the flame and adopted as his motto, and that of the Society's—"Attempt great things and expect great things." "Do the work, and God will find the money." In this spirit they founded the Baptist Missionary Society, and selected as their first agents Messrs. Thomas and Carey.

The difficulties which presented themselves to the undertaking were very great. The timid policy which the rulers of India deemed it advisable to adopt in reference to religious interference with the natives, led them to suppose that the introduction of Christianity would be the signal for war. With what justice we leave history to attest. The narrow and contracted views which many of the Christians of his own communion entertained on the subject of exertion, seemed to place an insuperable barrier in the way for obtaining either the prayers, sympathy or support of that communion; while the indisposition of his wife to engage in any such enterprise seemed to say, "Hitherto shalt thou go and no farther." Thus did political, sectional, and social influence appear to combine to frustrate the benevolence of his intentions, but in vain; for in the year 1793, Dr. Carey and his colleague actually embarked on board a Danish vessel, and arrived at the close of the same year on the shores of India. We wish it were in our power to extract the minute circumstances which conspired to bring about this eventful issue. The difficulties that were overcome, the faith, zeal and disinterestedness which were elicited, are not only refreshing in this fallen world, but illustrative of the doctrine of that particular care which an untiring Providence exercises over its children. On Mr. Carey's arrival in India the difficulties which had surrounded him at home increased. The Government opposed him in all his efforts. His partner sunk under the influence of trial and climate. His associate in the Mission tried him by the versa-

tile and erratic character of his proceedings ; while the scantiness and irregularity of pecuniary remittance brought him into a state almost of starvation and despondency ; in such circumstances of darkness and distress, he watched with intense anxiety every gleam of light that shed its influence on the future. The great Head of the Church did not allow his servant, who waited patiently and watched diligently, to wait long. The family of G. Udny, Esq. of Malda being involved in domestic calamity, Mr. Thomas was induced to visit and afford them the consolations of religion. Mr. Udny with a noble generosity invited the Missionaries to live near him, and prosecute their labours in connection with some temporal avocation. They complied with his request, and from this period the sun of prosperity arose upon this favored servant of the Most High. At Madnábáṭí, the new scene of their labours, they became indigo planters, and so were they prospered that Mr. Carey in a spirit of faith and generosity relinquished all claim on the Mission that had sent him out, requesting that the money might be expended in the equipment and support of another labourer. The attention of Mr. Carey, notwithstanding these mercantile pursuits, was chiefly directed to the acquisition of the native languages, for which, as his after history proves, he had a peculiar aptitude. Mercantile prosperity is a thing uncertain in its continuance—so was it with the indigo factories at Madnábáṭí ;—they failed, this induced the Missionaries to remove the scene of their operations to some more favored spot. Being refused permission by the British Government to settle in or near Calcutta, they were induced to select, from the paternal conduct of the Danish Government, the settlement of that Government at Serámpur as the centre from which all their works and labours of love should flow to the country round about. The Mission now began to assume a formidable aspect, both on account of the character of those who had joined it since its commencement, such as Fountain, Marshman and Ward, and not less for the varied and useful labours in which they engaged. The elements of Carey's character began now to unfold themselves in all their energy. His botanical, literary and scientific abilities began to create an influence which gradually tended to advance the interests of these different departments of knowledge, until he went down to the grave, accompanied by the regrets and praises of all the wise and good. He obtained the honour of election to membership to most, if not all, the learned Societies of Europe, Asia, and America, and was the parent of the Indian Horticultural Society now in such a flourishing condition. These, (to many,) intoxicating circumstances made no change in the simplicity

of his habits, the calmness of his mind, and the devotedness of his life. The best evidence of this is found in the number and variety of his translations, and the many other dignified but useful pursuits which he pursued to success with a humility that was the crowning grace of his whole character. In the midst of these labours and honours he received, as the reward of his merit, the appointment of Interpreter to the College of Fort William, which he held as long as that appointment was deemed necessary; and when it closed he continued to enjoy a handsome pension to the day of his demise. His employments from this time were the correction of translations, botanical and literary engagements, and preaching the Gospel, the whole of which he pursued and engaged in with the avidity of a true lover of nature and grace, until the Master called him from the honours of earth to the rewards of heaven. We must, however, bring our remarks to a close, which we cannot do better than in the language of his son, who has drawn up a statement of his recollections of his truely distinguished father. After speaking of his translations, he refers to his other labours and official appointment to the College in the following language:—

"In addition to the translations, he was also engaged in compiling dictionaries, grammars, and other works; some of them tasks of a most arduous nature.

"In discharging his work as translator, my father acquired habits of close and steady application, which enabled him to accomplish much. So scrupulous was he of his time, that, if overcome by sleep, he would double his vigilance to regain what he had lost. In Calcutta he formerly attended three days in the week in the discharge of his duties as professor; and such was his incessant attention to his studies, that three Pandits were obliged alternately to attend him through the day; one in the morning before breakfast, who was relieved by another after breakfast, occupying his time till his college duties required his attendance. Upon his return from college, another attended him for the afternoon."

That he was not unmindful of his duties as an herald of salvation, the following quotation will prove.

"In the work of preaching my father was actively employed, both at Serámpur and in Calcutta. At the former place he preached in the chapel on the mission premises, in English and in the Bengálí language; and in English at the Danish church, and at Calcutta; he preached, also, at the Lál bazár chapel in both languages; and devoted one evening exclusively to hearing, and giving counsel to inquirers."

Not only did he love to dwell on the riches of grace, but to examine the beauties of nature; for his son says—

"In objects of nature my father was exceedingly curious. His collection of mineral ores, and other subjects of natural history, was extensive, and obtained his particular attention in seasons of leisure and recreation. The science of botany was his constant delight and study; and his fond-

ness for his garden remained to the last. No one was allowed to interfere in the arrangements of this his favorite retreat; and it is here he enjoyed his most pleasant moments of secret devotion and meditation."

Referring to the part which he took in the formation of the Horticultural Society, he says—

"He prepared, under the direction of a noble lady then resident in India, the Prospectus of an Agricultural Society in the East; to which was united an Horticultural Society, of which he was a member, and in the affairs of which he took a lively interest, till his last illness; and he had the gratification to see that the society became at length the most flourishing and interesting society in the East; in which gentlemen of the first respectability, from all parts of the country, united; and which still continues an eminently useful and flourishing institution."

On the general character of his father, he writes—

"In objects of benevolence my father took a prominent part. He in conjunction with other gentlemen of the civil service, memorialized Government for the abolition of infanticide; which object he saw realized, by Government prohibiting the offering of children to the Ganges at Ságar, where a guard to the present day is sent to prevent a recurrence of the horrid rite.

"He was also among the number of those who first urged Government to abolish *satí*, or the burning of widows with the corpses of their husbands; and his assistance was afforded, under different administrations, in throwing light on the Hindu writings on the subject, in order to induce Government to abolish the rite; and he lived to see his hopes realized, in the step which Government ultimately took in putting a stop to the *satí* throughout all the East India Company's dominions.

"In like manner, he also in various ways represented the evil tendency of the pilgrim-tax, and the aid afforded by the Bengal Government towards the repairs and other expenses of the idolatrous temples at Jagánáth and other places of resort for pilgrims; and these exertions, though limited, he was gratified to find were more extensively taken up by others, and that they were likely eventually to prove successful.

"In the discharge of all obligations my father was particularly punctual; and in the payment of the trifling wages of his domestics, which latterly he himself took in hand, he was careful that no one was overlooked, or unjustly dealt with. His Pandits and domestic servants were much attached to him; and by the former he was particularly held in great esteem, for the uprightness of his conduct, and his extensive acquirements in the oriental languages. On the occasion of Government new-modelling the college of Fort William, he was pensioned, and his department, with others, abolished; whereupon the natives, who were for many years under his eye and direction, came in a body to condole with Dr. Carey. On seeing them he was greatly affected: recollections of past scenes revived; all he could do was to weep, which brought tears from their eyes; and, recommending them to submit to the dispensations of Providence, he separated from them.

"To all classes of people he was mild and tender in his deportment; and with those who were of the 'household of faith,' he particularly sympathized in all their sorrows and joys; and relieved the wants of the distressed, as far as he was able, out of the small sum he reserved to himself; and if this failed, he never let them go without his advice and condolence.

"He was naturally of a lively turn of mind, full of spirit; and in society was interesting in his remarks and communications, and conveyed much information on almost all subjects. He was moderate in his habits, rising early, and going to bed early.

"In principle, my father was resolute and firm; never shrinking from avowing and maintaining his sentiments."

The last moments of this holy man are thus simply and affectionately described:—

"He had just finished a new edition of his translation, in the Bengálí language, of the New Testament, and then remarked that his work was done, that he had nothing more to do but to wait the will of his Lord. Often would he recur to missionary work in India, and say, 'What hath the Lord wrought!' But of his own labours he spoke with much modesty; and viewed himself as an unprofitable servant, needing continually the grace of his Saviour. Notwithstanding his weakness, he would still sit up at his desk, where he was accustomed to labour; and though he could not do much, he corrected a few proofs for the press, and spent much time in reading. Often, during his illness, he lamented his unprofitableness, and was fearful he should prove a burden to others. While in this helpless situation, he was visited by many of his friends, who knew and esteemed his character, and came to condole with him. On one occasion a minister of his acquaintance called to see him; and, asking him how he felt as to his hopes regarding a future world, his reply was, 'I cannot say I have any very rapturous feelings; but I am confident in the promises of the Lord, and wish to leave my eternal interests in his hands—to place my hands in his, as a child would in his father's, to be led where and how he please.' In this frame of mind he continued during the whole of his illness. He suffered from extreme debility, but was free from pain, more or less, for six months; but such was his complaint, that it was necessary to keep him very quiet. On more than one occasion his approaching end was immediately expected; but he revived. So much was he at length reduced, that he could not turn himself on his bed. For several weeks all that he could articulate was, Yes or No, to questions put to him. On the night before his death he breathed hard and was restless; but there were no particular symptoms of dissolution. In the morning, very early, he continued the same; but as the day dawned it was evident he was sinking. He remained in this state till about seven o'clock, when his spirit took its flight to the regions of eternal bliss, where sin, sorrow, and suffering can no more affect him. The next morning his remains were followed to the Serámpur mission burial-ground by a large train of mourners. Notwithstanding it was a wet morning, several gentlemen from Calcutta attended; as did also two officers, and the chaplain of the Governor General, sent from Barrackpur by the lady of the governor, to pay the last tribute of respect to his memory; and about seven o'clock the body was committed to the earth, in the certain hope of a resurrection on the last day."

We intended to have discussed the merits and utility of Christian Missions during the two eras which have been brought under consideration in this and the foregoing paper, but must defer it until our next.

[To be continued.]

Missionary and Religious Intelligence.

I.—BENGAL.

1.—Missionary Movements.

We have to regret the departure of more Missionary labourers in our highly esteemed friends the Rev. J. Leechman and Mrs. Leechman of the Serampúr Mission. The interests of the Mission and Mrs. L.'s state of health, are the principal causes of the removal (for a season) of one who promised to be so useful in the native department. The Rev. J. Hughes, of Malacca, (formerly of the London Missionary Society,) arrived at Calcutta during the last month.

2.—The Bishop of Calcutta.

The Bishop, after an absence of eighteen months, arrived at Calcutta on the 15th instant, and landed under the usual salute from the fort. His Lordship appears in good health after his many labours.

3.—Bishop of Madras.

During the last month the demise of the Ven. Bishop Corrie has occupied the attention of the religious and benevolent public of Calcutta. On the 18th of March, a public meeting was held in the Town Hall to consider the propriety of erecting some memorial of respect to his venerated memory. The Bishop in the chair. The meeting was very respectably and numerously attended. The several speakers descanted in the most affectionate manner on his private worth, and the anxious solicitude with which he treated them, and all who came within the scope of his benevolence. The speech of the Rev. J. Charles, of the Scotch Church, was replete with fine feeling, glowing eloquence, just discrimination, wise counsel, and noble firmness. His reference to the catholicism of Corrie's spirit was one of the finest strokes of eloquence to which it has ever been our lot to listen. May the spirit it breathed and which Corrie displayed ever protect the altar and be the ornament of that Church of which he was one of the brightest and noblest members. The meeting determined to erect a marble slab in the Old Church and the Cathedral, and to have a portrait painted, and hung up in the Old Church rooms. The residue of the fund it was determined to devote to the establishment of scholarships in the Calcutta High School, to be called Corrie's scholarships, and that the principal object in the education of the scholars should be Missionary labour. If we have a regret to offer on this subject: it is—that at a meeting convened for paying a tribute of respect to one of the most missionary spirits that ever lived, not a single Missionary of any denomination was solicited to take a part in the proceedings.

On the evening of Friday, the Bishop preached a sermon on the subject at the Cathedral, from Hebrews xiii. 7—9, to an overflowing and attentive audience. Thus has closed the life of one of the best of men, and the effort of affection has done her part to perpetuate his remembrance; but he has a more imperishable monument in the affections of many in India, and his name will blend with those of Martyn, Buchanan, Carey, and Ward, when the names of conquerors shall be forgotten, and the tombs of kings moulder in common dust.

4.—CALCUTTA SAILORS' HOME.

In our last we gave the prospectus of a proposed Sailor's Home. On Saturday, the 18th instant, a public meeting was convened in the Town Hall to consider the propriety of establishing the Institution.

Sir J. P. Grant in the Chair.

The meeting was attended by many of the influential merchants of the city and others distinguished for their active philanthropy. The unanimity of feeling as to the desirableness of the object, and the sincere wish that it might succeed, were refreshing. The Rev. T. Boaz explained the intentions of the committee. Mr. Strettell in a luminous speech referred to the existing powers of the Magistracy, and the evils of the present system of licensing Punch-houses by Government, with other very important topics connected with the interests of seamen in this port. Capt. Johnstone stated that many years ago he tried a similar plan with considerable success, and was only induced to discontinue it from his inability to give it a personally vigilant superintendance. The amount already promised chiefly by the mercantile community, is about 4,000 Co.'s Rs. The meeting was deeply interesting. We trust that it will issue in much good to the maritime community Any aid which may be sent will be gladly forwarded to the Committee.

The following resolutions were unanimously adopted.

1*st Resolution*—Moved by W. Spier, Esq. seconded by Rev. T. Boaz:—

That it is the opinion of the Meeting that the welfare of Seamen visiting this port will be materially promoted by the establishment of an institution to which they may look as a refuge from the many ills to which they are exposed.

Mr. Walters proposed the second resolution—

That this meeting deem it advisable to attempt the establishment of an institution to be designated "*The Calcutta Sailors' Home*," based upon the principles of a prospectus, recently circulated, now before the meeting, the detail of which shall be left to the committee of management which may be nominated by this meeting.

Captain Ingram seconded the resolution, which was put and carried.

Captain R. H. Birch proposed a resolution forming the committee. We insert the resolution as it stood after various amendments:—

That the following gentlemen be requested to form the committee for carrying the plan into effect:

H. Walters, Esq., R. D. Mangles, Esq., Rev. J. Boswell, D. McFarlane, Esq., J. Dougal, Esq., A. Colvin, Esq., Rev. J. Charles, Captain J. H. Johnstone, R. H. Cockerell, Esq., C. Strettell, Esq., Dr. St. Leger, Dr. Duncan Stewart, G. Alexander, Esq., Capt. F. W. Birch, Rev. T. Boaz, Rev. J. Hæberlin, Captain Fagan, J. Mackay, Esq., A. Grant, Esq., J. W. Alexander, Esq., Capt. Phipps, Mr. Balston, Mr. Cragg, Capt. Vint, and Mr. Chapman.

Mr. McFarlan proposed the following resolution, and observed that the magistrates had a great difficulty in interfering with Punch-houses, from the pernicious system under which the Government levied its tax upon their spirit licenses, making them pay 3 rupees (formerly 5 rupees) a day.

That the committee be empowered to form sub-committees, or a sub-committee to conduct details.

Mr. Bruce seconded the resolution, which was put and carried. The following resolutions were also carried, after which the meeting separated.

Moved by Mr. J. R. Bagshaw, seconded by Captain Vint,—

That it be recommended to the committee that they endeavour to ingraft upon their plan a system that may improve the state of the native lascars.

Moved by Mr. A. Colvin, and carried by acclamation,—

That the thanks of the meeting be given to Sir J. P. Grant for his able conduct in the chair.

Sir J. P. Grant kindly consented to become President of the Society.

5.—Calcutta Seamen's Friend Society.

It may not be improper to state, that this institution is perfectly distinct from the Sailors' Home. Though their object is one, they seek to promote it by a distinct order of operation. The Sailors' Home is expressly designed to attend to the *temporal* affairs—the Seamen's Friend Society to the *spiritual* welfare of sailors. It has two agents for preaching and visiting; a Floating Chapel, and is the almoner of the Bible and Tract Societies to seamen of every nation visiting Calcutta. We have great pleasure in presenting a part of the first quarterly report of the regular minister of the Floating Chapel to our readers.

"Three months have now elapsed since the commencement of my labors among sailors in connection with the Calcutta Seamen's Friend Society. During this period the sphere of my exertions has presented different aspects. At one time the congregation has been considerable, and at another very small: at all times, however, it has been serious and attentive; at least apparently so. The attendance on a Lord's day morning may be averaged at from twelve to twenty, and in the evening from twenty to thirty. On week-day evenings it is very fluctuating. On one occasion thirty or forty sailors may be present; and on another only four or five. The average of a month may be stated at between three and four hundred.

"Some time ago an improvement was attempted by visiting the ships personally, by seeing the captains on shore, and by deputing respectable persons to go round with the boats among the shipping on a Sabbath morning, in order that there might be no neglect in that department. This was followed by a slight improvement, but it did not equal either our wishes or expectations. A short circular was therefore drawn up and addressed to the captains individually on their arrival in port, in which they were urgently but respectfully solicited to co-operate with the Society by allowing and encouraging their men to attend as often as convenient; or, if preferable, by having service on board their own vessels, in which case a suitable person would be appointed to officiate. This plan has been continued to the present time, and, with the blessing of God, has produced a more decided improvement. The congregations have been larger, more respectable in appearance, and altogether of an improved character. Besides which, we have, for the last month, had an additional vessel to preach in; so that there have been two religious services conducted at the same time. Still, the congregations are not what it is desirable they should be, nor what it is reasonable to expect they would be, if some things were more favorable. The place of worship is decidedly against us. Its appearance, compared with that of others provided for a similar purpose, in such places as Liverpool, Hull, Bristol, and the ports of America, is extremely insignificant;—its construction is unpleasant, and its situation very disagreeable. What might be the result, were a substitute provided, it is impossible to say. The trial is worth making, and must be made ere many months have elapsed, if the Society is to continue its operations, as the present vessel is very old and almost eaten up with insects*. And if duty is to be ascertained, not by the measure of success, but by a reference to the word of God, these operations will be continued and increased. For it is certainly in accordance with the genius of the Bible, and fulfilling to a certain extent the command of its divine author, to preach the Gospel to sailors, though there be but twenty or thirty met together. It is certainly imitating the example of Him who, while on earth, spent much of his time and labors among those who did business in deep waters,—who selected from them his choicest companions,—and who has said that "the abundance of the sea shall be converted to himself."

"There is one circumstance connected with this subject which is worthy the special notice of those concerned about seamen, and which should never be for-

* The Society are now making a special appeal for this object; see advertisement.—Ed.

gotten. It is that their dangers and temptations are many, while their advantages of a religious nature are exceedingly few. They may have their Bibles and a few religious Tracts, given them, perhaps, by anxious relatives or pious friends, and valued solely on that account; but beyond these, they may have no means of learning their exposure to the wrath of God, and the way of escape through the blood of the Lamb. During a voyage of several months many of them witness, probably, no divine service, or if any, very imperfectly or unimpressively performed. And when arrived at the destined port, it may be that there is no preaching of the Gospel there, or, what is equally to be deplored, so far as they are concerned, the truth, if truth it be, is clothed in language, or exhibited in a style and manner ill adapted to instruct their minds or impress their hearts. As if conscious of this, and sensible of the value of divine ordinances by the loss of them, sailors frequently manifest a degree of thankfulness, and express a warmth of gratitude for the plain, simple, intelligible preaching of the Gospel, not often witnessed in those more highly favored. To discontinue the proclamation of heavenly truth in circumstances like these, would be to seal up the fountain of knowledge from those who are perishing for lack of it, and who possibly must receive it at our hands or remain ignorant for ever.

"To refuse the opportunity of imparting the Gospel to persons circumstanced as sailors are, would be to deny the bread of life to the hungry, and the water of life to the thirsty, who must both eat and drink or for ever die. To divert the fertilizing stream from parched lands, or to forbid, if possible, the shining of the sun, is conduct at which humanity revolts. But such conduct is merciful compared with that which intercepts the dews of Divine Grace in their descent on thirsty souls, and consigns to the darkness of nature those who are ignorant of the truth of God. The situation of seamen, if deprived of the privileges they now possess, will be perilous in the extreme. Composed of materials which ignite with the first spark, they will become as fuel for the devouring element. Doomed to sojourn in this wilderness without either guide or friend, they must inevitably become a prey to sin, to error, and temptation in a thousand forms. No wonder if, in such a case, their cry reach the ear of the Eternal, "No man careth for my soul." Nor should it excite astonishment if that cry be responded to in the language of the angel, "Curse ye Meroz, curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord, to the help of the Lord against the mighty."

"From what has been experienced, as well as from the nature of the case, it is to be expected that the attendance at the Bethel, be it ever so commodious, will always fluctuate. Ships come and go, and their crews do the same. At one time there will be a greater number of vessels in the harbor than at another, and sometimes the proportion of English and American will be in our favor, at others against us. The congregations will not only vary, but the persons composing them will never be the same for any length of time. On this account much of the good effected by our labors can never be known, at least in this world. The stated minister who has charge of the same congregation for years, and is personally acquainted with every individual in it, never knows all the good he is instrumental in accomplishing: how much less, then, those who see the objects of their concern only occasionally, and that in circumstances not at all favorable to a development of spiritual feeling. This felicity is reserved for that day when the faithful steward shall receive according to his faithfulness, when a cup of cold water shall meet with its reward, and when they that sow and they that reap shall rejoice together.

"In addition to the preaching of the Gospel, several Bibles, Testaments, and hymn books have been distributed every month, so that it is believed no means have been left untried that are calculated to promote the spiritual interests of seamen.

"In the prosecution of this work of faith and labor of love, therefore, we have only to continue using the same means, in humble reliance on the Holy Spirit's influence, and then it is certain that our labor will not be in vain in the Lord."

6.—Government Sanction of Idolatry.

Months have now rolled away since orders were issued by the Court of Directors for the cessation of the Pilgrim Tax and other abominations connected with the idolatries of Orissa; but they still exist. We announce this with the deepest regret. We hope, however, that its announcement will arouse the benevolent to attempt not only the annihilation of these evils, but every form of idolatry which now disgrace and afflict the ninety millions of India, and are the deepest stain on the administration of a wise and liberal Government. Our friends at Bombay have set a noble example: they have, at a public meeting, addressed a petition to Government on this subject, signed by many of the most respectable, in the different services. The Madras community also, headed by the late Bishop, adopted the same course, and why should Calcutta, which boasts of being the seat of every thing polished, learned and good in India, be the last to raise her voice, on behalf of the cruelties practised by Hindus? without the sanction of their own shástras, but at the instigation of a cruel priesthood and under the sanction of a Christian Government. Let us agitate the subject, till the cause be removed.

7.—Female Education.

Female education is a subject of the deepest moment, and one which deserves much more serious and systematic attention than it has yet obtained from the friends of education. Past efforts have been more or less the result of personal zeal; hence the influence excited has usually ceased at the removal or death of those who created it. Wherever we go, we find devout females surrounded by their little charges. And some, convinced of the inutility of the old Bengálí day schools taught by Heathen sirkárs, have taken them altogether under their roof. This is an important step gained; but could there not be a central school similar to that established by Mrs. Wilson, but of a more select character, to which females could be sent from the branch schools of the district? Let them reside there for any period which shall fit them for the situation of teachers in native female schools, or for becoming confidential servants in Christian families. We shall be glad to see any good plan rather than none; for our desire is to see a system at work which will ensure permanency of operation and enlarged success. While on this topic, it may not be improper to remark, that there are a few of the more enlightened Bábus who have a latent desire to give their daughters a limited and showy European education. This might also form part of the operations of such a central school. There are numbers of intelligent and pious East Indian ladies who would willingly lend their aid in such an effort, and others to whom the employment might be a means of honorable and comfortable support. We have great pleasure in announcing to our readers that the indefatigable and devoted friend to native female education, Mrs. Wilson, has established an institution called "The Refuge" for native orphan children on the banks of the Ganges between Calcutta and Serámpur. There are at present, several children under her care. She is assisted by three competent teachers, and is shedding around her the light of that Gospel which must soon fill the whole land. The expenses have necessarily been heavy at the outset—the support she has received liberal; but she relies—and we hope not in vain—on the prayers and continued aid of the Christian Church. It will afford us pleasure to forward any donations to our esteemed friend, and we hope that her new establishment will not only be a refuge to her orphans, but a place of quiet and retirement to herself in the decline of a laborious and useful life.

8.—BERHAMPUR, ORISSA.

On the 5th of March a small Chapel was opened in connection with the G. B. Mission, lately established at this station, being the first Protestant place of worship ever erected here. The English services were performed by the Missionary, and the native service by Purusuttam, a native brother, who has long been a labourer in the cause of Christ. The congregations were encouraging all day, and the best feeling was displayed by those of the residents who attended.

In the following week a Bráhman was baptized in the large tank near the parade, amidst a considerable assembly of natives and a few English. The number of the latter was lessened by the place and time of baptism having been mistaken. May the Lord of the harvest smile upon this station, and bless the labours of his servants there.

9.—ORIENTAL SEMINARY.

The seventh Annual Examination of this admirable seminary was held in the Town Hall on Tuesday, February 28th. The number of scholars on the list is about 280, nearly all of whom were present. They are divided into twelve classes; and, so far as we could see, the attention of the teachers seems to have been very fairly divided among them. The Examination was chiefly conducted by the Rev. Mr. Ewart and Mr. Lorimer; and, under all the disadvantages of being questioned by strangers, the ease and fluency of their answers, and the complete command of the knowledge which they had acquired, would have done honor to any seminary in Calcutta. The young men of the 1st class read some of the more difficult parts of Paradise Lost in such a manner as to show that they entered into the spirit of what they were reading; and, in their explanations of the meaning, as well as in their compositions, showed that their knowledge of the English language was both accurate and extensive. They were examined also on the first four books of Euclid, and it was quite evident that they could demonstrate every proposition with facility. All the classes, that were examined, displayed a very fair acquaintance with History, and English Grammar. A few recitations were judiciously interspersed; and it is but fair to say, that these excelled every thing of the kind we have seen in Calcutta. It is a pity that this excellent seminary is so much neglected by the public: it is not unusual to see many of the dignitaries of Calcutta present at the examination of some trumpery morning school; while here, the only visiters were Dr. Corbyn, the Rev. Messrs. Mackay and Ewart, Mr. Lorimer, and Mr. Hare. But the spirited proprietor, Bábu GAUR MOHAN ADDI, and his able assistants, have the satisfaction of knowing that their labours are better appreciated by the natives, of which the best evidence is a list of nearly 300 paying scholars. We shall probably find room for one or two of the Essays in a future No. of the *Observer*.

II.—MADRAS.

1.—MISSION OF THE SCOTTISH CHURCH.

The General Assembly of the Church of Scotland has commenced a Mission at Madras, similar to their deservedly popular Institution at Calcutta. The establishment and conduct of the Mission has been confided to the care of the Rev. J. Anderson, A. M.; a man who, by the variety of his talent, the vivacity of his disposition, and ardour of his piety, is every way qualified, under the Divine blessing, to make the work successful.

2.—American Mission.

The Rev. M. Winslow and Dr. Scudder, formerly of the Ceylon Mission, have been appointed by the American Board of Foreign Missions to establish a Mission in connection with that Society at Madras. From the well known zeal, prudence, and success of our respected brethren, we are led to anticipate the accomplishment of much good at the sister Presidency.

3.—New Governor of Madras.

By our last Madras arrivals we are informed of the arrival of Lord Elphinstone, the new Governor of that Presidency. His Lordship bears the character of a liberal man. The Commander-in-Chief, Sir Peregrine Maitland, is not less distinguished, we understand, for liberal and pious sentiments. May their enlightened policy and sanction of truly virtuous designs tend to promote the public good, and wipe away the stain which has rested on the affairs of that Presidency since the days of Munro!

III.—CHINA.

1.—Chinese Repository.

A periodical under the above title for some time has been conducted by the British and American Missionaries at Canton. It is replete with valuable information on subjects affecting the welfare of China. It is conducted with great zeal, taste and judgment, and well deserves the circulation which it has obtained. If we mistake not, it may be consulted as the best organ of public feeling connected with China at this critical moment.

2.—Judicious conduct of the Missionaries to the Chinese.

We are delighted to find that the Christian Missionaries at Canton are endeavouring to commend the Gospel by every act of temporal benevolence. This is as it should be, and will serve to cast down a large amount of prejudice. Dr. Parker, one of the American Missionaries, some time ago commenced an Ophthalmic Institution. The last quarterly report has just reached us: it contains many deeply interesting and successful cases of difficult treatment. About 18,000 dollars have been collected on the spot, but the report states, that the operations of the institution must be curtailed unless foreign aid be promptly rendered. They have likewise established, in connection with the Seamen's Friend Society, a hospital for distressed seamen, and are carrying into effect many minor schemes for meliorating the miseries of our race. We regret to state that the indefatigable friend of seamen, the Rev. J. Stephens, Chaplain of the American Seamen's Friend Society at Canton, has been removed from the scene of his active labors to the rest which remains.

3.—The Chinese Government

appears to be still playing the buffoon,—now insulting British and American subjects, and then apologising; issuing edicts against the introduction of opium and the commodities of "outside Barbarians," and at the same time openly allowing the importation,—displaying a vacillation unworthy any nation, much less one boasting of its superior wisdom. On one subject, however, it appears sincere; viz. the prohibition of Christianity. Some attribute this vacillation, boasting, wordy valour, and hatred to Christianity, to Russian influence. We think it is much more likely to arise from a crafty internal policy, baffled in its efforts to exclude the light of Western science and religion. This may be strengthened by a fear which the sentiment of the Confucian oracle has induced, that their tottering dynasty will be overthrown by foreign interference. China, however, is not so barricadoed as we suppose. It has been entered by Tartar valour and Popish stratagem, and it must, and will, be entered

and possessed by the Christianity of the Bible; but not yet. We are not without our fears that this nation will have to feel, like many others, the scourge of war before the blessings of peace will be enjoyed. At any rate, whatever may be the instrumentality for fairly and openly entering China, it has not yet been discovered, or the right moment for its application has not arrived. Our friends stand ready, watching for the moment, whenever it shall come, to put in the sickle and gather the harvest. May it soon be.

IV.—MALACCA.

1.—NEW PERIODICAL.

We understand that a new periodical is issuing from the Malacca College Press, under the superintendance of the Principal. We have not yet seen it, but hail with pleasure this fresh indication of the thirst for knowledge, and the promptitude of those who possess it to bestow it on the waiting throng. It is from these local periodicals chiefly that the most valuable information can be obtained of local habits, feelings, and wants.

2.—SCHOOLS.

From an interesting Report which has been put into our hands, we find that considerable attention has been paid to the education of native children at Malacca. At the commencement of the Mission by Dr. Milne in 1815, there were no gratuitous schools for native children: now there are twenty-five, containing about 1,000 children of both sexes. Prejudice against Christianity was so strong that the attempt to establish a school on Christian principles failed even in 1831, a seminary of this description now exists, containing about 250 children of the most bigotted class of Musalmáns. These schools appear to have received the highest patronage and most efficient support. Our readers will not be surprised that the efforts to establish such institutions were untiring, and at length successful, when they associate with them the names of Milne and Newell, and many other highly gifted laborers that have adorned the Malacca Mission.

V.—SINGAPORE.

The Rev. Charles Woolf, of the London Missionary Society, in company with the respected Agent of the British and Foreign Bible Society for the Straits, and an American Missionary, have proceeded on a voyage to the island of Borneo. One of their principal objects is to make inquiries as to the best method of providing the Borneose with the sacred Scriptures. Another object is the restoration of health. We wish that all efforts to restore wasted energies were combined with inquiry into the wants of the most destitute and unvisited portions of the earth.

VI.—BATAVIA.

From the last numbers of the Chinese Repository we learn that seven Missionaries have arrived from Germany and America for the Indian Archipelago: three of them are from Germany and are to join Mr. Barnstein in the Borneo Mission; the others are for the present to remain at Batavia. We are delighted to find that Christian energy is not wasting itself in fruitless efforts, to attempt to force a way into the interior of China, but is bestowing its strength on the accessible islands of the sea.

It is with regret that we announce the death of Mrs. Lockwood, the daughter of that indefatigable Missionary, the Rev. W. Medhurst, of Batavia. Her end was peace.

VII.—PENANG.

We learn by a prospectus which has just reached us, that an Institution has been formed, entitled "The Prince of Wales' Island Christian Association," which has a peculiar claim on Christians in Bengál; for the Committee state, that

"They live in the midst of a native community of many thousands for whose spiritual welfare, with the exception of the Malay and Chinese portion of the people, little or nothing has ever been done. The exertions for the spiritual amelioration of these tribes might, however, be greatly increased if more ample means were at command. Among the thousands of Malays in Province Wellesley, and the thousands of *Chuliyá* and *Bengálí* population on the island, there is not one to raise a friendly voice, saying to them, *flee* 'for refuge to lay hold upon the hope set before *you*' *in the Gospel*—not one among them, as far as we have been able to ascertain, who knows the value of the soul and the *only name* whereby it must be saved—not one to instruct their little ones in the sacred principles of Christianity.

"It is proposed then by this new Association to establish Schools among them, and to provide them with Christian books; to procure Tracts and Scriptures for them, or any tribe of people around us whose claims on our sympathy seem to be most urgent, with a variety of ways by which Christian knowledge may be advantageously disseminated, into which it is not necessary now to enter. While it was intended that schools should receive the chief attention of the Association and consume probably most of its funds, still it is not intended that the Committee should be bound down to one mode of operation, but that they should act on the principle, that if by *all* means they might 'save some,' the objects contemplated by the Association would be attained."

The Secretary in explanation offers the following remarks, which we trust will meet with a response in the bosom of the Church in Bengál.

"There are also many hundreds from the Presidency of Bengál in this settlement, convicts as well as freemen, which give us an additional claim on your sympathy and prayer. For the spiritual benefit of the Bengálís in this island nothing has been done, unless it be a Tract given away now and then—and at present we have no Tracts or Scriptures either in Hindustání or Bengálí. If you could assist us in procuring any in those languages, you would greatly assist us—and, we may hope, advance the glory of the Redeemer. Indeed a Christian Reader or Catechist might be usefully employed here among these people, if such a one could be procured and supported. Could both be obtained in Bengál to be placed at the direction of the Committee? for, however desirable it might be, neither could be obtained *here* at present at least—I mean neither Catechist nor support. If you think this application worth entertaining, the Committee trust you will exert any influence you can on our behalf with your friends and any Societies with which you may stand connected."

VIII.—EUROPE.

Russia.

The Emperor of Russia has by a ukase expelled from his dominions all Missionaries save those of the Greek Church. The reasons which he assigns are curious but not satisfactory. One is, that the Missionaries of the Greek Church have made thousands of Christians, while others have obtained but a few. Another, that the Missionaries have taught his Armenian subjects to read the Scriptures and make them as wise as the priests—but the chief, though not avowed reason is, that he will have none in his dominions that may be suspected of being foreign spies.

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the Month of February, 1837.

Day of the Month.	Maximum Pressure, observed at 9h. 50m.					Observations made at Apparent Noon.					Maximum Temperature, observed at 2h. 40m.					Minimum Pressure, observed at 4h. 0m.					Lower Rain Gauge, (new.)
		Temperature.			Wind.		Temperature.			Wind.		Temperature.			Wind.		Temperature.			Wind.	
	Barometer.	Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.	Barometer.	Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.	Barometer.	Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.	Barometer.	Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.	
1	30,120	68,0	73,2	70,0	W.	30,080	70,4	80,0	75,2	W.	30,018	70,8	83,0	77,5	W.	30,008	70,8	79,5	76,5	W.	
2	,090	67,3	70,5	67,3	W.	,060	70,5	77,5	73,0	W.	,010	72,5	82,3	76,0	W.	,000	72,3	80,5	76,5	W.	
3	,130	69,9	74,4	71,8	W.	,106	71,2	79,2	74,0	W.	,030	72,5	82,9	77,3	W.	,022	72,3	80,0	75,9	W.	
4	,154	69,2	75,0	69,5	N.	,122	70,8	80,5	72,3	N.	,036	71,5	82,0	75,6	N.	,030	71,3	79,9	74,8	N.	
5	,120	70,2	74,4	72.7	W.	,098	72,0	80,0	75,9	W.	,028	73,5	84,0	78,2	W.	,020	73,0	80,9	76,5	W.	
6	,000	70,0	78,8	73,0	W.	29,984	72.0	80,5	73,8	W.	29.916	72,5	82,8	77,3	W.	29,900	72,8	80,0	75,9	W.	
7	,086	71,5	80,1	74,0	W.	,062	73,0	84,0	76,0	W.	30,008	74,5	88,0	79,3	W.	30,004	74,4	85,0	78,1	W.	
8																					
9	,056	71,8	78,0	74,5	W.	,022	73,0	82,3	75,9	W.	29,948	74,5	84,7	78,2	W.	29,936	74,5	82,2	76,5	W.	
10	,040	73,8	79,5	74,8	S. W.	,010	77,0	85,5	78,2	S. W.	,966	79,9	85,6	79,0	S. S. W.	,966	79,6	83,3	77,0	S. S. W.	
11	29,984	73,8	78,5	73,8	S. W.	29,954	75,9	85,4	78,2	W.	,884	78,5	88,5	82,2	S. W.	,882	78,2	84,8	79,0	S.	
12	,886	72,5	78,5	73,9	S.	,864	77,0	83,3	77,2	H. S.	,788	79,2	87,0	80,0	H. S.	,776	79,0	84,6	79,8	H. S.	
13	30,000	68,0	66,5	64,5	N.	30,000	69,2	71,0	67,8	N.	,980	71,0	73,2	70,5	N.	,972	71,6	71,8	70,5	N.	0,96
14	,168	67,5	69,5	63,5	N.	,148	68,3	71.6	64,0	N.	30,100	70,0	72,8	64,8	N.	30,100	70,0	71,5	65,2	N.	
15	,176	66,4	72,4	63,2	N.	,150	67,8	74,3	64,0	N.	,096	68,2	77,9	70,5	N.	,074	69,2	74,5	69,9	N.	
16	,102	65,2	72,2	65,9	N.	,076	67,2	78,6	72,9	E.	,030	68,8	80,5	76,5	W.	,010	69,5	77,5	75,2	W.	
17	,140	67,1	73,4	66,5	E.	,126	69,6	78,2	74,8	S. W.	,070	70,5	81,0	77,2	S.	,064	71,0	79,2	77,0	S.	
18	,164	69,9	78,5	73,5	S. E.	,134	71,8	82,6	78,2	S. W.	,050	73,0	84,4	79,5	W.	,032	73,7	81,9	79,0	W.	
19	,090	70,3	78,6	73,9	W.	,062	72,2	83,2	79,1	W.	,000	74,8	85,7	80,8	W.	29,986	74,8	83,4	80,0	W.	
20	,120	72,8	79,5	73,8	N. W.	,100	75,5	85,8	77,5	N.	,052	75,5	87,2	77,5	N.	30,042	75,8	85,3	75,9	N.	
21	,188	74,6	79,5	72,1	N.	,174	76,5	84,2	77,0	N.	,100	75,4	86,2	79,5	N.	,100	75,5	82,5	78,3	N.	
22	,204	70,1	73,5	65,6	N.	,172	73,2	80,2	72,0	N.	,112	75,2	83,2	74,0	N.	,100	75,5	81,0	74,0	N.	
23	,130	70,2	74,8	65,0	N.	,100	73,2	80,6	69,5	N.	,034	75,4	85,2	77,0	W. N. W.	,020	75,5	83,0	76,3	W. N. W.	
24	,078	70,0	78,0	69,5	W.	,044	72,2	85,5	77,0	W.	29,998	75,7	87,6	79,5	N. W.	29,990	76,2	84,0	78,2	N. W.	
25	,004	72,3	80,0	73,6	W.	29,976	75,8	87,9	82,0	W.	,910	77,3	89,8	84,3	W.	,900	77,0	80,5	73,8	W.	
26	29,948	73,8	80,3	72,8	N. W.	,926	75,5	88,0	76,5	N. W.	,866	77,8	90,2	78,8	N. W.	,854	76,9	88,0	77,2	N. W.	
27	30,002	75,0	84.5	75,5	N.	,980	75,8	88,5	80,0	W.	,920	77,2	91,9	84,2	W.	,908	77,2	87,8	84,2	W.	
28	,050	75,6	84,5	79,0	N. W.	30,036	77,2	89,8	82,5	W.	,970	78,5	93,2	85,2	W.	,954	78,0	89,2	85,0	W.	

THE

CALCUTTA CHRISTIAN OBSERVER.

No. 60.—*May*, 1837.

I.—*State of Religion and Morals in France and other Continental States.*

[The following interesting letter on the religious state of France and some other Continental States has been kindly forwarded to us by a Christian friend. We tender him our best thanks. The letter, it will be evident, was written in the ease of private correspondence—not with the view to its publication. It is not the less valuable on this account, as it gives the writer's *real* feelings and impressions on the important topics which came under his notice. The religious state of France will ever be a subject of the deepest moment to every true Christian. From her situation and character she must ever exert a great moral influence on Britain and other adjacent nations; while from her political, scientific, and commercial character she will always exert a vast influence over the nations of the earth. That she possesses this influence, few will deny; for her infidelity and licentiousness have spread their sterilizing and polluting streams into every section of the world, causing men every where inseparably to associate the ideas of France and obscene infidelity. That it should in future be good, all will conspire to agree, in order that she may wipe away the stain which has too long been stamped upon her character, that in her turn may become a blessing to the earth, that she may bestow this blessing on others, she must first possess it herself. It would appear as though this nation had been a kind of providential experiment. The great ruler witnessing the pride and ambition of this people, has permitted them to seek after bliss in every object independent of himself, to manifest to themselves and others the folly of their pursuits. In this he seems to have been exhibiting on a large and national scale that truth which he is ever manifesting on a small and individual one, that all peace and satisfaction are to be found in him and him alone. France has felt the stultifying influence of a superstitious and aristocratical popery, the withering character of popery wedded to infidelity, and the wild and disturbing influence of infidelity unaided even by superstition; and latterly she has had a dispensation of politico revolutionary fêtes and spectacles unaided either by reason or superstition. She has been alternately the puppet of the despotism either of the court or the mob; either consuming herself with intestine strife or devouring others with bloody wars; either sapping the throne of God by the researches of her intellect, or upholding the altar of superstition by her talent. But whatever has been her character, it has never been godly; and hence she has ever been as the troubled sea, which cannot rest. It is gratifying, therefore, to witness the dawning of heavenly light upon such a people, to see the streams of the well of salvation pouring their satisfying waters through the length and breadth of the land; for this alone can give her rest, and this can. And who that has read her history and witnessed her heavings and convulsive struggles after political perfection and fame must not most sincerely pray, 'O Lord, let thy kingdom come: in France let thy will be done.' Nor can we feel less interested in the smallest revival of religion on the continent in general,—that continent which has witnessed some of the noblest struggles for divine truth; struggles which have shook the gates of hell or inspired angels with transporting hope. To have

witnessed the death-like stillness of neology filling the chairs of the professors of the reformation, and the cold anti-Nazarene teachings of the same school, filling the pulpits of these noble defenders of our faith, was deeply affecting; hence to witness any symptoms of returning life is highly animating to the lover of truth. May the little leaven leaven the whole lump!—ED.]

I believe I promised to send you an account of the moral and religious condition of France, and some other of the continental states, derived partly from personal observation, and partly from a statement made by an American Presbyterian Minister with whom we became acquainted in Paris,—a Mr. Baird.

From the time I was in France, twenty years ago, I regret to say that I could perceive little alteration for the better, as respects religion or morality amongst the people. There is scarcely any difference between the occupations of the Sabbath and other days: many of the shops are open as usual, and mechanics, labourers and others are to be seen at work in every direction. The most striking difference in the appearance of the people and the towns, is in the greater gaiety of their dress, the afternoon being devoted to amusement. In the morning a good many women and children and some old men attend mass, but after that ceremony, they walk about, go to dances, theatres, &c. the public walks, gardens and streets being thronged with all classes. It is truly lamentable to see the utter disregard of religion, and that this should be owing principally to those who pretend to be the Ministers of the Gospel,—I mean the priests. The generality of the people perceive that the priests themselves have no faith in their own ceremonies; for whilst they are performing them, it is quite common to see them laughing, joking, and winking to each other, &c. They are despised and hated by a great portion of the people, because they know that the priests are opposed to every kind of reform, and desire only to extort as much as possible from them; that this is, in fact, their sole object. The priests evidence by their conduct that they are infidels, and consequently the people become like them; they take no trouble to inquire or think for themselves, and rest satisfied in the idea that religion is a fable, because it best suits their depraved natures and propensities to believe so. I never before felt so strongly impressed with the importance of every individual Christian doing all he can to promote the promulgation and knowledge of Gospel truth, and of setting an example to all around of the blessed effects thereof. It is so obvious that the Roman Catholic religion can never be productive of the conversion of the people from the error of their ways, but rather to render them more wicked, that it becomes absolutely necessary that every possible effort should

be made, by those who know and value the truth, to introduce it into France and other continental states, but particularly France, as it is surrounded by so many others quite in as deplorable a state of wickedness. When there is such a total absence of religious principle, it may be easily imagined that morality is at a very low ebb, which is evidently the case. I shall not attempt to describe the evidences, except with reference to two institutions supported by the Government; viz. the Foundling hospital, where infants are taken in from the birth without any inquiry, to the number of above 5000 annually at Paris alone. I believe every large town has a similar institution, (I know Rouen had.) We visited the former, and saw about 100 poor little creatures, most of them under a month old; they were apparently as well attended to as could be expected. We learnt that about half the number received die, and the rest are sent out to villages as fast as nurses who will receive them can be found; they are kept until 12 years of age, and then put out to work. The other institution I refer to, is one where females are received and accommodated during the period of confinement in such manner as they can afford, and when well enough remove and appear before the world, either taking their children with them, or leaving them to be sent to the foundling hospital. Both these establishments, as you may imagine, are nurseries for the encouragement of vice.

We visited a deaf and dumb, and a blind asylum, also two other establishments, one containing about 4500 old men, the other 5200 old women, all above 70 years of age, or so afflicted as to be incapable of supporting themselves. These were certainly admirable institutions, and apparently under excellent management as respects the bodily comfort of the inmates, but, alas! utterly destitute of anything like religion. I conversed with one old man in his bed, from which, I suppose, he will never rise again, but he seemed quite an infidel. We distributed a good many French tracts in both these places, and they were always affably received, and frequently with apparent thankfulness.

It was very affecting to see the young people in the blind asylum. Some sitting quietly by themselves, as it were, absorbed in thought; some conversing with each other; some joking and amusing themselves by remarks on each other; some (girls) knitting stockings or making list shoes; others reading by means of books with raised impressions, large type being pressed upon stiff paper so as to raise the shape of the letter on the opposite side; they then read by feeling the forms of the letters and you would be surprised how fast they can do it. I opened a book and made a young woman read a portion

to me; she also showed me the result of a calculation in arithmetic by means of moveable figures: they likewise learn geography by means of raised lines or threads glued round the boundaries of different countries. One female told us the names of every country on which we placed her hand. Some of the boys were playing on musical instruments; some at drafts, dominoes, and cards; others climbing up book-shelves and jumping down and off forms; others running after one another up and down stairs as fast as if they could see;—(it was their vacation.) They also print or impress their own books, make baskets, weave coarse sheeting, &c.; but religion seemed to form no part of their instruction, and consequently no part of their conversation. I could not help thinking what an endless source of interesting conversation and happy meditation this would be for them, and how melancholy it is that they are destitute of it. There was a young blind Englishman who had been living there eight or ten years from choice. I had some conversation with him, but he did not seem to have any sense of the great importance of religion. It struck me what a happy thing it would be if he should be converted, how much good he might do among the others. I mentioned the circumstance to Mr. Baird, who said he would endeavour to see him, and I hope has done so. Although the splendid palaces at Paris, Versailles, St. Cloud, &c.; cathedrals, churches, buildings of various descriptions; bridges, and innumerable works of art are well worth seeing, I think we felt more interest in the sight of these various benevolent institutions, and should have visited many others could we have conveniently remained.

We heard three sermons by ministers of the church of England; one at Dieppe, one at Paris, and one at Calais, to congregations of from eighty to one hundred English persons at each place; but I regret to say the tenor of all three was self-righteousness, a trusting to their own good works for present and future happiness; thus taking to themselves the glory and honour due to Christ alone. At Dieppe we also heard a sermon in French by a French Protestant minister, which I liked much better. I saw him afterwards and learnt that there were about 300 French Protestants in Dieppe, and about 3000 at a place in the neighbourhood. I left him a parcel of French tracts, and said if he could undertake to distribute, or get others to distribute them, the London Tract Society would assist him. I was in hopes I should have heard from him ere this, but have not.

We distributed a good many French tracts on our journey to and from, and at Paris, to shopkeepers, coachmen, waiters and chambermaids; to passengers in the diligences; put others

in the packets and on the seats, and in drawers at the inns; many on the chairs and seats in the Roman Catholic churches, and several in the priest's confession boxes (when we did not find them confessing the people). We also amused ourselves one fine Sabbath afternoon at Dieppe by dropping them from our window as we saw the numerous passers-by approaching; we also gave them to poor people, and on almost every occasion that we had opportunity we were pleased to find they were received with apparent thankfulness, and in many instances we saw the people reading them afterwards. I sincerely pray that some of them may be so blessed as to be the means of leading the people to see and feel that they have souls to be saved, and that they may be induced to inquire "what they shall *do to be saved*," from that source of information which will direct them aright, even the word of God.

It is satisfactory to learn that, though true religion is in so low a condition in France, there is a little more light amongst them than there was ten years ago, when it could not be ascertained that there were more than five evangelical ministers in the whole country; now they are reckoned at 120: there are also a few very active pious laymen making great exertions in different parts to extend the knowledge of divine truth. There are many churches in France and other continental states called Protestant, but the greater portion of these are Unitarians, or what are called Neologists; and in some, where they have several ministers, perhaps four are Unitarians and two Evangelical: the number of the latter at the present moment is very small indeed.

On our way from Dieppe to Paris, we met crowds of poor people and waggons full of women and children on their way to the port of Havre to embark for America; upon inquiry we were told they were Germans emigrating from Prussia, in consequence of being required by the king to conform to a new liturgy which he had determined to establish throughout his dominions. I was told that about 10,000 had passed through Rouen in the course of a very short time. I saw two or three German ministers in England (before I left), who had come over from the same cause. There is also a system of persecution going on in Holland at this time. A number of ministers and lay Christians have seen it their duty to separate from the established church because the preaching has generally become corrupt, and the ministers cold and indifferent to the salvation of the people. The ministers of the establishment, seeing these seceders increasing, have raised a hue and cry against them, and persuaded the king in consequence to direct an old law to be put in force, forbidding more than

twenty persons to assemble together for public worship under fear of heavy penalties, which many have paid or been imprisoned: still, however, their numbers increase. It is hoped that much good will arise from these movements, as truth must prevail; and history proves that the church of Christ has always been the more extended when persecution has existed.

I will now give you a summary of the information I obtained from Mr. Baird, the American gentleman I alluded to at the beginning of the letter. He had lately travelled through most of the Protestant States on the Continent, purposely to ascertain to what extent evangelical truth was taught to the people. He gave an account of his tour to such English and others at Paris as felt an interest therein, at a chapel where the Gospel is regularly preached by himself, Mr. Mark Wilks, and others. Mr. Baird stated generally, that though evangelical truth was little known, understood, felt or preached throughout even those countries called Protestant, yet he was happy to say that in most he understood there was a very considerable advance of late years, and he thought there was ample ground to encourage all true Christians to hope for a better state of things ere long. As I have already spoken of Prussia and Holland, I shall first mention briefly what he stated as to these.

Prussia he considered in the most favorable condition of all the States he had visited. It is divided into 5,800 parishes, with 7,500 ministers, of whom 500 were considered evangelical. It has five universities, viz. at Berlin, Halle, Breslau, Bonn, and Grieswalde; Sunday and infant schools, prayer meetings, temperance societies, &c.

Holland—three millions of people: has above 1,200 pastors in the Dutch Reformed Church: from these 7 have seceded, with from 10 to 20,000 laymen. There are five universities, with 1,590 students.

Belgium—has 4,200,000 inhabitants. Although almost all the people are Roman Catholics, there is more religious freedom than in any other country in Europe; for this reason: whilst united with Holland, the Roman Catholics were kept in the back ground: on the separation, they contended for *equality* for their own sakes,—and, having obtained it, they cannot well now introduce a different system. There are five or six evangelical French ministers who are doing much good, as is also the British and Foreign Bible Society, which now sends agents to all these parts to distribute bibles.

Denmark—has 8 bishops and 1000 ministers of the Lutheran Church, two universities at Copenhagen; and religion is gradually reviving.

Sweden—12 bishops, 1 archbishop, 3,447 pastors and 2,400 churches in 1833.

Norway—5 bishops, 835 parishes and 460 ministers in 1820. Universities at Upsal, Laud and Christiana. Bible, Tract, Missionary and Temperance Societies. Education not good. Religion reviving in Norway: commenced under the labours of a peasant named *Hauhange*.

Saxony—1,800,000 inhabitants. Religion in a very low state. Saxe-Weimer, Saxe-Coburg, Saxe-Gotha, religion very low in all: the pastors almost all Neologists.

Frankfort on the Maine—a few devoted ministers there. In Mayence, Coblentz, Cologne, and generally in the Rhine, the state of religion is low, except at Düsseldorf, valley of Darmere.

Religion is reviving at *Bremen*, where the Rev. Messrs. Marlet and Krummacher preach, both evangelical. It is also increasing at *Lubeck*, where the Rev. Dr. Geibel has long been a pastor of the Dutch reformed church; and every church in Lubeck has one or more evangelical pastors. At *Hamburg* there are two or three evangelical German pastors, an excellent English preacher, a pious German Baptist minister, and 15 pious young men candidates for the ministry, who are doing much good by preaching and visiting the people, holding prayer meetings, &c. There is a Tract and Bible Society.

I have thus given you a brief summary of the information gleaned from Mr. Baird; he stated many other interesting particulars, of which I have no memoranda, and do not sufficiently recollect to state them with accuracy. Nor have I time, but I must conclude this epistle, hoping it may not be uninteresting to you and others of our Christian friends.

Looking at the state of Europe and the world at large, every real Christian ought to feel that he has a duty to discharge, and that not a trifling one,—a duty towards his Creator to seek to promote his glory in the salvation of immortal souls, that they may honour him.

If we have been ransomed from a state of slavery to sin, and if the penalty which awaits all who die in sin be removed, we should remember that we are not our own, but are bought with a price,—not of silver and gold, but by the Lord Jesus Christ who took on himself the heavy load of our guilt and suffered in our stead. We ought, therefore, to shew forth our sense of the goodness of God towards us by henceforth not living unto ourselves but unto Him who died for us; having a single eye to his glory, we should regard all other things as subordinate and secondary compared with the duties, the service we owe and should seek to render to Him.

II.—*Bengálí Proverbs, Supplementary to the Rev. W. Morton's Volume of Sanskrit and Bengálí Proverbs noticed in the Calcutta Christian Observer for March, 1834.*

[Continued from the No. for November 1835, p. 594.]

157. বাঁশ বনে ডোম কাণা।

The Dom is blind in a bamboo grove!

i. e. At a loss to chuse among the multitude of trees. (Dom, a basket-maker, whose materials are thin and narrow slips of split bamboo cane.)

Applied to one who, after much indecision, decides wrong at last; or to him who makes a bad choice of things after long hesitation. Over-anxiety and dilatory preciseness are punished in the end by disappointment and vexation.

158. ভাত ছড়ালে কাকের অভাব নাই।

No want of crows when one scatters boiled rice!

An insinuation that where there is any thing to be had, there will be no deficiency of competitors; the hope of gain is too sure an attraction. Also spoken as a reproof of fair-weather friends, who crowd around him that has any thing to invite their selfish cupidity, but desert him immediately when the supply fails.

159. পলাইতে না পারিলে মড়লের বই।

Aye! Co-father to the Mandal when he can't escape!

(§ Mandal, the head-man of a village: Co-father, বই for বেহাই, a son or daughter-in-law's father.)

Applied to one who, being detected in roguery or other misdeed, tries to escape punishment by pretending relationship to, or connexion with, a respectable and well-known person, or by declaring an article found upon him to be the property of such a one.

160. যার বিভা তার মনে নাই।
পাড়াপড়সীর ঘুম নাই॥

He whose wedding approaches has forgotten it, while the neighbours take no sleep, (busied in preparations.)

Applicable to forgetfulness or unconcern in the person chiefly affected, while his servants, friends or others, are alive and active in a business.

161. কোন্ বা বিয়া তার দু পায় আলতা।

Lac-leaves on both feet, but where is the wedding?

(§ Leaves of coloured paper are worn on the bride's legs at the celebration of a wedding.)

Spoken when a principal thing is wanting or overlooked, whilst minor matters are sedulously attended to: a reproof of great fuss but no accomplishment, mighty preparations but no sufficient means.

162. যে আইল চষে। সে থাকুক বসে॥ or
যে আইল কোদাল পেড়ে। তাকে দিলে ভাত বেড়ে॥

He who ploughed is come, but may sit and wait; or
He who but hoed arrives, and they help the rice to serve him!

Said, singly or together when those who have toiled most are least rewarded, or the less deserving are better treated and more regarded than those really more diligent and meritorious. Last come, first served!

163. বুড়র কথা না শুনিয়া কাণে। প্রাণ যায় তার হিচকা টানে॥

To the counsels of age who bends not an ear,
Shall die for his folly in sorrow and fear!

An admonition to the young to reverence the wisdom of the aged, and be guided by the lessons of their experience—an opposite course being certain to be followed by a just retribution of loss and suffering, often involving life itself.

164. মাচা বড় ছাঁচা তার সম্মুখে গড়খাই।
ধাকাধুকি মের না ভাই আস্তে২ যাই॥

The shelf was high and a ditch between—so push me not, friend;
I'll be off leisurely!

A satirical reflexion upon the boastful speeches of a vain-glorious braggadocio, implying his deficiency in courage or ability to accomplish what he threatens or pretends; as when a low fellow talks braggingly of what he will do against a powerful neighbour, whose very aspect, it is hinted, would even scare him! like the thief, who unable to reach the goods he aimed at stealing, for the height of the shelf on which they were placed, and the depth of the street-trench in front of it, makes a virtue of necessity and walks of, humbly deprecating the anger of the owner!

165. এক কড়া নাই ঝুলিতে, লাফ মারি গে ফুলিতে।

Without a cowry in one's wallet, going strutting along the streets!

Said of thoughtless insensibility to one's condition of approaching want or calamity; or of vain affectation and absurd pretension amidst real poverty; or, lastly, of a senseless readiness to aim at and run after what one has not the means or power to attain.

166. পথের ধুলা আঁটে নাই ছাতুর সঙ্গে খোঁজ।

Who has'nt earth enough to mend the pathway to his hut, inquires for barley-meal to his breakfast!

(Barley-meal is esteemed excellent food.)

A reflexion upon one who, though miserably poor and wanting the very commonest necessaries of life, asks for or boasts of possessing dainties and superfluities.

167. ভাত পায় না খাটা খুঁজে বেড়ায়।

He who can't obtain rice runs about looking for an acid (to savour his curry with!)

Applied as the preceding—or to a vain endeavour to save appearances.

168. কোন্ বা গাঁ তার মাঝের পাড়া।

But a poor village, and talk of its separate quarters!

A sarcasm on vain and groundless boasting, or of making a great parade of a small matter, &c. as if the inhabitant of a small hamlet should speak of its various wards!

169. গোবাবচ্ছিন্ন।

You are a mere cow! (Lit. *possessed of cowship*, i. e. *stupidity!*)

A sarcastic term of abuse applied to another deficient in understanding.

N. B. The following Sanskrit verse, said to be the reply of one to whom the above term was unfitly addressed by a proud and contemptuous competitor, affords a good specimen of quibbling rhyme, or punning 'retort courteous'—

কিমু গবি গোত্বং উতাগবি গোত্বং
গবি যদি গোত্বমনর্থকমেতৎ।
যদি পুনরুক্তমগবিচ গোত্বং
ভবতি ভবত্যপি সম্পৃতি গোত্বং॥

Do you mean to attribute cowship to a cow, or to what is not a cow?
If to a cow, then your speech is irrelevant and therefore silly—
But if you apply it to what is really not a cow,
Then does cowship belong to yourself, good sir! (because I am no cow.)

Which, in reference to our own similar application of the term 'calf's head,' may be thus imitated:

Is a calf's head the head of a calf or a man?
Of a calf's?—then your passion your reason outran—
But if on man's shoulders calf's head you would rear,
Then, good sir, on your own does the calf's head stare!

170. পোঁদের জ্বালায় মরি মনসা বর দিয়া যায়।

I am tormented with the burning heat of a dysentery, and lo! Manasá (the goddess of serpents) has given me her blessing besides!

(The reference is to the bite of a snake, ironically termed Manasá's blessing, *alias* a curse, received from behind while easing nature in the wood.)

Said when one, already sufficiently afflicted or distressed, meets with additional calamity or annoyance. Spoken under accumulated troubles.

71. তৃণ হেরে না ব্রহ্মচারী।
হাতে বেঁধে দুগ্ধ দেয় পতিব্রতা নারী।

The holy ascetic wont steal a blade of grass—yet the chaste housewife has his hands bound ere she gives him a drink of milk!

(i. e. as not to be trusted for all his pretended renouncement of worldly passion.)

A satirical rebuke of affected sanctity or hypocritical professions of innocence and good intentions; of one who, while vouching his superiority to one vice (to which he has, it may be, either no mind or no temptation) commits another even greater one when occasion serves him.

172. উপপতি খায় লুচিচিনি ভাতারে খায় খই।

The gallant feeds upon sweetmeats and sugar, whilst the husband swallows his plain parched rice!

Used when another reaps the profit of one's labours, or enjoys without right or merit that of which the proper claimant is unjustly deprived.

173. লাভে মূলে গুণে চাষ করে না সোণার বেণে।

The goldsmith ploughs not, but counts his stock and profits.

(Meaning that he tempts not a business whose result is uncertain, as depending on the contingencies of weather, &c., but embarks in that only which admits of sure calculation.)

A shrewd commendation of one who balances before hand the advantages of any proposed undertaking, as of a copartnery, &c. Also a just reflexion on him whose schemes have proved abortive, a source rather of loss than of gain, from his neglect of such previous caution.

174. ছাগলের সাধ্য যব মাড়া।

Aye, you can tread out barley with a goat, no doubt!

A sarcasm upon absurd boasting and pretensions to an ability or authority not possessed.

175. চার কড়ার চেটায় শুএ। লাক টাকার স্বপ্ন দেখে॥

He who sleeps on a mat worth a gandá of cowries dreams of a lakh! (of rupees.)

Jeeringly applied to a fellow, destitute of ordinary means, indulging in large views, or forming visionary schemes of wealth and advancement—one who talks big or builds castles in the air.

176. তাঁতি কুল বৈষ্ণব কুল দুই কুল গেল।

Aye, the weaver's cast and the Vaishnab's went together!

(§ Referring to the story of a weaver who became a Vishnuvite, whereby the rules of his previous caste were of course violated; and who subsequently failing in the requirements of his adopted profession, became doubly guilty and doubly unfortunate.)

The application is to such as have abandoned their native religion for another, yet do not live consistently with the obligations this lays upon them: it is particularly referred by Hindus to native converts to Christianity who dishonour their adopted religion by ill practices. A just rebuke indeed! may it more rarely be applicable!

177. মলো ফড়িঙ্গ কারগু হেগে।

The grasshopper has passed his death-stool, and is just expiring!

The exclamation of one who is in a strait from which there appears no possible way of escape to him. Also an expression adopted when the same request or demand is repeatedly made on the same or similar pretence; when one is teazed with an unvarying iteration of some importunate desire, or put to repeated proofs and trials of skill, probity, &c.

178. সারা খণটি শাহুক সুদ্ধি।

What! Lotus and lotus every instant!

Applied like the preceding to incessant concupiscence or craving importunity—as when not satisfied with one favour, another is immediately requested.

N. B. The two preceding proverbs refer to a story of a certain rájá or prince who was robbed of a hár (হার) or necklace by two slave girls named হারী and পারী. The rájá sending for a জান or wizard, his servants brought him a mere pretender to astrology in the person of a তাঁতা or weaver. The conscious incapable, when left alone, soliloquizing with himself as to the event, exclaimed repeatedly হারি কি পারি, (shall I fail or succeed?) The two slave girls, anxious as to the result and on the watch for the first tidings of their fate, overhearing the exclamation of hári ki pári, (differing, by a verbal pun, from their two names hárí and párí only by the length of the final letter (i) in each,) concluded at once that the wizard had penetrated their guilt; so communicating with him, they confessed themselves the secreters of the necklace, and pointed out the spot where they had concealed it, but promised him a douceur for conniving at their escape from punishment. The pretended জান acceded to their wishes, produced the jewel, but screened the culprits; and thus

fortuitously and unwittingly became a successful discoverer of stolen goods, as was supposed by force of magic. The rájá gave him a present, but to test his ability still further, holding a grasshopper in his closed fist, requires the astrologer to declare what he had therein. The luckless তাঁতী now certain that he should be found out and undone, gave instinctive utterance to the first of the above sayings যলোম্মিউ &c. *meaning*, "Now am I lost, poor reptile, my last hour is at hand!" which exclamation, by a second most lucky chance, not only proved his deliverance, but augmented his repute as a soothsayer, and procured him additional gifts. A courtier, however, would fain make a third trial; so grasping a lotus-root in his closed fist, demanded of the জান what were its contents. He, quoting under a similar impression of alarm as before, the 2nd of the proverbs নাব্রা খনটি, &c.—i. e. "am I to be still subjected to the same importunate trial?"—effected his third and triumphant escape, and raised his own fame and gains to the highest. N. B. The weavers are a class esteemed proverbially *dull* and witless, which adds the more point to the jest.

179. দুর্জ্জনের সঙ্গে বাস। করিলে হয় সর্ব্বনাশ॥

With the wicked, pleased, to dwell,
Ensures a final place in hell!

A dehortation from evil association—or a sage reflexion on viewing the misfortunes and often-times the irretrievable ruin which are the consequences of keeping company with the bad.

180. কাযের সময় কাযী। কায ফুরালে পাজী॥

When a work is to be done, a useful fellow—when the work is accomplished, a base-born rascal!

A common reflexion upon the selfish ingratitude which courts and flatters a person for one's own purposes, who, when these are attained, is slighted, perhaps abused, vilified and insulted.

III.—*Chapter of Varieties.*

Letter of Sir Walter Scott to the Countess of Purgstall.

We have extracted the following letter from the last work of Captain Basil Hall, entitled "Schloss Hawfield." It was addressed by Sir Walter Scott to the Countess of Purgstall, an Austrian noblésse, an early friend of Scott's, a woman of extraordinary talent and eccentric life, when under severe affliction. Our principal object in giving it a place in the *Observer*, is the testimony which it bears to the inadequacy of the noblest genius—the highest order of prosperity and domestic happiness, aided by honorable fame, to gild the decline of life with cheerful hope unassisted by vital piety. True Christians are oft charged with a want of charity, and even cruelty, in asserting that religion alone can make men really happy—they are triumphantly pointed to men with amiable natural instincts and tempers as a proof of the inaccuracy of their views. We may confidently

appeal to all whether there ever was a man of the world who possessed a sweeter disposition, a more chaste fancy, a loftier imagination, or a more generous heart, than Scott. He was a man who wished to see the bright side of things, and paint the darker scenes of life in brightest hues, and yet at the very time when his fame was spread far and wide,—when his name had reached the highest pinnacle,—and when princes praised, critics flattered,—when genius lent all her energies to illustrate and embellish his talent, and fortune poured her treasures into his lap as the reward of industry,—when he had "a promising family," "many friends," "no enemies," and "more of fame and fortune than mere literature ever procured for any man before;" and to hear him speaking of the decline of a life thus spent as "dark and unlovely," and the history of a humanity like his as "stern and dull"—to hear from him of the golden pen, who had painted scenes ravishing to others—that the prospects which the end of life unfolded were such as he dreaded to contemplate—is mournful enough; it is one of the strongest and most affecting testimonies to the insufficiency of the highest worldly advantage to give solid and permanent happiness, with which it has ever been our lot to become acquainted. Let us remember that this letter was the confidential, private effusion of his heart, never intended for public exhibition. The entire absence of all reference to religious consolation in it, under the painful circumstances of the Countess, the reference to the "doctrines of chances," and the disposition manifested in the last clause, exhibit a lingering love to the world, and an absence of reference even to religion which one could hardly have expected from one whose writings display no ordinary acquaintance with the oracles of truth. The letter and its views are melancholy enough in themselves, but still more so in *contrast*. If we contrast the life and labours and prospects of such a man with those of the Rev. Rowland Hill, what a contrast—what a different influence—what a different tone pervading their correspondence—what a contrast in the close!—The one filled with melancholy forebodings, the other cheerful, and rendering all others cheerful too;—the one timid at the approach of death, the other hoping for it;—the one talking of the doctrine of chances, the other leaving all in the hands of an all-wise and all-merciful Saviour. What a contrast is it with one of the finest intellects and most laborious and learned of men, who said, "I am in a strait between two!"—"To me to die is gain. I have finished my course. I have fought a good fight, &c. I know that when this earthly house of my tabernacle is dissolved, I have a house not made with hands, eternal in the heavens." Behold the picture!—is it like "the perfect man whose end is peace?" Remem-

ber, reader, *peace and salvation and hope are to be found alone in Christ.*

"My dear and much-valued Friend,—You cannot imagine how much I was interested and affected by receiving your token of your kind recollection, after the interval of so many years. Your brother Henry breakfasted with me yesterday, and gave me the letter and the book, which served me as a matter of much melancholy reflection for many hours.

"Hardly anything makes the mind recoil so much upon itself, as the being suddenly and strongly recalled to times long passed, and that by the voice of one whom we have so much loved and respected. Do not think I have ever forgotten you, or the many happy days I passed in Frederick Street, in society which fate has separated so far, and for so many years.

"The little volume was particularly acceptable to me, as it acquainted me with many circumstances, of which distance and imperfect communication had left me either entirely ignorant, or had transmitted only inaccurate information.

"Alas! my dear friend, what can the utmost efforts of friendship offer you, beyond the sympathy which, however sincere, must sound like an empty compliment in the ear of affliction? God knows with what willingness I would undertake anything which might afford you the melancholy consolation of knowing how much your old and early friend interests himself in the sad event which has so deeply wounded your peace of mind. The verses, therefore, which conclude this letter, must not be weighed according to their intrinsic value, for the more inadequate they are to express the feelings they would fain convey, the more they show the author's anxious wish to do what may be grateful to you.

"In truth, I have long given up poetry. I have had my day with the public; and being no great believer in poetical immortality, I was very well pleased to rise a winner, without continuing the game, till I was beggared of any credit I had acquired. Besides, I felt the prudence of giving way before the more forcible and powerful genius of Byron. If I were either greedy, or jealous of poetical fame—and both are strangers to my nature—I might comfort myself with the thought, that I would hesitate to strip myself to the contest so fearlessly as Byron does; or to command the wonder and terror of the public, by exhibiting, in my own person, the sublime attitude of the dying gladiator. But with the old frankness, of twenty years since, I will fairly own, that this same delicacy of mine may arise more from conscious want of vigour and inferiority, than from a delicate dislike to the nature of the conflict. At any rate, there is a time for everything, and without swearing oaths to it, I think my time for poetry has gone by.

"My health suffered horridly last year, I think from over labour and excitation; and though it is now apparently restored to its usual tone, yet during the long and painful disorder (spasms in the stomach) and the frightful process of cure, by a prolonged use of calomel, I learned that my frame was made of flesh, and not of iron,—a conviction which I will long keep in remembrance, and avoid any occupation so laborious and agitating, as poetry must be, to be worth any thing.

"In this humour, I often think of passing a few weeks on the continent—a summer vacation if I can—and of course my attraction to Gratz would be very strong. I fear this is the only chance of our meeting in this world, we, who once saw each other daily! For I understand from George and Henry, that there is little chance of your coming here. And

when I look around me, and consider how many changes you will see in feature, form, and fashion, amongst all you knew and loved; and how much, no sudden squall, or violent tempest, but the slow and gradual progress of life's long voyage, has severed all the gallant fellowships whom you left spreading their sails to the morning breeze, I really am not sure that you would have much pleasure.

"The gay and wild romance of life is over with all of us. The real, dull, and stern history of humanity has made a far greater progress over our heads; and age, dark and unlovely, has laid his crutch over the stoutest fellow's shoulders. One thing your old society may boast, that they have all run their course with honour, and almost all with distinction; and the brother suppers of Frederick Street have certainly made a very considerable figure in the world as was to be expected, from her talents under whose auspices they were assembled.

"One of the most pleasant sights which you would see in Scotland, as it now stands, would be your brother George in possession of the most beautiful and romantic place in Clydesdale—Corehouse. I have promised often to go out with him, and assist him with my deep experience as a planter and landscape gardener. I promise you my oaks will outlast my laurels; and I pique myself more upon my compositions for manure than on any other compositions whatsoever to which I was ever accessary. But so much does business of one sort or other engage us both, that we never have been able to fix a time which suited us both; and with the utmost wish to make out the party, perhaps we never may.

"This is a melancholy letter, but it is chiefly so from the sad tone of yours—who have had such real disasters to lament—while mine is only the humorous sadness, which a retrospect on human life is sure to produce on the most prosperous, For my own course of life, I have only to be ashamed of its prosperity, and afraid of its termination; for I have little reason, arguing on the doctrine of chances, to hope that the same good fortune will attend me for ever. I have had an affectionate and promising family, many friends, few unfriends, and, I think, no enemies—and more of fame and fortune than mere literature ever procured for a man before.

"I dwell among my own people, and have many whose happiness is dependent on me, and which I study to the best of my power. I trust my temper, which, you know, is by nature good and easy, has not been spoiled by flattery or prosperity: and, therefore, I have escaped entirely that irritability of disposition which I think is planted, like the slave in the poet's chariot, to prevent his enjoying his triumph.

"Should things, therefore, change with me—and in these times, or indeed in any times, such change is to be apprehended—I trust I shall be able to surrender these adventitious advantages, as I would my upper dress, as something extremely comfortable, but which I can make shift to do without."

Life of Kiernander.

We have had it in our minds for some time past to give short memoirs (as they might be procurable from authentic sources) of the earlier Indian Missionaries, especially those of Bengál and Hindustán. We have selected as our first the Life of Kiernander, not only because he was the earliest Protestant Mis-

sionary to Bengal and Calcutta, but because his history is fraught with much salutary instruction. It is a memoir which cannot be "read, marked, learned, and inwardly digested" without exciting deep self-examination and holy fear in every present Missionary—it may make him that standeth take heed lest at any time he fall, and yet it throws the light of mercy's hope on the future of those who through improvidence or worldly intoxications may have forgot the great end of their work—the glory of the Cross. Though a righteous man stumble seven times, yet if he seek God shall he arise. May the chequered providences of God lead all to the same calm and tranquil end as they did Kiernander,—and it will yet be well.

John Kiernander was born in 1711, at Akstad, in the province of East Gothland, in Sweden. After completing his education at the University of Upsal, he became desirous of visiting foreign universities. During this period he became acquainted with Professor Franke, at Halle, in Saxony, and, after having spent four years, was about to return to Sweden, when an application was made by the Society in London for Promoting Christian Knowledge, to the Professor, for a proper person to be sent as Missionary to Cuddalore. This work was proposed to Kiernander, who, after some hesitation, consented to undertake it. Here begins the eventful and instructive history of John Kiernander, and it would be well that all, especially those engaged in preaching the gospel, would mark the footsteps of the man, beware of being wise in their own conceits, and learn to watch and pray that they enter not into temptation. There are few characters presented to our view in which the goodness and severity of God are so strongly marked, and made to speak in actions that cannot be misunderstood, and working out an end that cannot but speak, saying, "This is the doing of the Lord."

He seems at first to have been undecided in his mind as to taking the step of forsaking all for the Missionary work. It does not appear to be a thing which moved in his own mind before it was proposed to him, and herein is to be observed what could not but be a deficiency in his case. He had not, like many other Missionaries, prayed and pondered the matter over in his mind, until he had thoroughly weighed and counted the cost of his undertaking; and to this may be greatly attributed the needful chastisements he afterwards received at the hand of his heavenly Father

When he went to Cuddalore he found a congregation, left by Sartorious, a former Missionary, who was then removed to Madras. He was treated with great kindness by Admiral Boscawen, and had the Portuguese church put into his possession, as the English thought it expedient at that time to expel all the popish Priests from their territories.

The mission prospered much under his hands. He was in the habit of going several times a week to the villages, to make known the gospel of Jesus Christ. His congregation in Cuddalore increased. In the year 1745 it amounted to 200 persons, and in the following year received an increase of 160 converts. At first Professor Franke used to send to him presents, (at one time 150*l.*) and he was also kindly dealt with by the council of Fort St. David's; but after his marriage he needed not, nor would receive their help. He married a Miss Wendela Fischer, a lady of some property. She was an amiable woman, an attached wife, and, being faithful to God, was a helpmeet for him in preaching the gospel. With

this woman he lived in happiness many years, and the Lord prospered his labours.

In the year 1758, the French General, Count Lally, took possession of Cuddalore, when a general confiscation took place. Kiernander waited on Lally, and requested permission to continue his mission, but he was politely and firmly told there was no need for Protestant ministers any longer in the place. At the same time a passport was granted him to the Danish settlement at Tranquebar, of which he gladly availed himself, and arrived in that city stript of all his property.

Seeing no prospect of returning to his station at Cuddalore, Kiernander now turned his attention to Bengal, and left Tranquebar, furnished with ample means by the liberality of the Danes. At the time of his coming to Calcutta, he was a man "of ardent zeal, of great integrity, with a dauntless courage, and decision of mind." Both he and his wife were devoted to the cause of their Lord and Saviour. They had borne their trials together, supporting each other's faith in the midst of them, living as heirs together of the grace of life. The blessing of God was upon them, as they laboured in his service. He was a man of polite address and handsome countenance, alike fitted to appear in the court of a Nawab or the hamlet of a Hindu. Lord Clive was at that period in the full tide of success, and gave his sanction to the establishment of a mission in Calcutta. He opened his work in a house given him by the Government. The year after, 175 children were taught at his school, forty of whom were kept at his own expense; and, in addition to his many other engagements, he preached occasionally at Serámpur, where the Danish settlement, then in its infancy, had no chaplain.

It is not in a day that seed, either good or bad, springs up and bears its fruit; and a man's soul may be receiving bad as well as good bread cast on the waters, which shall be found *after many days*. This appears to have been the case with Kiernander. The seeds of consumption are often sown long before that prostration of strength takes place, which declares too plainly that disease has done its work. With all Kiernander's zeal, he had not the spirit of Nehemiah, who was as bold to reprove the greatest noble as the meanest commoner; and in his having Lord Clive and his lady as sponsors to his son who was born at this time, we see that he was not proof against the pleasure of being noticed and patronised by great people, when he ought to have been reproving their sins. The evil of this he had to learn by hard experience in the subsequent years of his life. Nehemiah would have chased Lord Clive away from him, as he did one of the sons of Joiada, the son-in-law of Eliashib, the high priest, and then he would have said, "Remember me, O my God, for good." But not so Kiernander; he chased him not away, but took him as sponsor for his child, and could not conclude with asking to be remembered for good for such an action.

Three years after his arrival at Calcutta his wife died. "It had been a marriage of affection, not impaired by the bitter vicissitudes of life. Wendela Fischer was a woman of piety, and devoted to her husband; she had borne the wreck of her fortune without complaining, and had journeyed from her home, first to Tranquebar, then to Calcutta, with a mind armed for yet greater reverses. She lived to see her husband admired and esteemed by all, while his religion was stedfast in the midst of many snares. Had she lived, Kiernander had served God with fidelity, and man with usefulness; but when she sunk into an early grave, it was as if his guardian angel had passed away from him.

A year after this he married a wealthy widow, Mrs. Ann Wolley, a young luxurious woman, who knew not the way of peace, nor how to live

"not to herself, but to Him that died for her and rose again." She was like too many others, who can approve of the preaching of the gospel where no change of life is asked, and no devotion to God demanded. Had Kiernander been a man like Swartz, no Ann Wolley would have been in much haste to marry him. But he was now becoming unfaithful to the trust that had been committed to him. He and his wife were among the richest people in Calcutta. They lived in great style, not calling to their table the poor and maimed, but the rich and noble, with whom the missionary was a great favorite.

Kiernander and Mrs. Wolley lived as husband and wife for about ten years. At their marriage, the world flowed in with a full flood, but he forgot that the friendship of the world is enmity against God, and in the midst of all the affluence and admiration he met with, he forgot his Lord and Master. It was not by one great step that he arrived at this, but by degrees he was deceived into it. Had he at once seen that his present life was inconsistent with that of a missionary, and fairly given up his work, he would have found out his mistake earlier; but at the same time that he set up a splendid equipage, and drove about in a carriage-in-four, he continued to use his eloquence in preaching the gospel. When he had visited the Hindu villages, and returned home weary with the work, he used to take the cool air of the shore in his beautiful equipage. Such conduct could not fail to give offence, and hurt the cause in which he was engaged. He was warned by the Society at home, and by missionaries abroad, but he regarded not their friendly admonitions. He was deceived, and the word was choked by the deceitfulness of riches and the lust of other things. He was lavish in the expenditure of his money. He built a church which cost him 8000*l.* and other buildings for the mission to the amount of 4000*l.* He also looked out for assistance in his ministry, and chose for that purpose two individuals who had been Popish priests, and had publicly abjured their errors. Their names were Bento de Silvestre and Manuel da Costa. For these two assistants he built dwelling houses, along with another for the education of the natives. These assistants were learned men, and Kiernander passed much of his time in study with them. They were also helpful in the cause of the mission, and it does not appear that they were seduced away by the smiles of the world, as he was.

Two years after the building of the church his wife died. As his marriage with her had been the entrance into a path that did not certainly lead him in the way his God would have him to go, so her death was the beginning of a new era, when he was to be turned again to that simplicity in Christ from which he had been seduced. She had been a woman of pleasing manners, and much attached to Kiernander; but alas, how can the blind lead the blind! She never led him indeed actually to neglect the outward fulfilment of his duties,—nay, it is rather likely that a wife's heart would be highly pleased with the sweet looks and whispers of applause. When he preached in the church, the great people heard and admired him; his carriage stood waiting for him at the door, and the praises of his preaching came to him from lips that it had been better for him he had never seen. A wife, however worldly, could not dislike this. When she died, she bequeathed her jewels to Beth Tephilla, the name of the mission church, and with the proceeds he built a mission school capable of containing 250 children. We would drop a tear of compassion over the grave of such a woman, and say, "Alas, she knew no better!" Let us now pursue the history of his subsequent life, and adore that God who knows how to break and how to bind up.

It is uncertain how long the veil would have rested on his soul: but it was suddenly and rudely torn away. He was seized with blindness, and soon he sat almost solitary in his spacious chambers; his conversation, his vivacity, were no longer the same; nor were his table and wines. A few came to soothe and comfort, but the greater part did not seek the afflicted man. The pleasures of study and learning were also taken from him: all was taken, save the converse of Da Costa and Hanson*, but he no longer saw their faces. He at last remembered how far he had wandered from God: O! how welcome would now have been his lost feelings of fervour, of hope, and joy; but they did not come at his call. His sorrow was inexpressibly great, for if there be any situation in which the visitations of mercy and peace are precious, it is amidst the agony of blindness, when the soul is left to struggle alone. It was more than he could bear; and he lifted his humbled spirit eagerly to God, resolved to know no rest till 'the lost should be found again.' His deep repentance, his tears, his unceasing prayers, could not be in vain; and ere long, Kiernander blessed the hand that had chastened him.

His blindness continued four years, when his eyes were couched and his sight restored, having by this dispensation been called back from his wandering. Partly by his profusion, and partly by mismanagement during his blindness, when he recovered his sight he was a second time a beggared man.

He looked abroad, on his recovery, as if to begin the world anew with a purer hope and resolve, but found himself impoverished. The seal of the sheriff of Calcutta was affixed to the gates of Beth Tephilla, as a part of the personal estate of the ill-fated and bankrupt missionary. The edifice, however, was redeemed from the desecration which otherwise awaited it, by the munificence of an individual who paid for it the sum at which it had been appraised, namely, 10,000 rupees. This individual was the late Charles Grant, Esq., the East India Director, whose powerful support to Indian Missions was ever generously given.

"The founder of the edifice, from whatever cause, no longer officiated within its walls. Was it because he was poor—or had lived extravagantly? It was a harsh and pitiless deed. His health soon after became infirm, and he sometimes wandered round the walls, and looked wistfully on them, and thought how it had been with him in former days. Where, now, was the world of admirers and flatterers?—passed away like the moth when they saw that his resources were at an end. His home, his equipage, his many servants, all were gone. Still he was kindly received at some tables. There were those who felt that they could not utterly forsake the man to whose eloquence they had listened, whom they had loved as a companion, at whose table they had feasted. But he rarely made himself a guest, for he felt that the world was no longer the same to him; that his words were not now listened to with the attention and the applause they were wont to be. He confined himself to a small and retired dwelling. There was a circumstance yet more hard to bear. Another missionary came, entered into his labours, and was chosen to supply his church; and this Kiernander felt exquisitely."

Shortly after the church was enlarged, and he was invited to dispense the communion in the new chancel. Around him knelt many of those who had been his friends in the day of his prosperity, but they no longer found it convenient to be so. Some might look on such a scene, and pity the old man, now 80 years of age, thus deserted, but we ought rather to thank God, who by any means had saved him from such friendship, for they never ought to have been his friends. Now he stood where he ought

* Hanson was an assistant in the room of Silvestre, who was dead.

ever to have stood, not having the favour of man but of God as his portion. He said himself that it was a moment of great happiness to his mind; he must have been unthankful if it were not so. We cannot pass this period of the missionary's life without observing how much both missionaries and ministers at home are to blame in making themselves the servants of those who do not serve God. Had Kiernander formed and abided by the resolution of being only a minister of Christ and not of man, and had he confined the administration of baptism and the Lord's Supper to those, whether white or black, who gave evidence that they were followers of Jesus Christ, he would have been saved many of the troubles he was called to endure.

He now resolved to quit Calcutta, and offer his services to the Dutch at Chinsura, where he was appointed chaplain. A sum of 40*l.* had been sent him by the Society in London. And now let us behold the aged man, over whose head 80 years had passed, leaving friendless and nearly pennyless the place where he had lived in affluence, surrounded by the smiles and attentions of the great and the rich; the place where his heart had waxed fat and forsaken his God, and where it had been humbled and brought back to its obedience;—shut out of the very edifices he had reared with his own money; forsaken, and forgotten by all but God. Before his departure he went to the burying-ground called by his own name, and there wept and prayed between the graves of his two wives. The one had been his helpmate and his stay in the midst of troubles, the other had drawn him away from his stedfastness. And can we look at all this, which can hardly fail to touch the hardest heart, and still say it was God's love that did it? Yes, truly it was love; for amidst all this wreck of earthly things, the hope of eternal life was blooming in his soul, and the man was happy!

At Chinsura he received a small salary from the Dutch, and performed service twice on the Sabbath in a small Lutheran church. The people were intent on their commerce, and he found their society any thing but a pleasure. This, however, gave him time to think, and to become acquainted with himself. Although Chinsura was only thirty miles from Calcutta, and so within the reach even of a pleasure sail, and lay also on the way to the interior, yet none of the passers-by so much as asked him how he did. He was within a few miles of Serámpur, where he found a few kindred spirits, some who acknowledged the benefit they had received through the words he had preached in their ears, and this was a pleasure to him.

But even from this resting-place he was doomed to be thrust. In 1795 war was declared by England against Holland, and the factory of Chinsura was captured where Kiernander was taken prisoner of war, and allowed the sum of 50 rupees a month. At last he was permitted to go to Calcutta. How strange and unsearchable are the ways of God! This was the place appointed for him to end his days—but what an altered man! He was now near ninety years of age. He had left that city nearly a beggar, and now he returned to it entirely so. What a trial was this the Lord put upon his servant in his old age, that he should again traverse the scene of his former grandeur. What must have been his feelings to behold his church, where he had preached to admiring crowds, and the stately house where he had lived with his admired wife, coldly and sternly shut against him. How could he have borne this if God had not been with him? Lord Clive, at whose table he had often sat, had by this time perished by his own hand, and any others, who would have been inclined to help him, had been laid in their graves. He was taken into the house of a relation of one of his wives, and in the following

spring, when rising from his chair, he fell and broke his thigh, and spent the remainder of his few days on earth in much pain. During his illness he was occasionally visited by the Rev. David Brown, and a few others, who did their duty in trying to comfort the aged pilgrim. His intellect remained firm, and in a letter to his native place, Akstad, he blessed the day he had left it to preach the gospel. He foretold that the whole English nation would unite in one society to send the Gospel to the East Indies, and that this would give stability to British power there.

His cup was full—and the hand that had so long chastened now poured into his spirit the richest consolation and the brightest hope. And what counsel could his visitors offer to this man of nearly a century, compared to the stores which his strange and chequered life had laid up? Even now his mind was in all its vigour; it was sad, yet beautiful, to sit at his bed-side, and hear him tell how he had suffered; how he had known all that love, or riches, or learning, could give to man—and that now he was going home to his rest.

He was buried in the grave of his wife Ann Wolley, and our comfort is to think, that after all the troubles through which he came, and after for a time being allured away by the sweets of the world, he is now departed to be with Christ, which is far better. *When any one is inclined to think that a minister of the gospel is ill off because he is poor or despised, let him remember* JOHN KIERNANDER.

Precept and Example.

Such is the frailty of our nature and the tendency in us to prefer virtuous precept to the difficult practice of holy virtue, that we should be thankful for any monitor which will warn of the danger there is in severing two whom God hath for the wisest purposes joined together in our lives. On this ground it is we gladly insert the following instructive effusion from the American Mother's Magazine.

To the Editor of the Mother's Magazine.

MADAM,

I have been much interested in your Magazine, and deeply so, in the piece entitled "*Parental Decision.*" A few days since I sat with the Magazine in my hand, meditating with regret and sorrow on my own want of decision. My mind reverted to the years of childhood, when with youthful eagerness I read good old John Bunyan, and often wished I could fall asleep and dream as long and as interesting a dream as his. O that some Bunyan would rise up, at the present day, (I mentally exclaimed) followed by a long train of pilgrims, determined that nothing should impede their progress to the heavenly city. Presently my enses were lulled to sleep, and a vision full of interest was impressed on my mind. The strait and narrow path which leads from the city of destruction to the new Jerusalem lay before me. A promiscuous band of pilgrims, from many nations, were pressiug forward, guided by two beings of most angelic appearance: their names were Precept and Example, twin sisters, daughters of Paradise. While their efforts were united, I saw they and their followers never swerved from their path. But Precept was of a sanguine and ardent temperament. She held in her hand the word of eternal life and exhorted her followers by every motive which two

worlds could present, to untiring perseverance. She spoke to them from the pulpit, the press, in the religious conference, at the social fireside, and in the closet. The multitude hung on her lips with earnest attention, and I could not but remark how fondly mothers repeated her words to their beloved children, with their eyes turned toward the celestial city. But while Precept was thus advancing, with heaven and glory in her eye, where was her mild, but slow and less confiding sister? Fearful and unbelieving, her footsteps had long wavered, and "*now I saw in my dream,*" that she sank by the way side, pale, trembling, and disheartened. Full of zeal, Precept missed not her retiring sister, until she saw confusion and dismay among her followers. Parents wept and prayed for their wandering children ; churches lamented for the disaffection of their numbers, and the affectionate minister mourned over the desolations of Zion.—Old giant Despair exulted, in gloomy triumph, and filled his castle with the bones of the slain. The professed friends of the meek and lowly Jesus, having now departed far from Example, Precept found that they were fast deserting *her* banner also, and were too many of them following the vain fascinations of time and sense. Mournfully she turned to look for her loved, yet deserted sister. Her plain bonnet had fallen from her head, and *another* was endeavouring to bind her light tresses with frizzets and finery. Another had torn her Bible from her bosom, and was striving to supply its place with golden chains and other superfluous ornaments. Another would have led the drooping fair to scenes of fashionable amusements. "O, who will save my sister?" exclaimed Precept, despairingly, and raising her eyes to Heaven. Suddenly the sound of soft and celestial music was heard, and a form appeared of more than earthly majesty and beauty. With a majestic, yet tender air, she waved her hand, and Example sprang with renovated strength to her sister's arms, from whom she should never have been separated. Her name was Faith ; and with a voice solemn and awful as eternity she commanded this pilgrim band once more to arrange themselves under the united banner of Precept and Example. I awoke ; and although it was but a dream, I was more fully convinced that Faith alone can so unite Example and Precept, as to guide a sinful world to the new Jerusalem, the city of our God.

Utica. A. S. E.

A Letter from F. Bouchet, of the Society of Jesus, Missioner at Madure, and Superior of the new Mission of Carnate, to the Lord Bishop of Auranches.

The company of the Jesuits sent a mission to the East about the year 1700. They received from their learned Missionaries a number of highly intelligent letters concerning the religious habits and customs of the people amongst whom they dwelt. We have in former numbers given interesting and instructive extracts from the work in which they are contained. It is both curious and scarce. We make no apology for the length of the following letter, as the subject on which it treats is one both curious and important, not merely in reference to Hinduism, but to all the systems of false religion. From our reading and experience we have long felt convinced that we

could trace in the religious traditions and customs of all nations, the leading truths of the religion of the Bible. And while we may not say Amen to all the ingenuities of the learned Missioner, nor to some of his theological biases, we may be able to discover from amidst the popish eror and heathen mist in which the subject is enveloped, the more than presumptive evidence of the truth of his position,—viz., that the Hindu faith rests upon some corrupted biblical basis, and that if the light of truth would but arise and shine into the temple of error, we should see seated in some one of her recesses the Spirit of Truth; that God has not, in fact, left himself without a witness in our earth, and only waits for his mercy in Christ to be proclaimed to the ends of the world; that deep should answer to deep at the noise of his water-spouts; that truth should meet truth, and unite in one spirit of zeal and practical affection in magnifying the source of truth and salvation.

My Lord,—The labours of an Apostolical person in India are so great, and so continual, that the care of preaching the name of Jesus Christ to the idolaters, and of improving the new converts, seems to be more than sufficient entirely to take up a Missioner. In short, at some times of the year they have scarce time to live, much less to apply themselves to study, and a Missioner is often obliged to borrow from his rest at night as much time as is requisite for prayer and the other duties of his profession.

However, at some other seasons, and even some hours of the day, we find leisure enough to refresh us from our toils by some sort of study. It is then our care to make even our diversion advantageous to our holy religion. To that purpose we then improve ourselves in those sciences, which are known among the idolaters, in whose conversion we are labouring, and we make it our business to discover, even among their errors, something that may convince them of the truth we come to make known to them.

During that time, whilst the duties of my ministry have allowed me some leisure, I have, as far as I have been able, let myself into the system of religion received among the Indians. What I propose in this letter is only to lay before your lordship, and to put together some conjectures, which, I am of opinion, you may think worthy your observation. They all tend to prove, that the Indians have taken their religion from the books of Moses and the Prophets; that all the fables their books are filled with, do not so much disguise the truth but that it may still be known; and to conclude, that besides the religion of the Hebrew nation, which they learnt, at least in part, by their commerce with the Jews and Egyptians, there appear among them plain footsteps of the Christian religion, preached to them by St. Thomas, the Apostle, Pantænus, and other great men, ever since the first ages of the church.

I have made no question of your lordship's allowing of the liberty I take in sending you this letter, it being my opinion that such reflections as may be of use for confirming and defending of our holy religion, ought of course to be presented to you. They will touch you more than any other, after demonstrating, as you have done, the truth of our faith,

by the most extensive erudition, and the exactest knowledge in antiquity, both sacred and profane.

I remember, my lord, I have read, in your learned book of evangelical demonstration, that the doctrine of Moses had penetrated as far as India; and your singular care in observing, whatsoever may be found favorable to religion in authors, has anticipated some of those things I might have had occasion to mention to you. I will therefore only add, what I have discovered that is new, upon the spot, by reading of the most ancient books of the Indians, and by the conversation I have had with the most learned men of the country.

It is most certain, my lord, that the generality of the Indians are no way tainted with the absurdities of atheism. They have exact notions enough of the Deity, though disguised and corrupted by the worship of idols. They acknowledge one God infinitely perfect, who has been from all eternity, and in whom are the most excellent attributes. Thus far nothing can be better, or more conformable to the belief of God's people, in relation to the Deity. Here follows what idolatry has unfortunately added.

Most of the Indians affirm, that the great number of deities they at present worship, are no other than subaltern gods, and subject to the Sovereign Being, who is equally Lord of the gods and of men. That great God, they say, is infinitely exalted above all other beings, and that infinite distance is what hinders his having any communication with frail creatures. For what proportion can there be, add they, between a being infinitely perfect and created beings, full as we are of imperfections and frailties. For that reason it was, according to them, that *Paravaravastou*, that is, the Supreme God, created three other inferior gods, viz. *Brama*, *Vishnu* and *Routren*. To the first he has given the power of creating; to the second, that of preserving; and to the third, that of destroying.

But these three gods, adored by the Indians, are, in the opinion of their learned men, the sons of a woman they call *Parachatti*, that is, the sovereign power. If this fable were reduced to its original, it were easy therein to discover the truth, though so much disguised by the ridiculous notions added by the spirit of falsehood.

The first Indians would not say any thing, but that whatsoever is done in the world, either by creation, which they assign to *Brama;* or in preservation, which is the part of *Vishnu;* or in the several revolutions, which are the work of Routren,—proceeds only from the absolute power of Paravaravastou, or the Supreme God. Those carnal wits have since made a woman of their Parachatti, and given her three sons, which are no other than the principal effects of omnipotency; for, in short, *Chatti*, in the Indian language, signifies power; and *Para*, supreme or absolute.

This notion the Indians have of a Being infinitely superior to the other deities, denotes that their forefathers really worshipped but one God, and that Polytheism, or the plurality of deities, was brought in among them after the same manner as it was into all idolatrous countries.

I do not pretend, my lord, that this first knowledge is a very evident proof of the communication between the Indians and the Egyytians, of the Jews. I am sensible, that without any such help, the Author of Nature has ingrafted this fundamental truth in the minds of all men, and that it is only altered in them through the corruption and depravedness of their hearts. For the same reason I forbear giving you any account of what the Indians have thought concerning the immortality of our souls, and several other such like truths.

However, I believe you will not be displeased to know, after what manner our Indians find the resemblance of man with the Sovereign

Being expounded in their authors. Here follows what a learned brâhman has assured me he has, in reference to that affair, taken out of one of their most ancient books. "Imagine," says that author, "a million of large vessels all full of water, on which the Sun casts the rays of his light. That beautiful luminary, though but one, in some manner multiplies, and entirely represents himself in a moment, in each of those vessels; an image of him extremely like is seen in each of them. Our bodies are those vessels full of water; the sun is the emblem of the Sovereign Being, and the figure of the sun represented in each of those vessels, naturally enough lays before us our souls created to the likeness of God."

I will go on, my lord, to some sketches better drawn, and more proper to give satisfaction to so discerning a judgment as yours is. Give me leave here to relate things plainly as I have learnt them. It would be altogether needless, in writing to so learned a prelate as you are, to add my particular reflections.

The Indians, as I have had the honor to inform you, believe that Brama is he, of the three subaltern deities, who has received of the Supreme God the power of creating. Accordingly it was Brama that created the first man; but what makes for my purpose, is, that Brama formed man of the slime of the earth, then just created. It is true he found some difficulty in finishing his work; he went about it several times, and did not hit it till the third. The fable has added this last circumstance to the truth, and it is no wonder that a god of the second rank should stand in need of an apprenticeship to learn to make a man with that perfect proportion of all his parts, as we see him. But had the Indians stuck to that which nature, and in all probability the intercourse with the Jews had taught them, concerning the unity of God, they would have also rested satisfied with what they had learnt by the same means of the creation of man; they would have gone no farther than to say, as they do conformably to the Holy Scripture, that man was formed of the slime of the earth, newly produced by the hands of the Creator.

This is not all, my lord: man being once created by Brama, with all that trouble I have told you, the new Creator was the more charmed with his creature, because it had cost him so much labour to finish it. The next thing is to place it in a dwelling worthy of itself.

Scripture is magnificent in the description it gives of the earthly paradise. The Indians are so no less in the accounts they give us of their *Chorcam*. It is, according to them, a garden of delight, where all sorts of fruit are found in great plenty. There is also a tree, the fruit whereof would confer immortality, if it were allowed to be eaten. It would be strange, that people who had never heard of the terrestrial paradise, should, without knowing it, draw a picture so very like.

It is also very wonderful, my lord, that the inferior gods, who, ever since the creation of the world, multiplied almost to an infinite number, had not, or at least were not sure of the privilege of immortality, which would have been very acceptable to them. I must give you a story the Indians tell to this purpose. This story, as fabulous as it is, has certainly no other original but the doctrine of the Jews, and perhaps even that of the Christians.

The gods, say our Indians, tried all sorts of ways and means to obtain immortality. After much search, they bethought themselves to have recourse to the tree of life, which was in the *Chorcam*. That expedient succeeded, and by eating from time to time of the fruit of that tree, they secured to themselves the precious treasure, which it so much concerns them not to lose. A famous serpent, called *Cheien*, perceived that the

tree of life had been discovered by the gods of the second rank. The keeping of that tree having, in all likelihood, been committed to his charge, he was so enraged at the trick put upon him, that he scattered a great quantity of poison over the plain. All the earth felt the effects of it, and no man was to escape the infection of that mortal poison; but the god *Chiven* took pity on human nature; he appeared in the shape of man, and, nothing hesitating, swallowed all that poison, wherewith the malicious serpent had infected the universe.

You see, my lord, that things clear up by degrees the farther we advance. Be pleased to listen to another fable I am going to tell you, for I should certainly impose on you, did I go about to tell you any thing more serious. You will find no difficulty in discovering the history of the flood, and the principal circumstances the Scripture relates.

The god *Routren*, who is the great destroyer of the created beings, resolved one day to drown all mankind, pretending he had just cause to be displeased with them. His design could not be so secret, but that *Vishnu*, the preserver of creatures, was sensible of it. You will perceive, my lord, that they were considerably obliged to him upon this occasion. He discovered the very day precisely on which the deluge was to happen. His power did not extend so far as to put a stop to the execution of the god *Routren's* projects; but at the same time his qualification of god the preserver of things created, empowered him to prevent, if it were possible, the most pernicious effect, and thus he went about it.

He appeared one day to *Sattiavarti*, his great confident, and warned him that there would shortly be an universal deluge, that the earth would be drowned, and that Routren designed no less than to destroy all men and beasts. However, he assured him, he had nothing to fear for himself, and that in despite of Routren he wound find means to save him, and to manage it so as the world should be peopled again. His design was, to produce a wonderful bark, at the time when Routren least thought of it, and to shut up in it a good stock of at least eight hundred and forty millions of souls and seeds of beings. It was also requisite that Sattiavarti, at the time of the deluge, should be on a very high mountain, which he must take special care to make known to him. Some time after Sattiavarti, as had been foretold to him, spied an infinite number of clouds gathering. He observed, without any commotion, the storm threatening over the heads of guilty mortals; the most dreadful rain that had ever been seen fell from heaven; the rivers swelled, and spread themselves with much rapidity over the face of the earth; the sea broke out beyond its bounds, and, mixing with the overflown rivers, in a short time covered the highest mountains; trees, beasts, men, cities and kingdoms, were all drowned; all animated beings perished and were destroyed.

In the meantime *Sattiavarti*, with some of his penitents, had withdrawn himself to his mountain. There he expected the relief promised him by the god; nor was he without some moments of dread. The water, which continually grew more powerful, and insensibly drew near his retreat, every now and then put him into terrible frights; but at the very moment when he gave himself over for lost, he saw the bark appear which was to save him. He entered it immediately with his devout followers. The eight hundred and forty millions of souls and seeds of beings were shut up there before.

The difficulty consisted in steering the bark, and keeping it up against the impetuousness of the waves, which were then in a furious agitation.

The god Vishnu took care to provide for it; he immediately convert-

ed himself into a fish, and made use of his tail instead of a rudder to steer the vessel. The god, who was at the same time fish and pilot, managed so dexterously, that Sattiavarti waited at his ease for the water to drain off the earth.

You see, my lord, the matter is plain, and it requires no great penetration, to discover in this relation, intermixed with fables and the most extravagant fancies, what Holy Writ tells us of the flood, of the ark, and of the preservation of Noah and his family.

Our Indians go farther yet, and after representing Noah under the name of Sattiavarti, they might have well appropriated to Brama the most singular adventures of Abraham's life. Here follow some sketches which seem to me to have a very great resemblance with them.

The similitude of the names might at first sight confirm my conjecture. It is plain that the difference between Brama and Abraham is not great, and it might be wished that our men learned in etymologies had not made use of others less agreeable to reason and more strained.

This Brama, whose name is so like that of Abraham, was married to a woman whom all the Indians call Sarasvadi. You may judge, my lord, what weight this name adds to this conjecture. The two last syllables of the word Sarasvadi in the Indian language, are an honourable termination; so that Vadi answers fitly enough to our word Madam. This termination is found in the names of several women of distinction; as, for instance, in that of *Parvadi*, wife to Routren. Thus it is evident, that the two first syllables of the word Sarasvadi, which are properly the whole name of Brama's wife, are reduced to Sara, which is the name of Abraham's wife.

However, there is still something more peculiar: Brama, among the Indians, like Abraham among the Jews, has been the father of several different races or tribes. Those two nations agree also exactly in the number of those tribes. At Ticherapali, where at this time is the most famous temple of India, a festival is kept yearly, on which a venerable old man carries twelve children before him, which, as the Indians say, represent the twelve heads of the principal races. It is true, some Doctors are of opinion, that the said old man in that ceremony represents Vishnu; but that is not the general opinion of the learned, or of the multitude, who commonly say that Brama is head of all the tribes.

Be that as it will, I do not think it necessary that all things should exactly answer one another, in order to discover the doctrine of the ancient Hebrews in that of the Indians; for these often divide among several persons, what the Scripture relates of only one, or else appropriate to one, what the Scripture assigns to many; but this difference, in my opinion, ought rather to serve to support than to overturn our conjectures; and I believe that too precise a resemblance would only make them liable to suspicion.

Supposing what has been said, I will proceed, my lord, in the relation of what the Indians have borrowed from the history of Abraham, whether they attribute it to Brama, or apply it to honour some other of their gods, or of their heroes.

The Indians reverence the memory of one of their penitents, who, like the patriarch Abraham, went about to sacrifice his son to one of the gods of their country. That god had demanded that victim of him; but was satisfied with the father's good will, and would not permit him to put it in execution. There are some, nevertheless, who say the child was put to death, but the god restored him to life.

I have met with a custom among one of the races of India, which has surprised me; it is, that they call the race a race of robbers. Do not

believe, my lord, that, because there is among these people a whole tribe of robbers, therefore all the professors of that worthy employment are gathered into one particular body, and that they have a peculiar privilege of robbing exclusive to all others. Hereby is only to be understood, that all the Indians of the said race do actually rob, without any remorse; but the misfortune is, they are not the only people to be suspected.

After this clearing of the point, which I have thought requisite, I return to my story. I have taken notice, that among the said tribe, they observe the ceremony of circumcision; but it is not performed in their infancy, and not till about the age of twenty years; nor are they all subject to it; for only the chief men of the race receive it. That custom is very ancient, and it is hard to discover whence they had it, among a people altogether devoted to idolatry.

Your lordship has seen the history of the flood and of Noah, in Vishnu and Sattiavarti; that of Abraham, in Brama and in Vishnu; it will be a satisfaction to you also to see that of Moses in the same gods; and I am fully persuaded you will find less alteration in it than in the others.

Nothing seems to me more to resemble Moses than the Indian Vishnu metamorphosed into Chrishnen; for in the first place Chrishnen, in the Indian language, signifies *black*, and which serves to denote that Chrishna came from a country where the inhabitants are black. The Indians add, that one of Chrishnen's nearest relations was exposed in his infancy, in a little cradle, on a great river, where he was in evident danger of perishing. He was taken up, and, being a very beautiful child, was carried to a great princess, who caused him to be carefully brought up, and afterwards provided for his education.

I know not why the Indians chose rather to apply this accident to one of Chrichnen's relations, than to Chrichnen himself. What shall we do in this case, my lord! I must tell you things as they really are, nor will I go about to disguise the truth, to make the greater resemblance between the adventures. Thus it was not Chrichnen but one of his relations, that was bred up in the palace of a great princess. In this point, the comparison with Moses is defective. What follows will make some amends for that defect.

As soon as Chrichnen was born, he was also exposed on a great river, to deliver him from the king's indignation, who watched the moment of his birth to put him to death. The river respectfully opened both ways, and would not permit its water to offend that precious charge. The infant was taken from that dangerous place, and bred up by shepherds. He afterwards married the daughters of the shepherds, and for a long time kept the flocks belonging to his father-in-law. He soon signalized himself, among all his companions, who chose him for their chief. Then did he perform wonders in behalf of his flocks, and of those that kept them. He slew the king, who had made cruel war upon them. He was pursued by his enemies, and not being a condition to withstand them, he retired to the sea, which opened a way for him to pass through the midst of it, and then swallowed those that pursued him. Thus it was he escaped the torments prepared for him.

After this, who can question, but that the Indians had some knowledge of Moses, under the name of *Vishnu*, metamorphosed into *Chrichnen*, but they have added to the knowledge of that famous leader of God's people, that of several customs, which he has described in his books, and of several laws he established, and the observation whereof continued after him.

Among those customs, which the Indians can have had from none but the Jews, and which still continue in the country, I reckon their fre-

quent bathing, their cleansings, an extraordinary horror for dead bodies, by touching of which they believe themselves defiled, the distinct order, and the difference of races, the inviolable law, which prohibits marrying out of their peculiar tribes or races. I should never have done did I go about to sum up all particulars. I stick to some remarks, which are not altogether so common in the books of the learned.

I knew a brahman reckoned of great capacity among the Indians, who told me the following story, the meaning whereof he did not comprehend himself, as long as he continued in the darkness of idolatry. The Indians perform a sacrifice, called *Ekiam*, which is the most noted of all that are performed in India; in it they offer a sheep, at it they recite a prayer, in which the following words are pronounced with a loud voice. When will it be that the Saviour will be born? When will it be that the Redeemer will appear?

This sacrifice of a sheep seems to me very much to allude to that of the paschal lamb; for it is to be observed, as to that particular, that as the Jews were all obliged to eat part of the victim, so the brahmans, though they are not allowed to eat any flesh, are dispensed with on the day of the sacrifice of Ekiam, and obliged by the law to eat of the sheep so sacrificed, and which they divide among themselves.

Several Indians worship fire, and even their gods have offered sacrifice to that element. There is a peculiar precept for the sacrifice of Oman, by which it is ordained always to keep up the fire, and never to suffer it to go out. He who assists at the Ekiam is obliged to put wood to the fire every morning and evening, to feed it. This nice care answers exactly enough to the command given in Leviticus, chap. 6, ver. 12, 13: "And the fire upon the altar shall be burning in it: it shall not be put out; and the priest shall burn wood on it every morning. The fire shall ever be burning upon the altar: it shall never go out." The Indians have done something more in regard to the fire. They cast themselves headlong into the midst of flames. You will think, my lord, as I do, that they would have done much better in not adding this cruel ceremony to what the Jews had taught them as to this particular.

The Indians have also an extraordinary notion of serpents. They believe those creatures have something divine, and that the sight of them is fortunate, Thus many worship serpents, and pay them the most profound respect; but those ungrateful animals do not forbear biting their worshippers after a cruel manner: had the brazen serpent, which Moses showed to the people of God, and which healed by only looking on it, been as cruel as the Indian living serpents, I question, whether the Jews would ever have been tempted to worship it.

In fine, my lord, let us add the charity the Indians have for their slaves. They treat them almost as well as their own children: they take great care to educate them well; they supply them bountifully with all things; they want for nothing, either as to clothing, or sustenance; they marry them, and seldom fail to make them free. Does not this look as if Moses had prescribed the precepts we read in Leviticus as to this point, to the Indians as well as to the Jews?

What likelihood is there then, my lord, that the Indians had not formerly some knowledge of the law of Moses? What they farther add, concerning their law and their legislator Brama, seems to me evidently to remove all doubt that might occur as to this particular.

Brama gave the law to men. It is that Vedam, or book of the law, which the Indians look upon as infallible. It is, according to them, the word of God, dictated by the Abadam; that is, by him who cannot be mistaken, and who essentially tells the truth. The Vedam, or the law of the

Indians, is divided into four parts; but according to the opinion of several learned Indians, there was formerly a fifth, which has been lost by length of time, and could never be recovered.

The Indians have an inconceivable esteem for the law they have received from their Brama. The profound respect with which they hear it repeated, the choice of proper persons to read it, the preparations to be made in order to it, and an hundred more such circumstances, are perfectly agreeable to what we know of the Jews, in relation to the holy law, and to Moses who revealed it to them.

The misfortune is, my lord, that the respect the Indians have for their law is carried so far, that they keep it from us as a mystery never to be approached to. I have, nevertheless, learnt enough of some of their doctors, to make you sensible that the books of the pretended Brama's law are an imitation of Moses's Pentateuch.

The first part of the Vedam, which they call Irroucouvedam, treats of the first cause, and of the manner how the world was created. What they have told me most singular, in relation to our subject, is, that in the beginning there was nothing but God and the water; and that God moved upon the waters. It is easy enough to observe how much that resembles the first chapter of Genesis.

I have been told by several brahmans that in the third book, which they call Samavedam, there are many precepts of morality, that seems to me to answer the moral precepts scattered about in Exodus

The fourth book, which they call Adaranavedam, contains the different sacrifices they are to offer, the qualifications requisite in the victims, the manner of building the temples, and the several festivals that are to be observed. This, without much divining, may be a notion taken from the books of Leviticus and Deuteronomy.

In conclusion, my lord, that nothing may be wanting to the parallel, as it was on the famous mountain of Sinai that Moses received the law, so was it on the renowned mountain of Mahamerou that Brama had the Vedam of the Indians. This mountain of India is the same the Greeks called Meros, where they say Bacchus was born, and which was once the mansion of the gods. The Indians to this day say that this mountain is the place where the Chorchams, or the several paradises they own are placed.

Will it not be proper, my lord, that having said enough concerning Moses and his law, we should add something concerning that prophet's sister Miriam. If I am not much mistaken, her history has not been altogether unknown to our Indians.

The Scripture tells us, that Miriam, after the miraculous passing of the Red Sea, assembled the Israelite women, took musical instruments, and fell a dancing with her companions, and singing the praises of the Almighty. Here follows an account nothing unlike, which the Indians give of their famous Lakehoumi. That woman, as well as Miriam, sister to Moses, came out of the sea, after a miraculous manner. No sooner had she escaped the danger, wherein she had like to have perished, than she made a magnificent ball, at which all the gods and goddesses danced to the music of instruments.

It would be easy for me, my lord, to leave the books of Moses, and running over the historical books of Scripture to find in the traditions of our Indians enough to continue my parallel; but I fear that too much exactness would be tiresome to you. I will rest satisfied with telling you one or two stories more, which have touched me most, and suit best with my subject.

The first which occurs is, that the Indians spread abroad under the

name of Arichandiren. He was a very ancient king of India, and, bating the name, and some few circumstances, will appear, rightly taken, to be the Job of the Scripture.

The gods met one day in their Chorcam, or paradise of delight. Devendiron, the god of glory, presided in that great assembly. There was present a mighty throng of gods and goddesses; the most famous penitents had also a place there, and chiefly the seven prime anchorites.

After some indifferent discourse, this question was put, Whether there were a faultless prince among mankind? Almost all the congregation affirmed there was not one, but who was subject to many vices, and Vichouva-moutren headed that party; but the renowned Vachichten was of another opinion, and positively maintained that king Arichandiren his disciple, was a blameless prince. Vichouva-moutren, who, being of an imperious temper, cannot endure to be contradicted, flew out into a great passion and assured the gods that he would soon make them sensible of that pretended perfect prince's failings, if they would forsake him.

Vachichten accepted the challenge, and it was agreed, that he of them two who got the better, should resign to the other all the merits of a long penance. Poor king Arichandiren fell a sacrifice to this controversy. Vichouva-moutren put him upon all trials. He reduced him to extreme poverty, deprived him of his kingdom, destroyed the only son he had, and even took away his wife Chandirandi.

Notwithstanding all these misfortunes, the prince persisted in the practice of all virtue, with such an even temper as the gods themselves would not have shown, who tried him so severely, and therefore they rewarded him in the most ample manner. The gods embraced him, one after another; even the goddesses complimented him; his wife was restored to him, and his son brought to life again. Vichouva-moutren, according as had been agreed, yielded up all his merits to Vachichten, who made a present thereof to king Arichandiren; and the conquered god, much against his will, began again a long penance, to secure himself, if possible, a good store of merits.

The second story I have to tell your lordship contains something more dismal, and much better resembles a passage of the life of Sampson, than the fable of Arichandiren does the history of Job.

The Indians affirm that their god Ramen once undertook to conquer Ceylon, and though a god, he thought fit to make use of this stratagem. He raised an army of monkeys, and appointed for their general a noted monkey, whom they call Anouman. He caused his tail to be wrapped up in several pieces of cloth, over which great vessels of oil were poured out; then they set fire to it, and that monkey running through the country, among the corn, the woods, the towns and villages, fired them all. He burnt all that stood in his way, and reduced almost the whole island to ashes. After this expedition there could not be much difficulty in the conquest, and there was no need of the power of a god to succeed in the rest.

I have, perhaps, insisted too long upon the conformity of the doctrine of the Indians, with that of God's people. I shall discharge myself by somewhat abridging what I have still to add, in relation to a second point, which I have resolved, as well as the first, to submit to your discerning judgment and penetration. I will confine myself to some short reflections, which persuade me, that the Indians, high up in the country, have had knowledge of the Christian religion ever since the first beginning of the church; and that they, as well as the inhabitants of the coast, were instructed by St. Thomas, and by the first disciples of the Apostles.

I will begin with the confused notion the Indians still retain of the

adorable Trinity, which was formerly preached to them. I have already given your lordship an account of the three principal Indian gods, viz. Brahma, Vishnu, and Routren. Most of the Gentiles say, they are really three distinct deities, and actually separated; but many Nianigueuls, or ingenious men, affirm, that those three gods, distinct in appearance, are in reality but one God; that this God is called Brama, when he creates and exercises his own omnipotency; that he is called Vishnu, when he preserves created beings, and gives us tokens of his goodness; and lastly, that he takes the name of Routren, when he destroys towns, when he punishes the wicked, and makes us feel the effects of his just indignation.

But a few years ago, a brahman thus expounded his notion of the fabulous Trinity of the Pagans: We are to represent to ourselves, said he, God and his three several names, which answer to his three principal attributes, much in the nature of those triangular pyramids we see raised before the gates of some temples.

You are sensible, my lord, that I do not pretend to tell you this imagination of the Indians answers exactly to the truth which Christians profess; but, however, it makes us sensible that they once had a clearer light, and that they are grown darker, by reason of the difficulty which occurs in a mystery so far above man's weak reason.

Their fables come yet nearer in what relates to the mystery of the incarnation; but in the main the Indians agree, that God took flesh several times. They almost generally agree in attributing those incarnations to Vishnu the second God of their Trinity, and, according to them, that God never took flesh, but he did it in the quality of saviour and deliverer of men

You see, my lord, I am as brief as possible, and proceed to what relates to our sacraments. The Indians say, that bathing in certain rivers washes away all sins, and that such mysterious water does not only cleanse the body, but also purifies the soul, after an admirable manner. May not that be some remmant of the notion formerly given them of holy baptism?

I had not taken notice of any thing alluding to the holy Eucharist, but a converted brahman made me reflect, some years ago, upon a circumstance considerable enough to deserve a place here. The remains of the sacrifices, and the rice that is distributed in the temples to be eaten, retain among the Indians the name of Prajadam. The Indian word in our language signifies Divine Grace, which is the same we express by the Greek word Eucharist.

It is a sort of maxim among the Indjans, that he who confesses his sins should receive pardon; *Cheida puram chounal Tiroum.* They celebrate a festival every year, during the which they go make their confession on the bank of a river, to the end their sins may be quite wiped away. In the famous sacrifice of Ekiam, the wife of him who presides is obliged to make her confession, to be particular in the account of her most humbling faults, and to tell even the number of her sins.

An Indian fable, which I have been told, will farther corroborate my conjectures.

When Chrichnen was in the world, the famous Draupadi was wife to five renowned brothers, all of them kings of Madure. One of those princes upon a certain day, shot an arrow at a tree, which struck down an admirable fruit. The tree belonged to a penitent of great note, and had such a quality, that it bore one fruit every month, and that fruit gave so much strength to the person who ate it, that he had no occasion for any other nourishment during the month. But the curse of penitents being much more dreaded in those remote times than that of the gods, the five brothers were under much apprehension of some imprecation from the hermit.

They therefore intreated Chrichnen to assist them in that dangerous conjecture. The god *Vishnu* metamorphosed into Chrichnen, told them and Draupadi, who was also present, that he knew but one way to make amends for so great an evil, which was to make an entire confession of all the sins of their whole life; that the tree from which the fruit fell was six cubits high, that the fruit would rise up one cubit in the air, as each of them made their confession, and at the end of the last it would fasten again to the tree, as it was before.

It was a harsh remedy, but it must be applied, or they exposed to the penitent's curse. The five brothers set their resolution, and consented to discover all. The difficulty consisted in bringing the woman to do so too, and it cost much trouble to prevail on her. When it came to the point of telling their faults, she found no inclination to make the discovery, but was for keeping her own council; however, after much earnest representing to her the fatal consequences of the Sanias, so the Indians call their penitents, his curse; they made her promise whatsoever they desired.

Having got this assurance, the eldest of the princes began that heavy ceremony, and made a most exact confession of all his life time. As he spoke, the fruit mounted up of itself, and was raised but one cubit at the end of the said first confession. The four other princes went on after their elder brother's example, and the same prodigy was continued; that is, at the end of the confession of the fifth the fruit was exactly five cubits high.

There wanted but one cubit; but the finishing stroke was reserved for Draupadi. After much struggling she began her confession, and the fruit ascended by degrees. She pretended she had done, and still there wanted half a cubit for the fruit to join the tree again, from which it had fallen. It was a plain case that she had forgot, or rather concealed something. The five brothers intreated her not to ruin herself by a pernicious bashfulness, and not to involve them in her misfortune. Their prayers were of no effect; but Chrichnen coming in to their assistance, she revealed a sin committed by thought, which she would have concealed. No sooner had she done, but the fruit concluded its wonderful ascent, and of itself went and clove to the branch on which it had hung before.

With this tale I will put an end to the long letter I have taken the liberty to write to your lordship. I have therein given you an account of what I have learnt among the people of India, formerly, in all likelihood Christians, and fallen again long since into the darkness of idolatry. The Missioners of our Society, following the steps of St. Francis Xaverius, have been for a century past labouring to bring them back to the knowledge of the true God, and the purity of the gospel worship.

You see, my lord, that at the same time we endeavour to make these wretched people sensible of the easiness of the yoke of Jesus Christ, we also strive to serve the learned of Europe, in some measure, by the discoveries we make in these countries, which are not well known to them. It is your lordship's part, by your profound penetration, and your continual conversation with men learned in antiquity, to supply what may be wanting on our part, as to what light we gain among these people. If these new discoveries be of any use for the advancing of religion, no man knows better how to improve them than you.

I am with the most profound respect, my lord, your lordship's most humble and most obedient servant,

F. Bouchet, *Missioner of the Society of Jesus.*

IV.—*Progress of Education.*

1.—SCHOOL AT CUTTACK, (KATAK.)

Our chronicle of education this month proves that the good cause is advancing. The communication of our enterprising correspondent "S." shows that in the dark region of Orissa the seeds of sound instruction are taking root, and will, we trust, soon yield an abundant and permanent harvest. The rescue of the Khund victims and their present employments is one of those subjects on which the mind rests, and is refreshed in this world of disorder and cruelty. Oh that such instances may be multiplied until the barbarities of savage life shall give place to the suavities of christianized sociality.

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

While those rich in information of this kind are contributing of their abundance to interest and encourage the friends of education, perhaps I ought not to withhold my mite, especially as it has been often solicited.

Our means, and consequently our efforts, are very limited, yet we hope they are but the pledge and earnest of more enlarged exertions and abundant success in future years. Our educational establishment consists of several branches, though they are all located in our compound under our immediate charge.

First is the English school for both sexes. The average attendance of scholars in the male and female departments during the past year was upwards of sixty. I superintend the boys' department, Mrs. S. the girls'. The school is now entering on the thirteenth year of its existence. During this long period many who have participated in its advantages have gone forth to occupy useful stations in society, who but for this institution would have had no means of obtaining an education.

There is a boarding department connected with this school, in which nine boys, chiefly orphans, were provided for last year, who would otherwise, in many cases, be cast friendless and houseless upon the wide world. The number of scholars this year may perhaps be somewhat diminished, as the Chaplain at this station has opened a school of a similar character.

Still amidst the ever-varying character of European society, and too often of European institutions in India, it has maintained its efficiency, as the last examination afforded gratifying proof; it is therefore earnestly hoped that it may continue to receive the support of the present enlightened, and liberal residents in the province, and from year to year be handed over to their successors, growing not only in age but in usefulness.

Second, we have an Oriya school. In this school there are upwards of forty scholars in daily attendance. Of this number upwards of twenty are Native Christian children. Of course the Bible and elementary religious books are used in this school, in addition to the usual branches of a native education. Two Native Christian youths in this department prosecute their studies part of the day under my superintendance with a view to the ministry. A number of the Christian boys and girls in this school are also students in the English department. This school there-

fore consists of three classes—1, the Native Christian and Heathen day scholars; 2, the native Christian boys' boarding department; 3, the girls' ditto.

There are 14 boys in the boarding department, in whom we feel a peculiar interest. They are generally very well behaved and promising boys. We are daily expecting an addition of 14 other boys recently rescued from barbarous immolation by the Khunds. To those of your readers who may not have noticed the published statements respecting these shocking murders, brought to light by the Gúmsar campaign, it may not be uninteresting to repeat a few particulars.

It appears to have been the practice from time immemorial for the Khunds to offer a human sacrifice to the protecting goddess of their *haldi* fields. The victims are usually stolen or purchased from the plains or some distant neighbourhood when mere children, and fattened for the sacrifice. Sometimes they are kept for a number of years. When the propitious time arrives, the poor creatures are conducted about noon to the appointed spot, and lashed to a post firmly fixed into the ground. The villagers from the surrounding country assemble at the clanging of their barbarous instruments, decked out in the most frightful manner, shouting and dancing under the maddening influence of their Satanic revelry. At a signal given they rush on their devoted victim, and with sharp knives, literally cut off the quivering flesh piecemeal. They then hasten to their respective fields in order to deposit therein the precious morsel before the day closes over them. A peculiar value attaches to the possessor of the first piece of living flesh, which indeed endangers his life, as he is considered especially fitted for a similar sacrifice. There are various ways of performing, rather I should say perpetrating, these horrible orgies, to which it is not now my intention to advert.

The 14 boys here referred to, with a number of girls, were all rescued from this cruel massacre through the benevolent exertions of Mr. Ricketts, our Commissioner, and several officers of the 6th. As many more, I am informed, were rescued by the Madras party.

Besides these 14 boys, three of the girls are now in our native girls' boarding school. The personal history of several of our little girls is very affecting, but I should make this communication too long were I to insert particulars. I will, however, just add, that one of the three rescued from the Khunds is a young woman of about 18 years of age. She was kidnapped from the Boad district, when about three or four years of age, and has been confined ever since. When rescued, she was chained by the ancles, and in four days was to be sacrificed. She appears of a very mild, though somewhat pensive disposition, but expresses herself very happy to be placed among our girls.

The whole number of scholars (including the fourteen alluded to) is about 100. Upwards of 40 are boarders, the rest are day scholars.

There were for several years a number of native day schools, conducted by Heathen masters, but their inefficiency and our limited resources induced us to close them all during the last year.

For the support of all the above branches of our school, with the exception of 200 rupees annually, we are dependant on voluntary contributions. Our English school is now well supported, but for the other parts of our establishment we greatly need assistance. Should any benevolent individuals who may glance over this statement feel disposed to assist us, their contributions will be gratefully acknowledged and faithfully applied.

S.

*** Contributions may be remitted either direct to Rev. A. Sutton, Cuttack, or Rev. J. Thomas, Baptist Mission Press, Calcutta.

2.—MANIPURI' RA'JA'.

The following is from our native correspondent at Manipur to whom the instruction of the Mahá-rájá was entrusted. On comparing this with his former communications it will be seen that his pupil is advancing, though addicted to the freaks of infant royalty. The persevering efforts of Captain Gordon in this district deserve the warmest praise and encouragement of every friend to enlightened principles.

Manipur, March 25, 1837.

Things are going on now nearly the same as before. We had at one time about 30 boys, but more than a dozen of them left after completing their spelling-book. But, however, we have got again nearly the same number as before. They are all going on very well. The four paid pupils are going on very well. They are reading the 3rd and 4th Nos. Reader, Clift's Geography, and English Grammar. Capt. Gordon gave me two young girls to teach them English. They are fine, clever, young girls. I teach them every day at my house and accompany them into the school to the Mahárájá, who is glad to see them reading. One of them is a Bráhman girl, and the other one is the daughter of the Kot Havaldár of Mr. Gordon's guard. Capt. Gordon has built another school-house within my compound for other boys. Four boys attend with Mahárájá in his school. One of them is his near relation. They and the Mahárájá are going on pretty well, and they attend with him twice a day. I truly regret to say that the Mahárájá's nurse died a fortnight ago. She was sincerely and deservedly regretted by the royal family, as well as by all who had the pleasure of her friendship and acquaintance. She was a very clever and intelligent woman, and very anxious to teach the Mahárájá English. She used to make him attend the school very regularly. In short she was very strict to the Mahárájá in making him attend to his education. She herself had learnt much of the Spelling-book, and gave lessons to the Mahárájá at home. Since the death of his nurse he is rather a little obstinate.

The Regent's sons will finish the No. 1 Spelling-book in two or three days. They translate the reading lessons very well, and are now reading the story of Charles and the old man in the last page. Capt. Gordon very frequently examines all the boys. He has lately got out some copies of No. 2 Spelling-book as well as No. 1. Those boys who had finished their No. 1 Spelling-book, are going through the 2nd No.

I require some books, which I hope you will be kind enough to send me as soon as possible; 12 copies of Murray's Abridged Grammar, 12 copies of McPherson's Geography of Hindustán, 4 copies of outline of Ancient History, published by Calcutta School Book Society, and a copy of D'Rozario's Dictionary, lately published, as I have got some Hindustání pupils.

3.—SADIYA' MISSION.

Sadiyá, March 24, 1837.

I think I informed you some weeks ago that Mr. Cutter had been delayed in printing the tract we were upon by breaking our standing press, but it is now finished, and copies will be forwarded to you immediately. We learn that a new first-rate press is now on its way for us from America, with the two new missionaries*, who, I suppose, will be at Calcutta by this time.

* The new laborers have arrived, and are now on their way to Sadiyá.—ED.

I am glad to hear that the Ludiáná missionaries are taking ground in favor of the Romanizing system. I am confident it is the ground which all our missionary bodies will ultimately take. It is of no use for any missionaries to wait until the *natives* are *ready* for a change of their characters: this would never be. The work can go on no faster than it is *pushed* by foreign hands. I do not think the natives, however, will generally make any objection, provided the thing is done prudently. In this quarter, I am confident, there will not be the least opposition from the natives. We have just received the sanction of our Board to our romanizing the native languages here, and they inform us that they *highly approve* of the plan, provided the natives are not opposed to it.

I have been copying off the Vocabularies which I had on hand, and I shall send you the originals in a few days by Captain Hannay.

I have been able to discover scarcely any resemblance between any of the languages, and of course I am unable at present to prepare any article showing their affinities. They will, however, be of great value to preserve, and I shall send them all to you as soon as I have taken a copy.

4.—Importation of American School-books.

It is not only important to create an appetite for a higher order of instruction, but equally so to provide for the newly awakened desire proper and nutritious aliment. We have on former occasions had much pleasure in calling the attention of the friends of education to importations of American school and other works brought to this country through the influence of one of India's warmest friends. Those investments have always found a ready sale. We have much pleasure in again calling the attention of our readers to another investment, an advertisement of which will be found stitched up with the present number. These libraries and works are remarkable for the soundness of their instruction, the pleasing manner in which it is offered, the neatness of their execution, and the extremely low prices at which they can be procured. May they do much good.

φιλος.

V.—*On the Romanized Orthography of Indian Proper names.*

[We shall be happy to see this important subject discussed with calmness and fairness, as it involves much that is important on both sides of the question.—Ed.]

To the Editors of the Calcutta Christian Observer.

Dear Sirs,

Many persons have testified no small surprise in noticing the strangely metamorphosed names of Indian towns, rivers, &c. as exhibited of late*, in Roman characters, in the pages of the

* We think it but justice to our present Printer to allow the insertion of the subjoined note.—Ed.

"Of late."—Cinsurensis is respectfully reminded, that when the duties of Editor, and those of "*Corrector*" were in very different hands, than at present, the system, according to which the "names of Indian

Calcutta Christian Observer. May I be allowed to offer a few remarks upon this matter, with a view to remedy, as appears to myself and to many, the inconvenient, mischievous and unwarrantable practice of disfiguring to the eye and disguising to the ear, the most familiar of the terms in question, by deviating from their long established orthography and pronunciation.

It is, I believe, an admitted principle in matters of this kind, that the usages of the best speakers and writers should not be lightly departed from;—and however capriciously that usage may occasionally seem to have been at first determined, yet, since it is "usus" alone

Quem penes est arbitrium et jus et norma loquendi,

it is clearly a violation of its accredited dictum to alter without paramount plea of necessity, or advantage, the long-established spelling of Indian any more than of European names of places, &c. The conventional practice of the great body of society is not arbitrarily to be broken in upon even in favor of what in strictness may be deemed a more correct orthography. The advantages of uniformity are manifestly great, consequently the serious inconveniences that must necessarily result from its interruption should not for a moment be overlooked.

The spelling of the names of most capital cities, great commercial towns and other well-known places in all the countries of Europe is more or less irregular, and has been so for ages: yet who would deem it advisable to disturb the existing orthography, or, if you please, cacography, on the plea of a stricter adherence to the general principles that regulate the spelling of any particular language? What possible inconvenience can result from French authors continuing to write *Londres* for the capital of Great Britain, as the nation has done for centuries? And what imaginable benefit would accrue from a pedantic innovation that should oblige them to write it *London*, on the ground that such is its *native* orthography? So, should an Englishman write or pronounce Pari or Paree instead of Paris, would not common sense exclaim against the absurd vanity and affectation of such a pretended accuracy?

The rule upon which all judicious writers have proceeded, is to take up the accredited orthography of well-known names of places, &c. without attempting to reduce them to a real or imaginary standard—but to adhere to the strictly *native* spelling of all others. Thus the French write Londres and Bir-

towns, rivers, &c. are expressed in the Roman character," was precisely the same as that now followed. No change whatever in this respect has taken place, as may be seen by referring to the numbers of the *Observer* published before the commencement of the present year.—*Corrector.*

mingham; the English spell and pronounce Rome and Parma, &c. The serious disadvantages, for a lengthened period at least, that must result from a *various* orthography on the one hand, and the puzzling often ludicrous mistakes and uncertainty that would be occasioned by the unaccustomed exhibition of old names in new dresses on the other, are positive arguments against a departure from the assigned rule.

Now, Mr. Editor, to apply that rule to India—it is admitted that very great inconvenience, and much perplexing doubt and misunderstanding *have* resulted from the want of uniformity from the first in all our writers upon the affairs and topography of India. Still, as is the case in regard to European proper names, those of the most generally known places, &c. have at length acquired what may now and for many years past, be termed a settled orthography. Calcutta, Madras, Serampore, Chinsura, Cawnpore, the Ganges, Burrumpooter, Bengal, the Carnatic, &c. are so spelled almost, if not quite, universally by English writers, and in the current private and official correspondence and Public Journals of the day: who would not stare and smile to see them written Kalikátá, Mandráj, Shrírámpúr, Chunchurá, Khánpúr, Gangá, Brahmápúttra, Bangalá, Karnát, &c.? Without a doubt, even the best versed in Indian geography would often be found at fault and not a little embarrassed to determine the topography intended—while the great mass of readers in India itself, and all without exception in Europe and America, would be absolutely afloat upon a sea of bewilderment without chart or compass.

But, Mr. Editor, this very inconvenience and, as I take it, most unwarrantable tasking of the great bulk of your readers, has of late resulted from the remarkable changes that have been made in Indian orthography in the columns of your excellent and well-conducted periodical. I know many contributors as well as myself, who, on seeing their own articles in the *Calcutta Christian Observer*, have experienced no small difficulty in recognizing them as such, owing to the curious metamorphoses of the proper names occurring in them. Whether these have been effected by your editorial labours or at the discretion of those who have the mechanical execution entrusted to them, I cannot positively say; but I strongly suspect from some special circumstances, that the latter alone is the real source of the evil in question. Were the convenience, however, in any tolerable measure *really* compensated for by the alleged accuracy, the measure would be somewhat less preposterous, though scarcely less objectionable. But when we see an affectation of literal correctness, according to an indigenous standard, in juxtaposition with a blundering neglect of

it, we can only attribute the incongruous association of Indian heads with European tails and vice versâ, to a weak pedantry that in the eagerness of its desire to support a new and favorite system, overlooks its own canons, producing a mongrel monster instead of a thing of either pure European alone or pure Asiatic origin. Thus, while all who are satisfied with what is the true end of language spoken or written, to understand and be understood, are well content to write the celebrated Danish Indian town so long associated with the great Missionary enterprize of the Careys and the Marshmans, by which association it has been rendered familiar to the quiet Christians of the remotest villages of England, and to the stirring woodsman of the "far American West,"—has ever been written "Serampore,"—the corrector of the contributions to the *Calcutta Christian Observer* is pleased in his precipitate zeal to present us with the euphonous nondescript *Serámpur!* But on what principle? Is it that of adapting the accredited pronunciation to the new method of romanized expression? If so, it is altogether faulty; for it should, in that case, be written *Serámpor:* or is it that of giving the *native* enunciation? Then is it still more incorrect, for it should, on the same system, be *Shrírámpur.* But who of mere English readers would discover the far-famed seat of Missionary toil in *Shrírámpur?* This the corrector evidently felt; yet instead of leaving well alone, unable to forego another hug of his bantling, cramping an additional swathe around its already crippled limbs, he produces the ludricrous distortion Serámpur; in spite of the oration, "si desinat in piscem mulier formosa supernè;" and undeterred by the warning "spectatum admissi risum teneatis amici?"

I hope, Mr. Editor, we shall see an end of such puerilities. Depend upon it, the romanizing system is not to be advanced by such means; quite the contrary—they will have the sure effect of exhibiting it in a ludicrous and inconvenient light no way intrinsically deserved by it. I for one, and I believe in agreement with many, rejoice in at least one result of the effects lately made in favor of the miscalled *Trevelyan* system—an unjust misnomer, by the way, like that which robbed Columbus of his fame to confer it upon Americus Visputius—and that is, that it will gradually, as I hope and believe, dissipate for ever the crude and unphilosophical orthographies of some erudite, indeed, though tasteless individuals among our Indian scholars, and ultimately establish one uniform mode of spelling all Asiatic words in roman letters: and that the mode invented by that equally profound and elegant scholar, Sir Wm. Jones, and which was followed by nearly all the most eminent

of his cotemporaries and successors in the walks of Indian literature; a system equally simple and accurate, precise to the ear, pleasing to the eye, as applicable in manuscript as in printed composition, and as universal as is the use of the roman character throughout the several countries of Christendom—unlike some other systems, disfigured by a deforming mixture of roman and italic character in the printed page,—a distinction impossible to be preserved in MS.—and confining the intelligence of what they exhibit to the English readers alone. This desirable end, however, will surely be retarded at least by the pedantic innovations I have reprobated, but which will, I trust, no longer continue to deform the pages of the *Calcutta Christian Observer*.

I am, Mr. Editor,
Your constant reader,
CINSURENSIS.

Poetry.

ON THE DEATH OF BISHOP CORRIE.

[*For the Calcutta Christian Observer.*]

The following little effusion is submitted to the Editors of the CALCUTTA CHRISTIAN OBSERVER, by one whose earliest impressions of that "quod rerum omnium est primum," were received from the departed Bishop.

'TWAS eve, as I wander'd remote in a dell,
Where Himla's white summits magnificent swell;
A sweet Sabbath stillness reposed o'er the scene,
And shadow'd to fancy what Eden had been.
But Night with her mantle soon pointed to home,
And bade me in musings no further to roam.
As I turn'd to my cot, there swept on the blast
A wailing that CORRIE from earth had just past.
"My father!" I sighed, "with thee would I rise!
For naught is now left us, but anguish and sighs.
Yet amid the deep pangs that pierce this sad breast,
One thought is a cordial—at length thou art blest!
A pilgrim—and aged—long, long thou didst sigh
For a rest—for a land and a still brighter sky
Than mortals e'er gaze at with weak, feeble eye—
A home for the weary—a balm for each wound—
That land thou hast enter'd—that rest thou hast found!
Then peace to the form that now moulders in gloom!
The trump shall awake it, immortal in bloom.
O then! in the ranks where this shepherd shall stand,
May I too be number'd as one of the band—
When rising triumphant to dwell in the skies,
And change the lispings of prayer for the sweet song of praise!"

MONTANUS.

REVIEW.

Dr. Chalmers' Natural Theology, 2 vols. 12mo.

These two volumes form the first and second of the uniform edition of Chalmers' works now in course of publication. In these, the work "On the moral and intellectual nature of Man," formerly published as one of the Bridgewater Treatises, is "merged" with many of the Lectures delivered in the junior Theological class at Edinburgh, and, thus new-modelled, forms "a general Treatise on Natural Theology—on its defects and uses—on the fears and suggestions wherewith it exercises the human spirit—on its awakening power over the conscience—and, above all, on the place which it holds as a precursor to the Theology of Revelation." To some of us these volumes possess a peculiar interest, awakening up, in this distant land of false and fabulous superstition, many associations which carry us back to the venerable *Alma Mater* of St. Andrew's, or to the Academic Halls of Edinburgh. The scenes and feelings of other days are vividly recalled. The companions and the pursuits of youth are again brought back. Many passages in these volumes recall to mind the impulse imparted to the youthful ardour of many of his pupils, by the attractive and impressive prelections on moral and theological science delivered by the eloquent author. We remember the breathless stillness of the crowded class-room, while the professor expatiated, in his own peculiar way, and with his own unequalled and impressive eloquence, on the subject of the day. The kindling eye, and the moving right arm, which announced the commencement of some glowing period;—the brightened and gratified aspect of the teacher, when he felt that he had arrested and was carrying along with him, as if by fascination, the minds of his youthful audience;—the fervour and simplicity of his extempore explanations and illustrations,—all these are vividly brought back to the mind, by some of the subjects treated of in these volumes.

We do not, at present, mean to undertake the difficult task of doing justice to the esteemed author and his opinions on the subjects of Natural Theology, by regularly and formally reviewing these volumes. But we shall allude to certain branches of the great theme, which are of peculiar interest in the present state of the youthful mind in this country; and a proper understanding of which might lead to the most beneficial results.

Many of our youth are fast verging towards some ill-defined systems of scepticism, or they are taking refuge under the appellation of misunderstood rationalism or Deism. There are many of the arguments, analogies and illustrations of the author of these volumes, which we think admirably adapted for clearing the views of those who, having discovered that Hinduism is but a tissue of fables, would fain conclude, but without previous examination, that all religious systems—including the revelation of the grace of God by the blessed Redeemer—are alike fabulous. Nay, some pretend to go all the way of Atheism itself. They profess that they are uncertain about every thing —and that this uncertainty is increased in direct ratio with the importance of the subjects laid before them. It is difficult to deal with such people. Argument has little weight, because they, who pretend of all men to be the least enslaved by prejudices, are so much under the influence of that very thing which they disclaim, as that any thing like an argument in favor of religion is but too likely to fall with repulsive influence upon their ears. And are there no baptized infidels?—men who, though bearing the party name of Christians, are yet so deeply sunk in the prejudices of ignorance or indifference, as to be living without God in the world. These are Atheists in the true sense of the word ;—for they recognize not a supreme and overruling Providence, in any of their ways ;—they live without God in the world, and they die like the brutes that perish.

For the mere rationalist as well as for the Atheist, we deem some of the arguments and illustrations of our author extremely well adapted ; and the analogical mode in which the arguments are addressed to them, is the least likely to excite, prematurely, the prejudices under which their minds are too frequently thralled. The great object to be gained with such persons is to convince them that, individually, they are responsible for their conduct ; for this is a subject concerning which they do not appear to cherish the least anxiety. They do not seem to think that the retributive justice of God can ever reach them, provided they can only adopt such a system of belief, or rather of unbelief, as will prevent them from thinking about judgment,—eternity,—a future state of happiness or misery, or any of those subjects of high and absorbing interest which occupy the minds of mankind in general. To convince the sceptic that he is responsible for his scepticism ;—to bring home to him the truth that even the Atheist himself is amenable to the sovereign decrees of that God in whom he believes not,—is surely a point gained. For if we cannot convince a man that he has around him any indisputable marks of a Great First Cause—a presiding and all-powerful Deity—we are able to convince him, on the

grounds of his responsibility, that he ought at least to entertain the question, and seek diligently after God—if haply he may find him.

The whole work is divided into five books—and in the first of these, which is preliminary, the author is occupied in clearing his way to the main subjects of his theme, by getting rid of "the injurious metaphysics" which have been introduced by friends as well as by enemies. In the first two chapters of the book he has "endeavoured to show what those incipient.—those rudimental tendencies of the human spirit are, under the guidance of which," those who seek after the fullest discoveries that can be made of God, "are carried onward in the path of inquiry." The author seems almost to fear, that readers of "quick and powerful understanding, and whose taste is more for the profound than the palpable," may be nauseated by what they may think the "superfluous illustration" of these chapters. But we rejoice in such illustration. It is admirably adapted for explaining the subject, and fixing it deeply in the minds of young people. Let the illustrations be varied again and again: if they are in close analogy with the argument, more benefit will be imparted to the great body of readers by such a treatment of the subject, than by much elaborate and dry discussion, however pointed it may be.

Those who are fond of getting into metaphysical mysteries may dwell much upon the obscurity of the science of Theology, whether natural or revealed. They may expatiate about the unfathomableness of a past eternity, and the inconceivableness of ever revolving ages;—they may grope amid the labyrinths of unlimited space, and conclude that every idea connected with it is lost in mysterious darkness which cannot be explored by man,—and hence, concluding that the subjects of Theology are beyond their ken, form the opinion that the consideration of them is no business of theirs. Our author dissipates this felt mysteriousness, by drawing a distinction between the *ethics* and the *objects* of Theology. This he does by remarking, that as there are eternal truths in mathematical science, so are there eternal principles in ethical science. The whole question in Theology is not, What exists? For there is another and equally important question, What is our duty? Now the principles which form the basis of our duty are distinct from—and independent of the proofs by which we discover the objects of the science. The author illustrates this by the striking analogy which he draws between the objects and the ethics of Moral Science—and the objects or data and mathematics of Physical Science. The Baconian Philosophy makes us acquainted with the facts or data of Natural Science, but the Mathe-

matics are independent of the existence of the data. We may be "instructed" in mathematics without holding converse with the objects of external nature. But should we wish to become acquainted with the facts of science, we must be "informed" concerning them, or go forth amidst the visible and tangible objects around us, and by regular investigation and induction collect data for our mathematical deductions. There may be however an extensive mathematical science, while the facts are yet unknown, ready to be applied to the discoveries which observation may establish. So, in like manner, there are "moral proprieties founded on equity between man and man"—but these moral proprieties are not dependent upon the existence of the human species. They "would remain like so many fixtures in ethical science, though the whole species were swept away, and no man could be found to exemplify our conclusions."

"The proper discrimination (the author observes) to be made in Natural Philosophy, is between the facts or data of the science, and the relations that by means of mathematics may be educed from these data. The former are ascertained by observation—after which no farther aid is required from observation, while we prosecute that reasoning which often brings the most weighty and important discoveries in its train." Again—"It is conceivable that the objects might have remained for ever obscure and unknown to the observer.—Things might have been so constituted, as that every star in the firmament should have been beyond the discernment of our naked eye; or, what is still more conceivable, the lucky invention might never have been made, by which the wonders of remoter heavens have been laid open to our view. But still they were neither the informations of the eye nor of the telescope which furnished man with his geometry; they only furnished him with data for his geometry. And thus while the objects of astronomy are brought to him from afar,—there enters, as a constituent part of the science, the mathematics of astronomy, seen by him in the light of his own spirit, and to master the lessons of which, he needs not so much as one excursion of thought beyond the precincts of his own little home. Now, what is true of the mathematical may be also true of the moral relations; we may have the faculty of perceiving these relations whether they be occupied by actually existent objects or not, or although we should be ignorant of the objects. On the imagination that one of the inhabitants of the planet Jupiter had the mysterious knowledge of all my movements, and a mysterious power of guidance and protection over me; that he eyed me with constant benevolence, and ever acted the part of my friend and guardian—I could immediately pronounce on the gratitude and the kind regard that were due from me back again: And should the imagination become a reality, and be authentically made known to me as such, I have a moral nature, a law within my heart, which already tells me how I should respond to this communication. The instance is extravagant; but it enables us at once to perceive what that is which must be fetched to us from without, and what that is which we have to meet it from within. The objects are either made known by observation; or, if they exist without the limits of observation, they are made known by the credible report or revelation of others. But when thus made known, they may meet with a prior and

ready-made ethics in ourselves. The objects may be placed beyond the limits of human experience; but though the knowledge of their existence must therefore be brought to us from afar, a sense of the correspondent moralities which are due to them may arise spontaneously in our bosoms. After the mind has gotten, in whatever way, its information of their reality—then within the little cell of its own feelings and its own thoughts there may be a light which manifests the appropriate ethics for the most distant being in the universe."

By following the same analogy, the author is able to "proceed, at least a certain way, in assigning their respective provinces to the light of nature and the light of revelation." In Natural Philosophy there are two great departments—the terrestrial and the celestial. We obtain the facts of the one by surveying the objects around us on earth;—we obtain the facts of the other by extending our observation, by means of the telescope, to the orbs of heaven. The one department is transcendental in its nature when compared with the other; but, notwithstanding, the same mathematics are applicable to both. We have the signals on mountain summits for the angular points of our figure in the one case—and "three planetary bodies that, huge though they be in themselves, shrink into atoms when compared with the mighty spaces that lie between them," for the angular points in the other case. Yet, however sublime the ascent may be from the facts of earth to the facts of heaven, the same trigonometrical principles enable us to make our calculations in both cases. The analogy holds with reference to Moral Philosophy; (understanding the name in its widest sense, as a generic term, "comprehensive of the duties which we owe to God in heaven, as well as to our fellow men on earth,") for if we can understand the relations which ought to subsist between a benefactor and the benefitted upon earth, the same ethical principles enable us to explain the relations between the God who reigns in heaven and the creatures whom he hath made. But let us here again quote a passage of some length.

"If on earth gratitude to a human benefactor is not unknown, and it be the univeral sense of the species that there is virtue in the emotion—if truth, and goodness, and purity, when seen in a fellow mortal, draw an homage from the heart of every observer—if within the bounds of our world the obligations of honour, and humanity, and justice are felt among those who live upon it; then let a new object be set forth to us from heaven, or perhaps an object seen but darkly before, and now set forth in brighter manifestation—let Him be made known as the God whose hands did frame and fashion us, and whose right hand upholds us continually—let some new light be thrown upon his character and ways, some new and before unheard of demonstration given of a holiness that can descend to no compromise with sin, and yet of a love that, by all the sin of his creatures, is unquenchable—let Him now stand out in the lustre of his high attributes, with each shedding a glory upon the other, yet mercy rejoicing over

them all—let this Being, at once so lovely and so venerable, be expounded to our view, as the Father of the human family, and as sending abroad upon that world which he hath so plenteously adorned, a voice of general invitation, that his wandering children might again return to his forgiveness, and He again be seated in the confidence and affection of them all—it needs not that there be superadded to our existing ethics some new principle, in order that we may be enabled to meet this new revelation which is addressed to us. From the nature of man as he is already constituted, there might go back a moral echo to Him who thus speaketh to them from Heaven, and they might only need to look upon the new manifested Deity, that their hearts may feel the love, or their consciences may attest the obedience, which are due to Him.

And there is nought to baffle our ethics in the infinity of God, or in the distance at which he stands from us. Only grant Him to be our benefactor and our owner; and on this relation alone do we confidently found our obligations, both of gratitude and service. Just as there is nothing, either in the mighty distance or overbearing magnitude of the sun, that baffles our mathematics. The magnitude of quantity does not affect the relations of quantity. It only gives a larger result to the calculation. And the same is true of the moral relations."

From the distinction so clearly drawn by the author, it is manifest that to find out whether there are duties incumbent upon us of a higher range than those which subsist between man and man, we have not to go in quest of new principles, but only to ascertain the facts. Should we, by any improvement in our instruments of observation, ascertain the existence of some new planet, the mathematics already known are sufficient to enable us to calculate its elements; and in like manner should any unknown benefactor be revealed to us, however far beyond the range of our present experience or knowledge, the ethical principles which we now possess would enable us to explain the relation between him and ourselves. The Baconian Philosophy is applicable, whether in natural or moral science, only in the question of facts. In mathematics or in ethical principles it is of no service. The truths of these sciences, from whatever source they first originated, are already known, and capable of being applied to any new relation which induction may disclose to us.

From this argument the author infers that although the objects of Theology were not only very partially, but even totally unknown to us; "though a screen utterly impervious were placed between the mental eye of us creatures here below, and those invisible beings by whom heaven is occupied,—still we might have an ethics in reserve, which, on the screen being in any way withdrawn, will justly and vividly respond to the objects that are on the other side of it." Hence the universally acknowledged existence of a sense of right and wrong among all the most celebrated writers of antiquity: and it is to this principle that the Apostle Paul alludes, when he speaks of the Gentiles having the law written upon their hearts. They might

know less of the objects than they would have done, had a revelation been given to them; but even they knew the ethics, which would be immediately called into play by the knowledge of the objects. It hence follows that men, as they are now constituted, are laid under an imperative obligation, by the mere probability, or even the imagination of a God.

It is the author's object in the second chapter to consider the nature of this duty, and, in commencing, he makes the important distinction that, what is right under certain moral relations, supposing them to be occupied, is one consideration;—and what exists in nature or in the universe to occupy these relations, is another consideration. Nature may enable us to pronounce upon the first, without enabling us to pronounce upon the second. The evidences for the two are quite different. The evidence for the first is based upon axiomatical truths,—that of the second must be obtained by observation or information. In commencing the inquiry then, in how far Nature is able, under her own guidance, to discover the objects of the science of Theology, the author remarks, that "without a glaring contravention of the principles of the experimental philosophy, we cannot recede to a farther distance from the doctrine of a God, than to the position of simple atheism." And what is the utmost that the atheist can say? Not, certainly, that the existence of God is disproved; but only that to his satisfaction it has not been proved. "The atheist does not labour to demonstrate that there is no God;—but he labours to demonstrate that there is no adequate proof of there being one. He does not positively affirm the position that God is not; but he affirms the lack of evidence for the position that God is.—His verdict on the doctrine of a God is only that it is not proven. It is not that it is disproven. He is but an atheist. He is not an antitheist."—The distinction is most important. For the most rigid Baconian cannot settle in disbelief; he can only settle in ignorance or unbelief. His own principles will only permit him to doubt on the subject; they will not permit him to assert his disbelief. If unwarranted, by all the amount of proof before him, to pronounce that God is—he is equally unwarranted hence to conclude that he is not. Because he cannot see any traces of God within the narrow range of his own vision, he must not presume to affirm that hence there are no traces of him throughout the boundless fields of immensity.

"Because, through our loopholes of communication with that small portion of external nature which is before us, we have not seen or ascertained a God—must we therefore conclude of every unknown and untrodden vastness in this illimitable universe, that no Divinity is there? Or because, through the brief successions of our little day, these heavens have not once broken silence, is it therefore for us to speak to all the periods

of that eternity which is behind us; and to say, that never hath a God come forth with the unequivocal tokens of his existence? Ere we can say that there is a God, we must have seen, on that portion of nature to which we have access, the print of his footsteps; or have had direct intimation from himself; or been satisfied by the authentic memorials of his converse with our species in former days. But ere we can say that there is no God, we must have roamed over all nature, and seen that no mark of a divine footstep was there; and we must have got intimacy with every existent spirit in the universe, and learned from each, that never did a revelation of the Deity visit him; and we must have searched, not into the records of one solitary planet, but into the archives of all worlds, and thence gathered, that throughout the wide realms of immensity, not one exhibition of a reigning and living God ever has been made. Atheism might plead a lack of evidence within its own field of observation. But Antitheism pronounces both upon the things which are, and upon the things which are not within that field. It breaks forth and beyond all those limits, that have been prescribed to man's excursive spirit by the sound philosophy of experience, and by a presumption the most tremendous, even the usurpation of all space and all time, it affirms that there is no God. To make this out, we should need to travel abroad over the surrounding universe till we had exhausted it, and to search backward through all the hidden recesses of eternity; to traverse in every direction the plains of infinitude, and sweep the outskirts of that space which is itself interminable; and then bring back to this little world of ours the report of a universal blank, wherein we had not met with one manifestation or one movement of a presiding God. For man not to know of a God, he has only to sink below the level of our common nature. But to deny him, he must be a God himself. He must arrogate the ubiquity and omniscience of the Godhead."

From all this it is manifest that even the atheist cannot rid himself of the imagination of a possible God; and "the very idea of a God in its most hypothetical form, will bring along with it an instant sense and recognition of the moralities and duties which would be owing to Him." But the author goes farther than this, and satisfactorily shows that even the imagination of a possible Deity binds us down under certain obligations, which commence with the very first thought that a God may exist, who lives on high and showers down upon earth the richest bounties. To illustrate this, the author supposes the case of a needy family relieved by an unknown benefactor. As, in this case, the moral obligation of the man who has participated in the beneficence of the unknown philanthropist, commences with the enjoyment of the gifts which he has imparted; so, in the case of a sceptic even, under the imagination that a God may exist who presides over all things, there is an incumbent responsibility coeval with the very imagination. The partaker of an unknown benefactor's kindness not only lies under the obligation to manifest his gratitude to his patron, when known;—but he is also bound to seek after him that he may lay before him the blessings and grateful feelings of the objects of his bounty;—and the guilt of ingratitude is greatly

there be power in the very conception of a God to lay us under the obligation to seek after him, this power gradually increases; "it grows and gathers with every footstep of advancement in the high investigation." In proportion to the light we attain, is our responsibility; and, if we act under the sense of this recognized principle, we shall find to our blessed experience, that the assertion of the inspired prophet is true. "Then shall we know if we follow on to know the Lord; his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth."

The rest of the chapter is occupied by an elucidation of the relation in which the Natural and Christian Theology stand to each other. This elucidation is accomplished by means of the very obvious analogy derived from the relation which the science of Terrestrial Physics bears to the Celestial. What the telescope has done for Celestial Physics, the Divine revelation manifested in the Bible hath done for Theology or Celestial Ethics. And why should those who think it the highest philosophical wisdom to trust more to the disclosures of the telescope than the imaginings of fancy, disregard the disclosures of an accredited revelation of the will of God? "There are men," the author observes, "who can glory in the discoveries of modern science, and feel contemptuously of the Gospel of Jesus Christ. Yet so meagre, truly, is their academic theism, notwithstanding the pomp of its demonstration, that to suppress the doctrines of the Gospel, were to inflict the same mutilation on the high theme of the celestial ethics, as astronomy would undergo by suppressing the informations of the telescope."

Having given this imperfect view of the author's first two chapters, we must defer any allusion to other subjects in the work until a future opportunity. We have dwelt thus long upon the very commencement, from a desire to exhibit the author's style of argument and illustration upon an all-important subject, and we trust we may have said something to induce many to take the earliest opportunity of perusing the work for themselves. Δ.

SERMONS BY THE BISHOP OF CALCUTTA.

We have been politely favored with a copy of sermons preached by the Bishop of Calcutta during his visitations in India. From the cursory glance we have been able to give them, they appear in every respect to sustain the high character which he has attained for evangelical sentiment, fulness of thought, clearness of style, and lucidness of arrangement. We hope to give them a more lengthened notice in a future number.

SERMON ON THE DEATH OF BISHOP CORRIE.

The Rev. G. Mundy, of Chinsura, is, we understand, about to publish a sermon on the death of Bishop Corrie. The profits to be equally divided between the Scholarship to be instituted and the 'Sailor's Home.'

Missionary and Religious Intelligence.

I.—BENGAL.

1.—Missionary Movements.

Indian Missions are again indebted to the American Church. During the last month the following new labourers have arrived from the land of the pilgrim fathers:—Messrs. Bronson, Hall, and Thomas. They are attached to the Baptist Mission. Two of the number are to proceed to Sadiyá to join Mr. Brown, and the other to strengthen the hands of Mr. Day at Madras. We cordially welcome our new friends, and pray that they may be long spared to labour in this extensive district of the world.—We are happy to hear that the Rev. J. Tomlin and family have arrived safely at Chirra Púnjí, where Mr. T. intends remaining until after the rains, when he purposes advancing to the Chinese frontier. He is at present turning his attention to the Khásias.

2.—Government Sanction of Idolatry.

It affords us the highest gratification to announce that Mr. Poynder brought forward a successful motion at a meeting of the Court of Proprietors, relative to the negligence of the local Governments of India in not enforcing the orders of the Court of Directors for the suppression of idolatry in India, urging that Court to request the Court of Directors to reiterate their orders and demand their prompt execution. Mr. Poynder's motion was carried by a large majority after a consistent opposition from Sir Charles Forbes. Mr. P. stated in the course of his argument, that the Company had derived one million sterling from the nefarious traffic. May we not say as Britons and Christians, "Rivers of waters run down our eyes" for the abominations thus sanctioned and made a source of revenue to a *Christian Government?*

3.—Romanized Scriptures.

The Committee of the Calcutta Auxliary Bible Society resolved at their last meeting to publish the U'rdú new Testament in the Roman character.

4.—Bethel Flag at Moulmein.

The Bethel Flag has been hoisted at Moulmein for the first time, by the American Missionaries. May it never be struck until every sailor's heart shall become a temple for the Most High to dwell in!

5.—The Plague.

This fearful scourge is on the borders of the Company's territories, spreading desolation and death on every side. Sanatory measures are being adopted to mitigate its virulence, and stay its progress. We wish it were in our power to insert an excellent Minute of Sir Charles Metcalfe, on the subject. It is well worthy the serious attention of every class, and reflects equal credit on the wisdom and humanity of the Governor of the North-western Provinces. We cannot, however, help turning the attention of our readers to the higher source from whence alone that power can flow which can effectually mitigate, stay or bless the fearful visitation. Let our prayers ascend to Him whose ear is ever attentive to the supplications of his children—that He would arrest the Destroying Angel in his march, and teach the wicked the wickedness of their hearts and ways, by the exhibition of His chastisements rather than by their infliction.

6.—CHARAK PU'JA'.

This horrid season is past. The very recollection of the shadows of the mass of torture that crossed our path, during these three dreadful days makes the humanity within us sicken and the religion mourn. We defy any man not to shudder at such scenes. We dare the most polished advocate of the mild Hindus to vindicate the *Charak*. It is reprobated by all, except the interested and deluded, even by Hindus themselves—why then should it exist longer? It cannot be enforced if the good will but unite to urge its extinction by rational means on the attention of Government, and in the event of their indisposition or inability, to send an appeal over the wide waters to that land which teaches humanity to all nations, both by precept and example: there we know it will find a ready response, and meet with a successful issue.

II.—MADRAS.

The Mission conducted on the principles advocated by the Rev. A. Groves and Mr. Parnell is at present located at Madras. Perhaps many of our readers, who have been benefitted and cheered by the spirituality and zeal of Messrs. Groves and Parnell, may not dislike to know the principles on which that mission has been and is still conducted. Many persons have set our good friends down as a kind of religious wanderers, following the impulse of any wild passion. It affords us pleasure to state, that they do act *on principles* which they have agreed to deem scriptural. We leave time and practice to demonstrate that their views are more scriptural than those of other sections of the Church. They rely entirely on the free-will contributions of the whole Church; disapprove the publishing of their labours, or of acknowledging the receipt or expenditure of monies as is now done by public religious bodies. They disapprove the continuance of a Mission beyond five years in one place if no signs of repentance are manifested—and advocate the operative and brotherly union of all the members of Christ's body—and think that the Gospel is to be preached as a *witness* only and then shall the end come.

III.—BOMBAY.

The Rev. Joseph Wolff has arrived at Bombay in the *Hugh Lindsay*. We thought ere this he was discussing the truths of Christianity in the environs of Timbuctoo. As Mr. Wolff has again found his way to the continent of India, we advise him to visit the Kárens. We think he is more likely to find a portion of the ten tribes there than in the wilds of Africa. We are sorryto learn that Mr. Wolff's health is very much impaired by his labours.

IV.—EUROPE.

1.—DEATH OF DR. RIPPON.

This aged servant of Christ has at length entered into his rest. He was upwards of 60 years Pastor of the Baptist Church formerly under the care of Dr. Gill. He was the compiler of a volume of Hymns and Tunes, which for many years obtained a very extensive and deserved popularity. He was a man of moderate natural abilities, but of deep piety and useful preaching talent. He was eminently favored in the conversion of souls, and was one of the first to excite a feeling on behalf of British seamen, many of whom were converted by his ministry and joined his religious community. He was one of the last of a race of men whose names and active virtues will be the chief ornament of the age in which they lived.

2.—Roman Catholic Bible Society ! ! !

We understand that the first Roman Catholic Bible Society has been formed in one of the Swiss Cantons. This is a remarkable phenomenon—it is opposed to one of the bulwarks of the Popish Church, that the laity should not read the scriptures without priestly aid, or at least that they should not read versions made and circulated by Protestant Heretics. We hope the mania will spread, for it will do more than centuries of controversy to weaken the already tottering system of *the Man of Sin.*

3.—The Emperor of Russia.

We have considerable satisfaction in announcing, that the Emperor Nicholas has expressed his regret at the expulsion of the Missionaries from Russia by the ukase mentioned in our last. He is, though at the head of a despotic government, completely the puppet of his arbitrary and crafty nobles, who, it appears, on this occasion had imposed upon him by representing the Missionaries as at the head of a conspiracy just on the point of breaking out. The report containing this untruth was brought to him, signed and attested, and the ukase expelling them for *his* signature, at the same moment. He had no alternative. He has, however, not only expressed his regret, but his hope that in twelve months they should be restored to their stations with increased protection. We are not envious of such a crown: all crowns are heavy enough save the unfading one ; but such an one, thus pressed by an iron hand, must be insupportable enough.

The same correspondent informs us, that the efforts of evangelical labourers have not been in vain near the Russian metropolis; as there are at this time not less than 4000 Bible Christians in the vicinity of St. Petersburgh ready to avow their faith in Jesus on the first opportunity that shall call for their testimony.

4.—Basle Seminary.

At the last anniversary of this interesting and useful institution for the education of Missionaries, not less than fifty applicants presented themselves for Missionary work, forty of which had predeliction for India. We regret that the directors could not accept more than twelve, owing to their limited funds. A large majority were from the little kingdom of Wirtemberg,—a kingdom containing about a million and half of inhabitants,—less than that of London; but from which about two-thirds of all the Missionaries in the *world* have been supplied.

5.—English Seminaries.

We sincerely wish that the same spirit existed in our English Evangelical Colleges, but we fear it does not ; for in a letter recently received from one of the heads of these institutions, he laments that there is but little disposition on the part of the students to devote themselves to Mission work. Nor are we without our apprehensions that the bitterness of politics and unholy strifes are withering the fair blossoms of the Missionary spirit ; and still more, that the arch enemy is availing himself of this war about things that perish, to further his cause ; for the same letter states, that not less than *ninety young men of the Catholic persuasion had offered themselves as Missionaries for China alone.* This leads us to speak again of

the Duty of the Church in India.

In our last it appeared, that America could do nothing for the spiritual wants of Bengal. England joins in the cry. But Germany has men :—Here are forty young men ready for the work—shall they stand still for want of funds or a field ? No ! let the Church in India arise, unite, and send for these devoted youths, and support them as *her own.*

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the month of March, 1837.

Day of the Month.	Maximum Pressure, observed at 9h. 50m.					Observations made at Apparent Noon.					Maximum Temperature, observed at 2h. 40m.					Minimum Pressure, observed at 4h. 0m.					Lower Rain Gauge, (new.)
		Temperature.			Wind.		Temperature.			Wind.		Temperature.			Wind.		Temperature.			Wind.	
	Barometer.	Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.	Barometer.	Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.	Barometer.	Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.	Barometer.	Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.	
1	30,100	75.8	82,5	75,5	W.	30,088	78,3	86,5	76,8	N. W.	30,028	80,3	88,0	78,8	W.	30,018	79,6	85,0	76,5	N. W.	
2	,070	74,2	76,2	69,8	W.	,050	77,0	81,4	72,5	W.	29,980	76,0	81,8	75,0	S. W.	29,960	75,8	78,8	74,8	S. W.	
3	,042	75.3	83,8	75,5	N.	29,998	76,3	90,0	81,5	N.	,930	79,0	89,2	83,0	W.	,920	78,2	87,0	82,4	W.	
4	,126	72,3	72,8	69,4	N.	30,090	75,3	77,3	73,2	N.	30,000	75,8	89,8	82,4	N. E.	,982	76,3	86,0	81,3	W.	
5	,070	72,0	79,5	75,5	W.	,048	75,2	88,8	80,2	W.	29,990	76,5	92,7	85,3	W.	,976	76,9	89,8	84,7	W.	
6	,080	76,5	83,6	74,3	N. W.	,062	77,5	90,5	79,8	N.	30,004	80,5	93,2	83,8	N. W.	30,004	83,2	89,5	82,2	N. W.	
7	,118	73,8	81,5	75,5	W.	,084	75,3	87,8	79,0	W.	,010	81,8	92,5	83,5	W.	,004	83,2	89,2	82,5	N. W.	
8	,106	77,6	87,0	78,5	N. W.	29,980	79,8	91,2	80,5	N. W.	29,930	81,3	93,5	83,5	W.	29,916	81,8	90,3	82,0	W.	
9	,102	78,0	89,5	80,2	W.	30,086	80,1	93,2	82,5	N.	30,000	80,8	96,6	82,5	W.	,988	80,5	91,8	81,3	W.	
10	,098	77,5	84,5	79,2	W.	,076	80,0	87,2	84,3	W.	,000	81,2	88,5	85,8	W.	,980	81,0	87,5	85,8	N. W.	
11	,018	76,4	81,5	77,5	N. W.	29,994	77,6	89,0	78,5	N.	29,920	79,9	88,0	80,5	N.	,906	79,5	88,2	82,5	W.	
12	,070	76,7	86,8	75,9	N.	30,042	78,0	90,2	77,8	N.	,976	80.2	91,5	79,5	N.	,950	80,5	88,2	79,5	N.	
13	,098	75,6	87,0	76,2	N.	,066	77,0	88,2	77,0	N.	,990	79,5	90,8	78,3	N.	,972	78,9	87,5	78,0	N.	
14	29,950	76,3	82,5	72,7	W.	29,920	78,0	90,0	76,6	W.	,834	80,2	91,8	81,2	W.	,826	80.2	88,2	81,5	W.	
15	,930	76,8	85,8	77,8	W.	,900	78,3	91,0	79,0	W.	,826	80,5	93,2	81,8	W.	,812	80,2	89,5	81,5	W.	
16	,942	78,8	86,5	79,2	W.	,936	80,0	90,5	81,4	W.	,676	80,8	94,6	84,0	W.	,876	80,9	92,0	83,2	W.	
17	,982	78,3	86,2	78,8	W.	,954	79,3	92,0	84,0	W.	,896	83,2	96,2	87,3	W.	,876	82,3	93,5	85,5	N. W.	
18	30,000	79,3	87,0	81,8	N. W.	,976	80,2	93,8	86,7	N. W.	,890	82,9	99,4	86,3	W.	,870	82,5	95,5	86,2	W.	
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I am, Gentlemen, your's respectfully,

H. D.

MY DEAR H.

I cannot refuse to comply with the earnest wish expressed in your last letter, that our correspondence may for a time principally turn upon the subject which naturally engrosses so much of your thoughts—how you may best prepare your little ones for a life of usefulness here,—for eternal happiness hereafter.

Before I speak to you minutely on the daily management of their tempers and dispositions, I must press upon your conscience the deeply important influence which your own state before God must exercise upon your children. Time would fail me to repeat the exceeding great and precious promises given to the seed of the righteous. These promises are to you and to your children; but are they yours? Are you numbered among those whose blessed portion they are? If not, your children *may* indeed be converted,—they *may* be early gathered among the lambs of Christ's flock, but it will be the *uncovenanted* mercy of God which has found them out. To you, nothing is promised; you have deprived your own offspring of their fairest inheritance. This is our awful responsibility, our high privilege. You and I, my beloved H., have cause to thank God that we were born of Christian parents. Oh may *our* children in their turn "arise up and call us blessed."

But you say, "why do we not see these promises invariably fulfilled in the experience of pious parents?" Because, dear H., there is no promise without its accompanying condition. Our God has declared himself to be "a jealous God," and his blessing is promised to those only who honestly choose him, his ways, his laws, for themselves and their children. But is this the case even with religious parents to the extent required? Is not a school, a profession, a friend, a husband even, selected, too often from the mere worldly motives of being better taught, better paid, rising a degree in society, &c.? Then, when a parent sees his son give way to those evil propensities which have grown unchecked by a careless tutor, or encouraged by vicious companions, he is astonished that his prayers for this son have not been answered; and charges upon the Almighty the consequences of his own worldliness and inconsistency alone. Doubt not his own words, dear friend, but earnestly believe, that if you, his faithful servant, honestly seek his favor first in all you do, for, and with your children, that "he will graciously receive them, embrace them in the arms of his mercy, and make them partakers of his everlasting kingdom." This he has promised, "which promise he for his part will most surely keep and perform." In dependance then upon his blessing, let us proceed to consider what is *our* part which *we* are to perform.

I enter on this subject with unfeigned diffidence, knowing how easy it is to erect a fine system, how impossible to ensure its success. The press teems with treatises on education, on "practical education," "new systems for forming the mind," and inventions for curing in six months every conceivable defect; and it seems forgotten that after the most minute observance of the best rules, a bad temper in the parent, or a careless style of conversation, may undermine the labour of years, and render the fair fabric, reared with so much care, utterly worthless. What, for instance, signify the hours we spend in exhorting our pupils to attend to the one thing needful, if when the temptation arises we shew a preference for the things which are seen and temporal, over those things which are unseen and eternal? What good can our management of their minds, however excellent, do, while they can perceive our own to be ill regulated and uncontrolled by the considerations we expect to influence them? I fear human beings are no wiser than the little crab in the fable, and, like it, look more to example than to precept. I do not mean to undervalue the publications to which I have referred: far from it; I think many of them highly useful; but I do believe no system of education can prosper, however admirable it may be, theoretically, which is not founded upon, and guided by, the word of God, and favored by his blessing. Perhaps no better general rule can be given, than to imitate as much as possible, in the training of our children, the method which it pleases God to follow in preparing his servants for the heavenly kingdom. As the first lesson he teaches us, is to subordinate our wills to his, so should it be the first object with a parent to make his own will the rule and guide of his children's conduct. We often complain of our inability to change the hearts of our offspring, and most true it is that the grace of God is not ours to bestow: but one thing we *can* do: we can accustom our children early to control their unruly wills and affections, so that when our rule over them shall have ceased, and they desire to take upon themselves the easy yoke of our Lord, they may not have to contend with rooted habits of self-will and self-indulgence. The love of our own way, as it is called, is the greatest hindrance there is to a safe and happy progress in the divine life.

To this then, dear H., I would direct your attention in the first place. Let the rule of your nursery be, prompt *obedience*. Have no distinction there between great and little faults, when once a thing is commanded. The sin of disobedience does not depend on the importance of the cause of the command. It is on account of self-willedness about a trifle, that "the whole creation groaneth and travaileth in pain together until now."

Do not delay until a child is old enough to understand reason, or even speech. Exact obedience before it can even hear a command. You well know I am no advocate for the rod; on the contrary, I think it should *never* be used after a child is old enough to be aware that you are intending to punish him. This will usually be easy after two years' old, but I believe an occasional slap is highly useful before that age. You cannot even have recourse to putting a child in the corner before it can stand alone; but when an infant does what you wish to prevent it doing, you must make the doing that thing disagreeable to him by the only means in your power, and your authority will be established in your child's mind before he is old enough to make a contest for power really painful to him and to you. Most people begin to use bodily chastisement just when they should leave it off; that is, when a child is old enough to be otherwise punished. Do not be dissuaded from following this advice, by the nonsense of "Oh it is so cruel to slap a poor little baby," &c.; it is very much less cruel than the custom generally adopted, of speaking and looking angrily. A mother's voice should never sound but sweetly in an infant's ear. There are few duties more incumbent on a mother than the cultivation of great tenderness of manner towards her children. Who can estimate the influence which the remembrance of a mother's smile, a mother's fond caresses may have on the character through life? And especially in this country, how desirable is it that our children should look back to the time when they rested in a mother's arms, as to a season of love and happiness to which they long to return. "I have no legacy to leave you, my children," said a dying father, "but the recollection of a happy home." A precious inheritance indeed, and one that nothing future can destroy.

It is in order to preserve a constantly affectionate manner, that I particularly recommend a mode of punishment which neither excites nor evidences any angry feeling on the part of the punisher. I believe an older child is often beaten on account of the momentary irritation of the parent,—a feeling not likely to be excited by an infant. It is also, as I before remarked, the *only* mode of punishing at a very early age, and you cannot begin too early to exact obedience.

The next most important subject which calls for your care at almost as early an age, is *selfishness*. Here again I follow the mode of education traced in the Bible. The first command being, "Love God," (which we are told includes obedience;) and the second "Love your neighbour as yourself." It seems as if it were the design of parents, from the way in which the infant mind is usually managed, to nourish and bring to ma-

turity those seeds of selfishness too surely implanted in every human heart. Then when they are grown to a height overshadowing every good quality, and interfering with the parent's happiness, a too often vain attempt is harshly made to correct this vice in the poor victims of false indulgence or mistaken management. Nothing, I well know, can eradicate this universal passion, but the influences of that Holy Spirit we have not to bestow; but I must again repeat, we can do much to make the first entrance into the straight and narrow way less rugged and slippery. It was the bundle of bad habits which caused the poor man in Mrs. Hannah More's allegory to stick fast in the wicket gate. Who that has had to combat with the world, the flesh, and the devil; who that has experienced something of the strength and power of sin in his own heart, would not labor and strive to give his beloved ones what alone he can give them,—*habits* based on the commands of God?

I need not point out to you minutely the mode in which an attentive mother may every hour of the day turn the thoughts of her children from themselves to others. Never allow them to see you sacrifice the comfort of others to their comfort. Strive to make them feel how much "more blessed it is to give than to receive." Make use of every means to create and cherish in them this feeling. Reward them by enabling them to do some act of kindness. Keep their birth-days, &c. by permitting them to gratify others with some desired indulgence. Shew them that you think, and they will soon learn to think so also, that those are ever the most happy, even in this life, who seek "not to be ministered unto, but to minister." And here, as I will not weary you, I will break off for the present, with one remark. Your elder children are now of an age to know the will of God, and I am very sure you are carefully teaching it to them. Let me entreat you *never* to praise or blame them without a direct reference to that will, as to your own rule and guide, which you desire to make theirs. For instance, if they happen to have rough manners, and are inclined to be repulsive to strangers, do not tell them it is vulgar and ill bred, and that you are ashamed of them; but point out to them the gentleness and kindness of manner which God enjoins, and how his word recommends to our care "whatsoever things are lovely." Again, idleness, carelessness, petulance, each fault has, as it were, its separate text, and if there be any fault not directly referred to in the Bible, at least it is against your commands, and ever ground your authority on the superior authority of God. It is a grand thing when once it becomes the language of our children's hearts? "How can I do this wickedness, and sin against God?"

And now, for the present, farewell; you have my earnest prayers for the success of your honest endeavours to bring up your little ones in the fear and love of God; and Oh! may He grant, when you shall stand before Him at the last day, and say, "Behold I, and the children whom thou hast given to me," that "you may rejoice, no wanderer lost, a Family in heaven."

Ever yours,

N.

II.—*Chapter of Correspondence.*

1.—ON DOING GOOD.

One of the strongest tests of obedience is to do the will of Christ. "If ye love me," said Jesus, "keep my commandments." The spirit of this great commandment is, in reference to *man*, that we love him as ourselves, which is the sincerest and highest form that love can assume.

This is *evidenced* in the conduct of the Master himself, who came to seek and save that which was lost. Let us follow in his footsteps. Let our lives be sermons, and all our intercourse with men prove that we wish "by all means to save some," and that this world, which has been set on fire of hell, should be inflamed with love to God and man. Labor is not only a test of obedience, but a source of the richest enjoyment and most permanent happiness. What joy can equal that, or what happiness so likely to be abiding as that which has its origin in saving souls from death and hiding a multitude of sins? What can equal the bliss which springs from a consciousness that we are increasing the joy of the heavenly ones, who rejoice over returning sinners, and are completing the joy of the man Christ Jesus as he sees of the travail of his soul, and is satisfied? On this account we most cordially recommend the new suggestions of our correspondent J. M. J.

We have latterly afforded this subject a prominent place in our pages from a conviction that the members of Christ's Church in India have not been sufficiently alive to the great end of their spiritual existence—*the salvation of souls!* Whatever other good purpose we may subserve in our capacity as citizens of this world, if we have not (at least) attempted the conversions of men, we shall in the great day be "weighed in the balance and found wanting." We may not be *successful*, but are we *faithful?* This will be the test. We possess a delicacy towards sinners which they do not possess towards us, and for which they neither respect or thank us. Are they backward to speak of the world, of their employments, pleasures, books, &c.? And

why should we? It is often painful to see a poor trifling sinner occupy the attention of a whole company on the most silly topic, while the servants of God not only say nothing for him, but are altogether silent lest the season be not proper for introducing the topic of religion. Every opportunity is fitting to speak on the best and highest subject;—it is only men's hatred to holiness that renders it unpalatable, not the unfitness of the season. Let us then be as faithful to Christ as the sinner is to the world, and we shall witness different conduct, hear different conversation, and see the wilderness and solitary place be glad for us. We cannot close these few hurried thoughts on this interesting topic, without offering one or two rules for the guidance of all that wish to do good to the souls of men. 1. Remember at every opportunity *something* should be done for Christ.—2. That the efforts should be suited to the *opportunity* and not to be accommodated to our *feelings*.—3. That every opportunity should be *fully*, not partially improved. We should not be satisfied with doing something, but *every thing* we can. Reader, in all your endeavours remember that *the salvation of a soul is worth more than the riches of a world!!!*

The importance of affording to private Christians facilities for doing good in India.

To the Editors of the Calcutta Christian Observer.

Dear Sirs,

It must be interesting to every Christian to observe the efforts which are being made for evangelizing India. Bible Societies are dispensing the word of eternal life to thousands, who have hitherto sat in the region and shadow of death. Missionary Societies are pouring their floods of heavenly light into the dark recesses of heathenish superstition, and establishing churches for the praise of the living God—in those places where, for ages, nought but the worship of idols and Pagan abominations had been celebrated. Tract Societies are distributing their voiceless heralds of mercy with a liberal hand, and sending them to many a dwelling, where the footsteps of the living preacher might never come. Missionary schools are instilling into the youthful mind the blessed precepts of the Gospel, and rearing up many for glory and immortality.

But while so much is doing by societies to bring about this glorious result, is there not too much apparent negligence among many *private Christians*, concerning this important object? They, in the providence of God, have been planted, like the "apple-tree among the trees of the wood," in this wide field, and the Great Master expects from them that they bear much fruit. It is not enough that the Missionary should waste his strength in labouring for the conversion of the heathen to God, while *others professing* godliness manifest but little anxiety *for his success*. The Pagan looks upon him as an hireling, who does no more than his duty. But were he to see private Christians zealous for his salvation, it might go far to convince him of the necessity of embracing the religion of Jesus. The apparent negligence, however, of many of this class of Christians, respecting the eternal welfare of the heathen does not, probably, arise so much from want of disposition as from the absence of facilities. If they

are in possession of scriptures and tracts in the native languages, and are able to read them intelligibly to their servants and others; there is still something more wanting. In order that the Hindu or Musalmán be profited by the truths of the Bible, it is necessary that they be explained; which very few whose business it is not to expound the Scriptures find themselves capable of doing in a strange tongue. And as to the tracts; they, for the most part, are not adapted to these purposes. They are usually written on general topics, and in such a manner, that if they are not finished at one reading (which their protractedness frequently renders impracticable), a part of them is read, with but little advantage. The consequence is, that many Christians are impeded in their desires to subserve the cause of Christ in India. Would it not then be desirable to supply these deficiencies, and to afford to all who are disposed, facilities for doing good to the fullest extent possible? Now the method of doing so, which recommends itself to the writer, is this. Let those Missionaries who have had experience in preaching to the heathen (say Dr. Marshman, or many others that might be named) write, and print, in the native languages, a number of short and appropriate sermons on the leading doctrines of the Bible; to be read by private Christians to their servants, and all others whom they might prevail upon to hear them. It would be well, in my opinion, were such sermons written, to have them printed in the Roman letter; as Europeans, by whom they would generally be read, are more familiar with it than any other character. This plan would not be calculated in the least to do away with the reading of the Scriptures, which is more important than the reading of all other books. Portions of them, suited to the understanding of the natives, ought still to be read frequently to them Its intention would be to explain, and enforce their more important doctrines. I am not aware that ever such a course was pursued in India; but feel confident if it were put into practice, by the blessing of God it would result in much good*. It would tend to elicit a number of efficient auxiliaries to the cause of missions, and to diffuse more extensively a knowledge of our holy religion. Nor would such a facility of doing good be confined to the private Christian alone. It is well known that the Missionary, when he first arrives on a heathen shore, has to spend some two or three years in preparation for his work, before he can do much directly for the advancement of the great cause on which he has entered. He looks upon the benighted pagan—sees him wholly given up to idolatry, and perishing in his ignorance—his spirit is stirred within him. But with all the vigour of his European constitution, and enthusiasm, and spirited zeal for the salvation of others, he feels himself unable to deliver his heavenly message. But were some short and appropriate sermons in the native languages put into his hands, he might, in the course of a year at most, be able to read them with fluency to multitudes of heathen. Besides these sermons being written by experienced missionaries, would furnish him with a model of what discourses for the heathen ought to be. To each of these sermons it would be well also to have an appropriate prayer appended. These suggestions I have thrown out with the hope that they will not be altogether useless. The subject is one which ought to claim the serious attention of every one who professes the name of Christ. A large number of Christians, both in the civil and military service, are stationed in different parts of India, and surrounded by her deluded sons, and God

* We are sure our esteemed correspondent will be happy to know that the Calcutta Tract Society have long had a volume of sermons in Bengáli, and are at this time about to publish another most interesting volume composed by the best scholars. We believe they have not been translated into any other dialect or Romanized. We hope, if it is deemed proper, that both may be at once accomplished.—ED.

has put it in their power to do much for evangelizing them. This is also a duty which the great King and Head of the Church has enjoined upon all his followers; viz. to labour for the conversion of the world: none are exempted from it; the command is, "Let him that heareth say come." Who then shall excuse himself from compliance; or who will slumber over his awful responsibilities? But it is not only a duty incumbent upon Christians to labour for the salvation of the heathen, but an unspeakable privilege—one in which angels would rejoice. Doubtless God could have saved a lost world without our agency, and left us to look on as idle spectators. The thunders of Sinai might have continued to roll around the world, until every guilty sinner had trembled at the revelation of the wrath to come. The melting strains of Calvary might have been borne on the wings of the wind to every inquiring penitent. The angelic choir which poured its heavenly melody on the plains of Judea, and pointed the astonished shepherds to the Babe of Bethlehem, might have proclaimed the story of the Cross to every creature, and led a revolted world to the Saviour of sinners. But not so. The thunders of Sinai have ceased to roll; the strains of Calvary are heard only in the Gospel; and the voice of the heavenly heralds, who sung "on earth peace, good will toward men," is heard no more. Miracles are not to be expected now for the spread of the Gospel. Man is the agent, and by his instrumentality the heathen are to be evangelized. Upon whom, then, does the responsibility rest with so much weight, as on those Christians who, in the providence of God, have been thrown amongst them. From such our Lord, who has purchased our salvation, expects much; the Church on earth expects much; and the perishing condition of those around us demands much. A little while and the millions who now crowd the plains of India, like a moving picture, will have passed away, never to return. A little while and we too shall have numbered our days. With them we shall all appear before the judgment seat of Christ, to give an account of our stewardship. If then we would hear the welcome plaudit, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord;" let us use all the means in our power to usher in the millennial day glory,

Saharunpur, March 27th, 1837. J. M. J.

2.—The Roman Character.

We admire the ardour with which the friends of the Roman system urge their cause on public attention—and while we wish to maintain a strict neutrality on this and some other disputed topics, we cannot avoid suggesting the propriety of establishing a society which should have for its object the sanction of all probably useful plans for the good of India. Many such plans there are which cannot be legitimately patronized either by the evangelical societies, or the authorized educational institutions: such, for instance, as associations for checking infanticide,—improving the condition of the rávats,—promoting colonization, and checking the enormities and cruelties of the púját. A general association might be formed for considering these, and many other topics of interest, amongst which the Romanizing system would certainly hold a conspicuous place. In such a society the friends of India might merge their individual differences in trying

all reasonable experiments for the general good. This has suggested itself to us from the apparent indisposition of the existing religious and other societies, to give full patronage to the Roman plan, and from the impossibility of their even mooting the other questions to which we have alluded, but which we are convinced must be agitated successfully and brought to bear on the improvement of India before its regeneration be perfected. It is not only desirable to awaken the mind, but to find practical employment for its awakened energies, and imbue its newly invigorated powers with the humanities of life, as well as the powers of religion.

The Advantages and Progress of the Roman character.

Sabathú, April 19, 1837.

Our "hope has been deferred" as to the Printer whose arrival we have been expecting every day for the last two months. Recent letters inform us that the reinforcement which we expected will not sail from America till this spring or next autumn. Consequently our press can do but little. Until an experienced printer comes we cannot venture any thing except very small works. I am employed now in making a translation of *Gallaudett's* "*Child's Book on the Soul*," into Hindustání; a small edition of which we expect to publish in the Roman character. I think we shall also publish a small edition of it in the Persian character, for the purpose of circulation among the natives. It will be some time yet before this will be accomplished, as I proceed very slowly. Perhaps some time in the autumn it will be ready to go to press. We are also making the incipient arrangements to publish an edition of the little work entitled "Henry and his Bearer" in the Roman character, unless we should learn in the meantime that some person is before us in this. We think it a most admirable little thing, and that an edition of it would suit very well for little girls and others such as we have under our instruction. We did not know till recently that it is published in Urdú. It is only such little works that we feel willing either to prepare or publish until an experienced printer comes and we become more entirely familiar with the language. Such a work as the little Dictionary which you speak of in English and Urdú, and Urdú and English, I think is very much needed in this part of India. But I think that none of our number is yet prepared to do it *well*. The person who prepares such a work ought to *have been* much with the natives—to be very familiar with their modes of expression, and habits of thought; so that he might make a judicious selection of the words most in use, and give their *exact shades* of meaning, and show them in the combinations which are current among the natives. If we were to attempt it at present, we should necessarily have to depend much upon dictionaries, to give many random definitions, and also clothe it in a stiff and formal *dictionary dress*, which would hinder its usefulness and impose the necessity of a speedy revisal. Besides I see the Education Committee has appointed a committee to prepare a "vocabulary of scientific terms," and I hope that the same, or some other efficient body will soon appoint a competent committee to prepare a vocabulary of *Religious terms*. I think that both these and the improved translation of the New Testament about to be published should be in the hands of the person who prepares such a Dictionary. And I think the end will be better secured if some of the Banáras Missionaries, or some one more at home in the peculiar idioms of the language, were to prepare this Dictionary. I do not think

their time could be more usefully employed. A gentleman in the army who is well qualified for such an undertaking has promised us to translate "Keith's Evidence of Prophecy" into Urdú. Since that we have heard that Captain Jones at Nasírábád has offered 1000 rupees to some gentleman to make a translation of the same work. If they, or the Society recently established at Cawnpúr, should take up this work, we will, of course, drop it. If they do not, we would like very much to publish an edition of that work at our press. And my impression is, that we should at least print a small edition of it in the Roman character. But we have not yet decided that question. Indeed we have taken no step yet except to make the incipient arrangements. I hope if the Cawnpúr people take it up, they will see the necessity of having a small edition, or a large one, done up in the Roman character, by the time they get it ready for the press, for native Christians and for all classes who are employed in instructing natives.

It is the opinion of each of my brethren here, that we ought to confine ourselves to very small works until our printer arrives, and till we are considerably more at home in the language and habits of thought of the natives. Mr. Newton has already published a small edition of a Hindustáni *Primer* in the Roman character; which he prepared himself. It is very small, but it serves very well for an elementary work in our schools.

We have a little *Female school* in this place of 20 to 25 little girls, whom we have commenced teaching the Roman character. They assemble in our verandah until we get a house prepared, which we hope to have ready for them in three or four days. Hindí is the language chiefly spoken here, and there are but few books in Hindí prepared in the Roman character. But we have commenced with Mrs. Rowe's Spelling Book, hoping that by the time they shall have finished that, and one or two others, there will be other works prepared. If not, we shall have to give them the Urdú books which are prepared in the Roman character. This we think better than to attempt to drag them through a course of reading in the books that are now to be had in the Nágrí character. Mrs. W. and Mrs. Rogers also teach them to sew and knit and other branches of industry, so that reading only forms an item in their education.

I rejoice to see Messrs. Schürman and Buyers come out so decidedly in favor of the Roman character, and also to see the energy with which they grapple with a large and difficult undertaking. I only regret that we are too far from them to co-operate to advantage, and that we are a few years behind them in preparation for such labour. I feel anxious to see their translation of the New Testament, and to procure a few copies for our use in our respective stations. I hope it may be carried through the press with the least practicable delay. An association such as that of which he speaks, I think, is very much wanted, and might in a few years prove a mighty engine in moving forward the mass of mind in this country in the path of intellectual and moral improvement. Things have been left hitherto in this country too much to *single-handed effort*. The natives have been accustomed to do every thing this way which they attempt. They seem to have no conception of the power of co-operation, or a combination of either physical or intellectual strength. Christians have too far fallen into their habit in this country. See what associated moral and intellectual strength can accomplish in England and America! Nay, wherever there are intelligence and enterprize of character enough to form such combinations and carry them forward. Various recent movements, such as the formation of the "Cawnpúr Translation Society," the "Christian Publication Society" at Allahabad, &c. seem to say that the friends of improvement in India are desirous of bringing to their help

the strength of such combinations. Almost every river and mountain of Europe and America bears on its breast living evidence of what can be accomplished where men combine their resources to accomplish objects of common utility. And why may not the rivers and plains, and also the *Native Libraries* of India, bear a corresponding testimony ?

I have looked for some time with intense interest to catch any symptoms of what way the " Education Committee" and the " School Book Society," &c. will move in the grand subject now before the Indian community ; viz., that of giving to India *one common character* instead of the multiplicity of characters that baffle and retard the progress of improvement. If it is true that it is a desideratum to give to the Indian community one common character, those who are now called by Providence to conduct the affairs of those institutions stand on high ground—on ground which *can never be occupied* by those that come after them. They have to deliberate and act at a crisis which in the progress of Indian literature never can again occur. When we look over the map of India and see the location of the colleges and other literary institutions under their patronage, and think of the character of those institutions, and the influence which they will exert in shaping the literature of India, I think the assertions made above will not appear extravagant. Of the thousands now pursuing their studies in those institutions, many, many never can obtain Government appointments. They will therefore be obliged to seek some other way of obtaining a livelihood. The formation of high schools, &c. will open a sphere of usefulness and furnish the means of support to many of them. There is little doubt that the minds of many of those young men, when enlarged by science, will sketch out this course for themselves, when they fail in obtaining such appointments as they at first expected. And I think there is little doubt that in twenty years from this time, the *education* of *India* will be in the hands of those now being educated in these colleges and other schools under English influence.

Up to this time there has been a great deficiency of suitable books, in the native languages, in nearly all the departments of a liberal education, in all these Colleges. The demand for well-prepared school books in the native dialects is increasing, and is such as will in the course of things supply itself. The energies of the Education Committee will be brought into action to supply that demand for books in the native dialects which their own success has created. The books will by some means be produced. And if as they are produced they are printed in the Arabic, Persian, Bengálí, Nágrí, or Panjábí, as they may happen to be demanded, the demand in the schools will gradually be supplied in all these various characters. And after this demand shall have been even tolerably supplied, and the system got into successful operation in this broken and dispersed form, dragging forward all these provincial characters, any attempt to arrest its progress and reduce the variety of characters will be utterly abortive. But if at this time when the demand for school books in the native languages is so urgent, the " Education Committee" and " School Book Society" would take measures to have a good supply of school books prepared in every department of a substantial education, and have them printed in *one character*, the *practicability* of this enterprise would soon be apparent. They might appoint a competent *Board of Translators*, whose efforts should be directed to the procuring of translations of the best English works in the various branches taught in their Colleges. This " Board of Translators" could make arrangements with other associations and with individuals for the translation of individual works. The Cawnpúr association would doubtless furnish some translations—the Banáras association others—and various individuals would

furnish others. And thus in a few years a supply of the very best books in every department of a useful education would be furnished. And thus the young men now pursuing a literary course in their colleges, when they go forth from those institutions into society, would have the means of forming other schools and communicating to the rising generation the advantages of a liberal education, without the labour of dragging them through a tedious study of English. And the man who should give his time and his talents to the preparation of a valuable book would be cheered by the thought that he was preparing a work which might be read all over the land, and that he was not labouring merely for that *fraction* of the community who happen to have a knowledge of the Nágrí or Persian or Bengálí character.

I think there is little doubt that in 25 years from the present time the education of India will be in the hands of those now receiving education under English auspices. If so, then all the preparations that are made should be made in view of that fact.

There can be but little doubt that if the Roman character were introduced into the Colleges gradually, as any work on any of the sciences shall be got ready for the press, the young men in the Colleges would generally study them, (except where the rage for English might keep them for a time in the shade) and prefer them to the same work in any of the native characters which are current in India. And there is little reason to doubt that they would generally introduce them into the schools that they would establish and instruct.

It seems to be universally admitted, that to substitute *one* common character for all the varieties that now exist in India would be an almost infinite blessing to the country *if it were practicable.* And the principal difficulty in the minds of those who hold back on this subject is the *prejudice of the natives.* I know that *prejudice* is a stubborn thing to deal with, yet its power is sometimes greatly overrated. What is the character of the prejudice of the natives that has to be got over in this case? It is a dull, sluggish, soul-less thing, which has very little of an *active* counteracting power. If the attempt to introduce the Roman character into the Indian languages were unitedly and judiciously made by those in whose hands th einstruction of India rests, there is no native system of education which would have energy enough to counteract it. There would be one system of connected and mighty intellectual machinery moving forward, and nothing to oppose it except a sluggish mass of native *prejudice.* And that would be losing its power daily as it became more and more familiar with the better system which was advancing against it. Let us compare the actual amount of intellectual power which the thousands now being educated under British influence will in ten years be able to make to bear on the education of India, with the actual intellectual power likely to be exerted by the hundred thousands of their countrymen who confine themselves to the track of native education, and we cannot be at a loss to see where the balance of power lies. If there were an enterprizing association and well-digested system of native education, with men nearly as efficient as Europeans to carry it forward in opposition, then we should have some misgivings on the subject. But native *prejudice* is like native *jungle,*—it is rugged and hard to be cleared away; but it has not much that is *elastic* or *reactive* about it.

I think that *native prejudice* is not the principal difficulty. I think there is much more to be apprehended from the European prejudice which has to be met before we can advance far enough to feel the influence of native prejudice. I mean by *European prejudice,* that feeling in the human breast which inclines us to cling to a beaten track because we have

gotten familiar with it, no matter how many are its disadvantages—and that hesitancy which holds men back till they see a great enterprise *accomplished* before they will believe it *practicable*. If these two difficulties were overcome in the intelligent minds in this country, I think the prejudice of the natives has nothing in it that can resist the powers that might be brought to bear on this enterprise.

I throw out these thoughts at random without having any very definite expectation. I am not so vain as to expect that men of intellectual strength, such as those who conduct the affairs of the Education Committee and School Book Society, will hastily take up the suggestions of an obscure individual whom they do not even know. Yet I believe that when the mass of mind is thrown into agitation, thoughts thrown upon the surface from any quarter may find a lodgment somewhere, and as the wave settles down they may find a soil in which they will vegetate.

With regard to the terminations "iyán" and "ián" of feminine nouns, respecting which your letter of this morning contains an interrogation, I can only say that I have been accustomed to use the latter (ián). I think it is neater, shorter, and more in accordance with the genius of the language. I must confess, however, that I do not consider my judgment worth much on such matters yet.

Roman character in Germany.

Calcutta, April 27.

The Lodiáná letter attracted our attention. I cannot doubt but the system will be found an additional relief, if not a direct means, in the work of christianizing this heathen world.

You are probably aware that the Germans are so entirely converts to the principle of our text, that their prejudice or national partiality is daily giving way, and nearly all the *leading works*, as also newspapers, are printed at Berlin in the Roman text. This is, perhaps, the strongest evidence which the civilized world can afford.

Progress of English Education.

Gorakhpur.

I have thought an account of the Government school here may not prove uninteresting. Though it has not increased in numbers so rapidly as might have been expected, yet I have no doubt but perseverance will break down many of the strong prejudices we have to encounter. On arrival I found about 36 attendants; at present there are 53. Many have been refused permission to attend from their irregularity and not relaxing from my rules, has, I think, kept the school low in numbers, but it has certainly had the good effect of raising the school in the estimation of the natives; for when they see instruction so easily obtained, and numbers eagerly sought for, they think mean of it; and except discipline is enforced, there can be no improvement amongst the boys. The respectable natives are very eager to obtain a knowledge of English, more probably from the hopes of its being useful to them hereafter than from any curiosity or desire for knowledge; but their pride and prejudices are too strong as yet to allow them to send their children to a mixed public school. They have bought from me a considerable quantity, at least 50 Rs. worth, of elementary books, and I find they get some of my head boys to teach them at their houses. This looks well, and I hope very shortly to see English literature take the place of the Persian. Beside this, there are other *English schools*, which form, as it were, an opposition to mine; but real opposition on the part of the natives as at other places, there appears none; and were it not for their inertness and little curiosity about real

knowledge, there would be no want of pupils. *On the subject of religion they have no prejudice whatever.*

3.—Religious Anniversaries.

Such of us as have experienced the refreshing and animating influence of the numerous religious anniversaries held in the spring months in London, will concur most heartily with our correspondent Q. Q in wishing to see the charities and energies of the pious in this city concentrated and made as interesting as possible. We hope the suggestion will receive the serious attention of the secretaries and committees of the principal societies.

To the Editors of the Calcutta Christian Observer.

Sirs,

I will not trespass much on your time or pages, but may I solicit you to give the following subject a corner in the *Calcutta Christian Observer*. It is, I think, of some moment. Could not the secretaries of our different religious and benevolent institutions connected with Calcutta, so arrange matters, that their anniversaries might all be held in the cold season ?—say during the months of December and January. The advantages, as in London, would, I imagine, be great both to the Societies and Christian community. At present some of these valuable institutions fix their anniversaries in the hot season, and others in the rains ; the weather not unfrequently prevents their being held at all, or if so, they are but very thinly attended. The fact is, that the idea of sitting for three or four hours in a close room until half-past 10 o'clock at night, is quite appalling to invalids and females, not to mention the danger arising from travelling home in a raw damp night air. The hour of meeting, as well as the time of year might be altered. If they are held in the cold season, the morning would not be a bad time ; or if that be objectionable, I would recommend that the hour of convening be not later than 7 in the evening : this hour, if there be three resolutions, which I think ought never to be exceeded, and four speakers, together with the report, address of chairman, prayer, &c., will make two hours and a half.—quite long enough for any Indian evening meeting. My only object being to render these anniversaries as interesting and advantageous as possible to all parties will, I hope, secure for the subject that serious consideration from those who have the remedy in their hands, which will ensure for us a concentration and unity in our religious anniversaries, and a curtailment of the services, that they may not be a wearisome service, but truly seasons of refreshing from the presence of the Lord.

Yours sincerely,
Q Q.

Calcutta, May 10, 1837.

P. S.—I am confident they would be much more interesting to the good if the resolutions were more strictly devotional, and each one supported by a speaker followed by a prayer. If I mistake not, this is practised in America, and was tried at the last anniversary of the Church Missionary Associations.

4.—TEMPERANCE TABLE.

To the Editors of the Calcutta Christian Observer.

SIRS,

The following table drawn up by Professor Brande, one of the first of modern Chemists, gives at one view the relative quantities of destructive properties inherited by all wines and "strong drink."

All alcohol is poison and injurious when taken otherwise than as a medicine. What then must be the influence on the physical system of indulging in a daily beverage which contains 53.39 portions of destroying alcohol—this, too, in its best and most unadulterated state? What must be the influence of the wretched stuff sold in India under the name of Brandy? Let every temperate man and every tippler, when he is about to seek for strength and refreshment in *brandy-páni*, think of Brande's table, and of the 53.39 proportions of poison which he is swallowing, and remember that, sooner or later, if not checked by a higher power, he will only rank, (though slow in his operations,) with SUICIDES!!

Yours sincerely,
A LOVER OF MANKIND.

TABLE.

1.	Brandy,.....	53.39	19.	Malaga,.....	18.94		Average,.....	12.08
2.	Rum,.....	53.08	20.	Bucellas, ...	18.49	40.	Nice, ...	14.63
3.	Gin, ...	51.60	21.	Red Madeira, ..	22.30	41.	Barsac,.....	13.86
4.	Scotch Whiskey,	54.32		Ditto, ...	18.40	42.	Tent,.....	13.30
5.	Irish ditto, ...	53.90		Average, ...	20.35	43.	Champagne, (still).	13.30
6.	Lissa, ...	26.47	22.	Cape Muschat,..	18.25		Ditto, (sparkling,)	12.80
	Ditto,.....	24.35	23.	Cape Madeira,..	22.94		Ditto, (red,).. ..	12.56
	Average, ...	25.41		Ditto, ...	20.50		Ditto, (ditto,)....	11.30
7.	Raisin wine,....	26.40		Ditto, ...	18.11		Average,.....	12.61
	Ditto,.....	25.77		Average, ...	20.51	44.	Red Hermitage, .	12.32
	Ditto,.....	23.20	24.	Grape wine,....	18.11	45.	Vin de Grave, ...	13.94
	Average, ...	25.12	25.	Calcavella, ...	19.20		Ditto, ...	12.80
8.	Marsala, ...	26.03		Ditto, ...	18.10		Average,.....	13.37
	Ditto,.....	25.05		Average, ...	18.65	46.	Frontignac, (Rivesalte,)	12.79
	Average, ...	25.09	26.	Vidonia.....	19.25			
9.	Port, ...	25.83	27.	Alba Flora, ...	17.26	47.	Cote Rotie,.....	12.32
	Ditto,.....	24.29	28.	Malaga, ...	17.26	48.	Gooseberry wine,	11.84
	Ditto,.....	23.71	29.	White hermitage,	17.43	49.	Orange wine—average of six samples made by a London manufacturer,	11.26
	Ditto,.....	23.39	30.	Rousillon, ...	19.00			
	Ditto,.....	22.30		Ditto, ...	17.26			
	Ditto,.....	21.40		Average, ...	18.13			
	Ditto,.....	19.00	31.	Claret, ...	17.11			
	Average, ...	22.96		Ditto, ...	16.32	50.	Tokay, ...	9.88
10.	Madeira, ...	24.42		Ditto, ...	14.08	51.	Elder wine,.....	8.79
	Ditto,.....	23.93		Ditto, ...	12.91	52.	Cider, highest average,... ...	9.87
	Ditto, (Sercial,)	21.40		Average, ...	15.10			
	Ditto,.....	19.24	32.	Zante, ...	17.05		Ditto, lowest,....	5.21
	Average, ...	22.27	33.	MalmseyMadeira,	16.40	53.	Perry, average of 4 samples, ...	7.26
11.	Currant wine,.	20.55	34.	Lunel, ...	15.52			
12.	Sherry, ...	19.81	35.	Sheraaz, ...	15.52	54.	Mead,.....	7.32
	Ditto,..	19.83	36.	Syracuse,.....	15.28	55.	Ale, (Burton,) ..	8.88
	Ditto,.....	18.79	37.	Sauterne,.....	14.22		Do. (Edinburgh,)	6.20
	Ditto,.....	18.25	38.	Burgundy.	16.60		Do. (Dorchester,	
	Average, ...	19.17		Ditto, ...	15.22		English,).....	5.56
13.	Teneriffe, ...	19.79		Ditto, ...	14.53		Average,.....	6.87
14.	Colares,.....	19.75		Ditto, ...	11.95	56.	Brown Stout,....	6.80
15.	Lachryma Christi,	19.70		Average, ...	14.57	57.	London Porter, (average,)	4.20
16.	Constantia, white,	19.75	39.	Hock, ...	14.37			
17.	Ditto, red, ...	18.92		Ditto, ...	13.00	58.	Ditto, small Beer, (average,).....	1.28
18.	Lisbon, ...	18.94		Ditto, (old in cask)	8.88			

φιλος.

III.—*Reminiscences of Home.*

THE STORM.

It has been our lot to be "nursed in the wind and cradled in the storm;" not that our home was on the deep blue sea, but on the shore of one of those wide-spreading bays which are the chief ornament of a wild and craggy shore, and the safe retreat of the seaman in the day of storms. Here in our snug cottage—and it was romantically situated like an eagle's nest in the dark cliff—we have seen some of the loveliest and most enchanting sea-scenes which can feast the eye or delight the fancy. And what is more grand, stirring and instructive than the sea? especially when viewed on the morning of some sunny day with its glassy surface curling and rippling to the breeze which in its soughing sweep spreads the swelling canvas of the noble fleet borne on the bosom of the great waters in tranquil but successful progress to its desired haven; while here and there are seen the trim and tiny skiff, or the rough sea-boat of the fisherman like specks in the distance; now lost in the swelling trough of the sea—now rising on its mountain bed as though they were the play-things of some spirit of the deep. We have witnessed many such days, and some that have not set as they rose. The recollection of one of these days will never be effaced from our recollection. On the previous evening, boy-like, we were leaning carelessly on a rugged rock, on what is termed in sea-ports "the look-out," a place where pilots and superannuated seamen tell o'er and o'er the tales of sea and land. The loveliness of the scene would beggar description, except we had the pen of "the silver one." The sun had just dipped itself in the dewy horizon, and was shedding her last golden hues on the waters, which were not only "as," but in reality "the smooth surface of summer sea." The same rich tinge rested on the rugged cliff that trended, far as the eye could reach, on the shipping at anchor in the bay or safely moored in port, and not less on the splendid ruins of a castle which reared its head on the brow of that rock on which the town stood, and protected the harbour from the bitter and violent north-easters. It appeared as though we were gazing on some scene such as we had read of in fairy tales: yet was it real: not a breath of wind could be heard—all was still as the grave, except now and then the boisterous laugh of Jack and his associates making *merry* with their friends. As the very last rays of the sun lit up the west, the sky suddenly wore a deep red hue. Close at our elbow stood an old tar with his head on his arm and his eye peering over his cuff, raking the horizon for a ship. He was considered by the women and us lads as a kind of evil sprite, for he seldom spoke, and when he did it was always to prophecy ill tidings.—"Umph," he said—

"its a sign of nae guid that," nodding his head significantly and looking at the clouds in the west. "What's that, Stevenson?" said I. "Evening red and morning grey—that's the sign of a windy day," he replied; "and I never saw sae blood a red as that wi' sic an awfu' wif o' wind, or may be ye'll call't a churchyard kin' o' feel, as this for forty years without something coming that 'll make lasses cry and the guid wives and bairns mourn their ain;—for," he added with a significant nod, "Ye knaw that a wiser head nor mine has said, 'after a calm cometh a storm,'" and, turning on his heel, he walked off as though he were the very oracle itself. The morning broke—such a one as we have described, calm, lovely, and enchanting; that peace and cheerfulness, which is peculiar to a sea-port in fine weather, pervaded the whole town—every eye beamed with delight and every countenance seemed to say "my husband, my father, my child, my brother is safe." "But we should suspect some danger near when we possess delight." Suddenly the horizon darkened, the clouds gathered, the wind swept over the waters and poured its death-like whistle through every street—all was activity in the bay—top-gallant masts struck, decks cleared and all made snug for a gale. In the harbour similar activity was manifested, and all waited anxiously for the issue. In less than an hour it blew a perfect hurricane—the sea, lashed into madness, began to lift its foaming, angry waves to the sky—the ships in the offing, first under double-reef-topsails and then under bare poles, were either struggling to maintain their sea room, or driven into the bight were endeavouring to make the port. Every man, woman and child was on the *qui vive*—the life-boat out and manned—beacon lights prepared for the night, and guns kept firing at intervals on dangerous spots. The gale increased in violence, carrying away masts by the board, snapping cables like tow, and driving the fleet in every direction. Some made the port, others were driven on the rocks, while many sunk to rise no more. The loss of life was fearful.

At length the only objects which occupied the attention of the sorrowing spectators crowding the shore, were a small brig and schooner. The brig was seen in the offing about 3 P. M. bearing down majestically under double-reef-topsails, just like what she was—a ship in distress;—now she was lifted up on the mountain bed of the sea, shivering in the gale, and then lost to the sight in the deep bed of the ocean, rolling and heaving in its swell;—every one shuddered when she sunk, fearing she would rise no more, and as she rose you might hear from many lips the exclamation, "There she is!" Not a living creature could be seen on her deck, and many and dark were the surmises of their fate: she bore down, however, in the

most gallant style. The schooner appeared frail, ill-manned and unable to contend with the storm. As they approached the shore, the sun was just setting in wildness. The deepest anxiety filled every breast that the ships might reach the shore ere it was dark;—every eye was fixed either upon the labouring ships or the setting sun; and as it grew darker and darker, hope seemed to be banished from the countenance and fear alone to reign. The ships appeared in the dim twilight like two small specks buffetted by the waves—old sailors exclaimed, referring to the schooner, "she can never stand it—it is all over with her." The life-boat was manned, and the brave fellows struggled but in vain, to near the vessels. Oh, how dreadful is suspense on such occasions, to know not but that the next moment many of your fellow-creatures may be swallowed up in a watery grave, and that, too, within a cable's length of yourself and not able to aid them. Such were our feelings on that night, and a fearful black night it was. Suspense at length seemed at an end—the vessels actually reached within a cable's length of the pier, a general murmur of approbation ran through the crowd. At that moment *the brig disappeared*—she sunk at the very entrance of the port, after braving the storm, to rise no more. The frail schooner shot into still water and anchored amidst the congratulations of the crowd.

The reflections induced by such scenes are as varied as the characters that witness them; what were our own on that night we are not prepared to say beyond the feeling of sorrow and fear that some dear to ourselves might be meeting a similar fate on other shores. But we know what they are now. What a picture of life is this narrative!! In the morning and spring of life how beautiful and promising is every scene! Ignorance of the world and the wickedness of its inhabitants really gilds every scene with golden hues, and makes us imagine that we see the smile of friendship in every face. Would that it were so! Would that the experience of our lives did not teach us that its scenes are but gilded not gold, and that the smiling countenance is not always a true index of the heart. But, alas! the wise man is not the only one who can say, after tasting of every pleasure afforded by earth, All is vanity and vexation of spirit. When the heyday of youth is subsiding and experimental sorrows become our portion, what a lull is there in those feelings of transport which the world's delusive prophecies had excited. It becomes at length still and ominous, and we wait to know the issue—but wait not long. The storm bursts upon us—the sky is darkened, the clouds gather, and the rains and storms descend—and it is with difficulty that we weather the storm. Then comes the trial of our faith, which is more precious than gold. Many that sailed with

us in a favoring breeze and with fair sky are scattered; some make fearful shipwreck; others sink to rise no more, while a few have an abundant entrance ministered unto them into the rest of God—and we find ourselves left with here and there a voyager to buffet the storm and contend with the raging elements. Nor, as in this case, is the battle always to the apparently strong, or the race to the swift. Many who have withstood bitter persecution, heavy trials, strong temptations, fail of the grace of God, when, to all human appearance, they are just about to enter the haven of rest amidst the plaudits of admiring thousands—while the weak and tremulous disciple, with Christ in the vessel, rides out the storm, casts his anchor within the vail, and is for ever at rest.

Our duty *to ourselves* in such a world, and having to navigate such a sea as life's stormy and treacherous one, is to see for the only skilful pilot—the Lord Jesus; the only true chart—the Holy Scriptures; the only sure light to guide us—the Holy Spirit; and commit all our ways into the hands of our best and most watchful friend, the Father of Mercies. Our duty to *our fellows* is by all means to save some, to be ready with all the apparatus of salvation at every post of danger, holding forth the word of life as a beacon—sounding the note of alarm in the moment of danger and darkness—and, if need be, entering into the very peril ourselves as the mariners in the life-boat, that we may snatch some sinking one from the stream which is hurrying them to dark despair. Then, Oh how sweet, after having surmounted all the dangers of the voyage, after having made it more pleasant to others and saved some from death, how sweet to meet them and the great Captain of our Salvation in

> "The land of pure delight,
> Where Saints immortal reign;
> Where not a wave of trouble
> Shall roll across our peaceful breast."

Reader, may this be your portion and mine; but remember, there is *a storm to come*, before which no impenitent sinner shall stand, when the heavens shall melt with fervent heat, when the thunders of a violated law shall be heard by every ear, and the lightning searchings of God shall discover to every sinner *every sin*, when every impenitent unforgiven sinner shall be consigned to the region of perpetual storm, where the wicked shall be as the troubled sea which cannot rest,

> "Tossed on waves of fire unquenched,—unquenchable,
> Poured from the scorpion tongues of fiends
> And spirits damned for sins,—sins of the heart,
> And tongue, and life,—without an anchor or a hope,
> For ever tost on waves of restless fire."

φιλος.

IV.—*Specimens of Bengali Enigmas, called* হিঁয়ালি *or* প্রহেলিকা।

Mr. Editor,—These trifles are offered merely as helps to the understanding of similar compositions when met with in reading, and as curious exhibitions of modes of native thought and composition. If you deem them worth insertion in the *Calcutta Christian Observer*, they are at your service.

Cinsurensis.

1. যল মধ্যে থাকে কিন্তু সে না ছোঁয়ে জল
ত্রিকোণ শরীর রামাদির জন্ম স্থল।
যাত্রাকালে নাম করিলে যাত্রা হয় বন্ধ
কহিছে কবি মাধব হিঁয়ালির ছন্দ॥

In *jal* I'm found, yet ne'er to *jal* came near,
A triple bend doth in my shape appear;
From me great Rám, and many more take birth,
Yet never gave I life to aught in earth;
Mid moving hosts let but my name resound,
And instant all cleave moveless to the ground.

N. B. The quibble is in the double *jal*.

2. উড়িয়া যায় সে কিন্তু নহে পাখি
দেখিতে পাইলে তাহা যত্ন করে রাখি।
হিংস্রক জন্তু নহে করে রক্ত পাত
শুনিয়া পণ্ডিত বসেন মাথায় দিয়া হাত॥

No bird—and yet with feathery wings I fly,
Men fear me—yet my friendly aid oft try;
No beast of blood—yet much of blood I shed;
Now he who hears, put hands upon his head.

(Which is done in a case of difficulty requiring deep thought.)

3. ভোঁ২ করে ভ্রমর নহে।
গলায় পৈতা বামণ নহে॥

With buzzing sound, I fly my round,
And yet I am no bee;
And though my neck, the *thread** doth deck,
No Brahmin me you see.

4. জ্বলে চলে না ছোঁয়ে পানী।
মুখ রাখিয়া তার পোঁদ বাখানি॥

What is that which lives and burns,
Yet with a spark to dust returns;
Whose aspect dull no tongue will praise,
Whose tail all eyes delight to gaze?

N. B. The spirit of this enigma is preserved though the element of fire is substituted for that of water, which furnished no equivalent quibble of words in English to suit the original.

* The Brahmin wears the sacred thread called Paitá, which is the badge of the order, and may not be assumed by any of inferior caste.

5. সমুদ্রে জন্মিয়া নগরে বাস তার।
কাটিলে গাছ হয় কি চমৎকার॥
যে কাটে তারে পোষে।
নারী জনের মন তোষে॥

The sea my birth-place, tho' in towns I dwell;
Cut me aright, and to a *gáchh* I swell.
On kind support from *me* who cuts me lives,
To womankind delight my aspect gives.

6. বাপে না দিলেক জন্ম জন্মিল পরে ২।
যখন সে জন্মিল তার মা ছিল না ঘরে॥

Say who was he in fable wild,
Was and was not his parent's child;
Who *had* a father here in earth,
Yet from no father had his birth:
Two several days the lad was born,
Yet truly had but *one* birth-morn,
Nor when he came his mother wot,
For she in truth at home was not?

7. সুদর্শন চক্রেতে জন্ম অগ্নি দাহে তুষ্ট।
তথাপি হইল সে অনায়াসে নষ্ট।

From Vishnu's hand a weapon flies,
In it my birth's strange secret lies:
Mid glowing fires more strong I grow,
But yet am shattered with a blow.

8. সন্তান ইচ্ছা করে বাপ হউক অতি।
শাশুড়ীতে ইচ্ছা করে জামাই হউক পতি॥
পুত্রবধূ ইচ্ছা করে পাইয়া অতি কষ্ট।
শ্বশুরের আলিঙ্গনেতে প্রাণ হউক তুষ্ট॥

Now ye guessers, guess me well,
Who these three, as stories tell—

Who the son, with strange desire
To be the son of many a sire,
Yet one man's still, in virtue growing
The wish from *virtuous* impulse flowing?

Who the mother that would fain
Her son-in-law for husband gain,
Yet, but her daughter's weal pursue,
And prove a mother fond and true;
She holding still her spouse alone,
And *he* to royal greatness grown?

And lastly, who the fainting fair,
Without a blush might vent the prayer,

To cool her fever's ardent glow,
Her husband's father would bestow
The soothing and inspiring bliss
Of fond caress and balmy kiss?

Tell me rightly who the three
So fam'd in fable-history?

9. অরণ্যেতে জন্ম তার আনে বহু জনে।
আনিলে লইয়া যায় পণ্ডিত সদনে॥
যে স্থান চিড়িয়া তার করে দুই খান।
তাহা হইতে বাহির হয় বেদাদি পুরাণ॥

In a dense wood far remov'd
From strife, a quiet life I prov'd,
Till by a wise man's hands cut down
And borne away to distant town.
There, life extinct, long time I lay
Of scorching suns and winds the prey.
When once, as by some god impell'd
With the same weapon that had fell'd
He cleft me right in two—when lo!
From out the wound in wondrous flow
Pour'd holy veds and ancient story,
To crown my timeless end with glory!

10. রাজা নহে পাত্র নহে গায়ে রত্ন জ্বলে।
বাঘ নহে ভাল্লুক নহে আস্ত মানুষ গেলে॥

Nor king nor noble, yet in gems I shine,
And richest dames for my caresses pine;
Nor bear nor tiger—yet each morning hour
The limbs of man I open to devour;
Nor yet unwilling they to be my prey—
Their shame *I* hide, fill up *my* leanness *they*.

11. গুণ নাম ধরে কিন্তু নহে গুণলেশ॥
বৃষবাহনেতে চলে নহে সে মহেশ॥
ভোজনের পর তার মুখ হয় বন্ধ।
কহিচে কবি মাধব হিঁয়ালির ছন্দ॥

No *gun* I have, and yet *all gun* am found;
I ride the bull, yet am not Shiv renown'd;
When food I crave my ready mouth unfolds,
Fast shut again to keep what once it holds.

12. হুতাশনে জন্ম তার থাকে জল স্থানে।
এক তনু দুই মুখ দেখে সর্ব্ব জনে॥
এক মুখে উগরায় আর মুখে খায়।
বুঝ২ পণ্ডিত এ রাজ সভায়॥

Riddle me, riddle me right, ye wise,
And tell what I am thro' my words' disguise;

From fire I spring, yet dabble in water ;
Familiar with Neptune though Vulcan's own daughter ;
In one single body, two mouths I possess ;
Now rake well your noddles and give a good guess—
For with one what I drink with the next I spew out ;
If *you* can't now tell me, your wives can no doubt.

13. সমুদ্রে জন্ম নহে জন্ম তার খালে।
বস্ত্রাবরণ নহে সঙ্গে ২ চলে ।
কহে কবি মাধব রাজ সভায় আছে।
যাহার বিপদ হয় তাহার মাথায় নাচে ॥

Not in river, not in sea,
Had I my nativity ;
Yet in a *khál** I always rise,
Of many a color many a size ;
I am not dress, tho' with it meet—
A rogue's head often love to greet.
And dancing there, make him dance too,
Yet me in royal courts you view,
Enrich'd with gems and colors rare,
Or in the harams of the fair.

The Answers to the foregoing.

1. The letter র found in the technical *class* মল, but not in জল *water* and uttered in the imperative রহ, *stop.*

2. তীর, an arrow.

3. চরকা, a spinning-wheel.

4. জোনাক পোকা, the fire-fly.

5. শঙ্খ, the shell from which armlets are cut by the class of শাখারী, or shell-cutters, who follow this art for subsistence. The armlets are reckoned and sold by quantities termed গাছ *gáchh* which means also *a tree.*

6. This refers to a story of Sítá whom Rám her husband sent into the woods—she stayed with Válmíki, author of the Rámáyan. She going once to fetch water, took her son লব with her. Válmíki's seeking লব but not finding him, feared he was torn by some beast, and to spare the mother the grief of knowing her loss, he formed his resemblance of the sacred kusha grass, and gave it animation by a charm. The image became thus at once the son and not the son of Sítá, &c.

7. The epithet সুদর্শন was distinctively applied to the *chakra* or discus of Krishna—but here, as common, is intended to apply to a potter's wheel, *chakra* or *chákà*. The article intended is therefore a কলসী or earthen vessel, which is fashioned thereon and then hardened in the furnace, continuing always brittle notwithstanding.

8. These three are,—

1st. Yudhishṭhir, eldest of the five Páṇḍava princes and leader in the great war, nominal son of Páṇḍu, but in legend of যম, the Hindu Pluto, also called ধর্ম or ধর্মরাজ, Righteousness or King of Justice, as judge of the dead. Yudhishṭhir wished that his ধর্ম, i. e. virtues, might be many ; or, by quibble, that his বাপ or father (also ধর্ম) might be more than *one.*

2nd. *Sítá*, wife of the great রাম, was daughter of পৃথিবী or the earth; the earth therefore wished her son-in-law to be ভূপতি, i. e. earth's lord, a king; or *verbally, her own* lord, i. e. husband.

3rd. Arjun was son of পবন or the *wind*. His wife therefore when oppressed with heat invoked the refreshing breezes of পবন, air or her father-in-law, to revive and cool her!

9. কলম or লেখনী, the *reed* of which the Hindus form pens for writing, &c.

10. জামা, a pair of loose pantaloons or wide drawers worn by the Mussulmans and others, women as well as men, and often made of coloured materials, ornamented with gold and silver, &c.

11. গুণ a bag or coarse sack used for carrying articles in the manner of pack-saddles thrown over the backs of bullocks. The same two letters form গুণ *virtue* or excellence. The Bull was Shiva's vehicle.

12. গাড়ু a water-vessel with a spout, made of earth burned in a furnace.

13. জুতা a shoe or slipper, which is contemptuously employed as a disgraceful instrument of punishment, it is often highly adorned with embroidery and gems. Its chief material is খাল *leather* in Hindustani, but in Bengalí a *creek* or inlet of a river, &c.

13. খাল a *Creek* or in let of river, &c. in Bengalí, but in Hindustaní meaning *leather*, of which *shoes* জুতা are made.

Additional Sanskrit Enigmas.

1. আদ্যন্তাদ্যাং ভবেদ্ধস্তী মধ্যদ্বাদ্যাঞ্চ দানবঃ।
বিপরীতে পিতৃপতিঃ সমুদায়ে বরাঙ্গনা॥

My first and last of letters five
An elephant betoken;
My central, two, as I'm alive,
A demon name oft spoken;
Lo! these same two if backward read,
The lord of ghosts discover;
My whole a fair by fame far spread
In union with her lover.

2. এক বর্গ সমুদ্ভূতশ্চতুর্বর্গফলপ্রদঃ।
অনুলোম বিলোমাদ্যাং স ত্বাং রক্ষতু সর্ব্বদা॥

Five letters of one *class* do name
Who gives the fruit of all the four—
Backward or forward read, the same;
He be *thy* Saviour evermore!

3. তরুণ্যালিঙ্গিতঃ কণ্ঠে নিতম্বস্থলমাশ্রিতঃ।
গুরূণাং সন্নিধানেতু কঃ কূজতি মুহুর্মুহুঃ॥

A fair maid's arm my neck embraces,
Supported on her loins I rest,—
And bold before most reverend faces,
My ceaseless murmur is expressed.

Answers.

1. The whole word is দময়ন্তী the famous heroine of the amatory poem of the loves of Nal and Damayantí; the portions respectivly are দন্তী an elephant, ময় a Demon the architect of the Daityas, and যম or Death.

2. নন্দনন্দন an epithet of Krishna as foster-son of Nanda, the cow-herd. The quibble is in the word বর্গ a *class* of *letters* (in *one* of which *all* the letters in the above word are found, viz. in the 3rd or *dental* class), or a *class* of *objects*, (of which the *four* so specifically named are those said by the Hindus to be the great objects of human life, viz. কামার্থধর্ম্মমোক্ষ or pleasure, wealth, religious merit, and final absorption :)—of these, Krishna is termed the *giver*, to his worshippers.

3. কলসী or পানীয়কুম্ভ, a water-vessel, with which females fetch water from the Ganges, &c. for domestic purposes, carrying it in the manner described, their motion causing the element to splash against the sides of the vessel's mouth. It is deemed *irreverent* for an *inferior* to *talk* before respectable people.

V.—*Proposal for the establishment of a Christian School at Calcutta; and the Education of the Children of Missionaries.*

The education of the children of Missionaries is a subject of the deepest moment, and one which we know gives *them* much anxious concern. The idea of suffering their offspring to grow up into all the habits of heathen society is distressing. Not to mention the frailness of a constitution reared in this land of sun, the moral influence is excessively bad, and the limited prospects of providing for them in after life, on the spot, in an industrious and honorable manner, increases the anxiety. We have long been ambitious enough to hope we might strike out some plan to assist our brethren in their dilemma. The following scheme has offered itself to us, and we in turn suggest it to them and others concerned, and shall be happy to receive any suggestions or opinions on the subject.

There is at present at Silcoates in Yorkshire a school for the education of the *sons* of ministers and missionaries, under the superintendance of an excellent and learned Minister. The rate of payment is £15* per annum, for which they are educat-

* 150 Co.'s Rs. per annum. The whole cost of voyage, education, &c. for 5 years would be covered by 1000 Co.'s Rs. We know at this time a most worthy devoted Missionary who is desirous of sending his boy. Here is a fine opportunity for any friend to Missions investing 1000 Rs.

ed, boarded, and every attention paid to their moral and spiritual habits. Some of our Missionary friends have already placed their children in this institution. One of them who has returned to Europe says he has visited the institution, and was highly delighted with all he saw. There are at present 16 Missionaries' sons in the house, eight or nine really pious and hopeful. The age at which they are received is 11. Now our proposal is 1, that a school be established in Calcutta on *Christian principles*, for the education of youth of both sexes and all classes at a moderate charge;—2, that the children of Missionaries or the necessitous orphans of pious individuals should be educated either gratuitously or at a reduced price, out of the profits of the school;—3, that the sons of Missionaries be kept in this school until they are old enough to be admitted into the institution at Silcoates, when as many as possible shall be supported by the profits of the Calcutta school, and others by the special annual subscriptions or donations of persons either in India, Europe, or America. The females to remain in this country, and be fitted for stations of usefulness until a school similar to the one at Silcoates be opened for them in Europe*.

We think there are many Christian parents who will gladly avail themselves of this opportunity for giving their children a plain, religious, and useful education; and at the same time be assisting the devoted servants of Christ to rear their offspring in the principles of a sound and useful education, and in the fear of God. We earnestly exhort all such parents, whether in the Mofussil or Calcutta, to communicate with the Editor; who, if the number of applicants should warrant the effort, will at once take steps for carrying it into effect;—or if any piousindividual should feel disposed to support the son of a Missionary at the Silcoates school, we shall be happy to communicate with him on the subject.

The routine of education to be adopted in the proposed school will include every thing calculated to make the pupils *useful*. The charge will be such as shall ensure the most efficient teachers and fulfil the original design, but the paramount object will be the inculcation of religious principles.

A Bachelor.

Company's paper in the best manner. "He that hath pity upon the poor lendeth unto the Lord, and that which he hath given will he pay him again."

* Our friends of the English Church can avail themselves of the truly excellent institution under the Rev. Carey Wilson in England.—Ed.

VI.—*On the Romanized Orthography of Indian Proper names.*

To the Editors of the Calcutta Christian Observer.

SIRS,

After attentively perusing the letter of CINSURENSIS, published in your last number, I am unable to perceive that you and your predecessors are open to the strictures contained in it.

He admits the importance of having "one uniform mode of spelling all Asiatic words in Roman letters," and it is, indeed, abundantly evident. After this shall have been effected, we shall hear no more such grating barbarisms as Bengalí and Hindostaní; and it will be impossible for such a mistake to occur again as the same route being laid down in a map as two routes parallel to each other, because the names were spelt so unlike each other in the documents from which the map was compiled as not to be capable of being recognised as the same. The European and the Native orthographies will also then be reconciled, and after learning the names of places, rivers, &c. from English books, one will not be obliged, as at present, to learn them over again, in order to make himself intelligible to the natives.

CINSURENSIS also prefers the orthography first introduced by Sir Wm. Jones. His words are, and they are very just and sensible:

"—— ultimately establish one uniform mode of spelling all Asiatic words in Roman letters: and that the mode invented by that equally profound and elegant scholar, Sir Wm. Jones, and which was followed by nearly all the most eminent of his co-temporaries and successors in the walks of Indian literature; a system equally simple and accurate, precise to the ear, pleasing to the eye, as applicable in manuscript as in printed composition, and as universal as is the use of the Roman character throughout the several countries of Christendom—unlike some other systems, disfigured by a deforming mixture of Roman and Italic character in the printed page,—a distinction impossible to be preserved in MS.—and confining the intelligence of what they exhibit to the English readers alone."

Now, as the orthography which was adopted by your predecessors in the editorial chair in June, 1834, and has been used ever since in the spelling of Indian proper names in the pages of the *Christian Observer*, is Sir Wm. Jones', with only such slight modifications as the experience of half a century (which had elapsed since Sir Wm. Jones' system was first promulgated), had dictated, I cannot understand where the difference between you and CINSURENSIS lies. That such is the fact, we have the evidence of the Secretary to the *Asiatic Society* himself, than whom there could not be a more competent wit-

ness in the present case. The following is extracted from the *Journal of the Asiatic Society* for June, 1834*.

"Mr. Trevelyan has done an eminent service to literature, and to the Asiatic Society in particular, by standing forth as the advocate of Sir William Jones' mode of expressing native characters in the Roman Alphabet. The cause had nearly become desperate, both from the influence and popularity of the Gilchristian system, and from the adoption of a modification of the latter by the Government in its surveys and records; —when, we may say, the scale has been turned by one whose official situation, and whose zeal in the cause, promise all the success that human efforts can command. The scheme has been printed and circulated extensively;—it has been adopted in the Persian office, and in schoolbooks now printing by the promulgator: while, on the other hand, all the learned Oriental Societies and their members have ever pursued it, and will rejoice in lending it their renewed support. The distinctions and marks introduced to discriminate the different classes of letters (guttural, nasal, &c.) are judicious, and can hardly be esteemed a departure from Sir William's scheme, while their occasional omission will be no stumbling-block to the scholar, whose memory will recur to the original orthography of the word in the oriental character. We wish that all contributions to the Journal could be made to conform to the system; but with Europeans this necessarily presupposes an acquaintance with the native characters, otherwise the fallacious ear must ever continue to guide the traveller's pen as he puts down names and places in his notebook. The promulgation of our author's scheme will, however, now serve the double purpose of teaching the European alphabet to the natives, while it makes theirs known to us in return."

The following extract from the *Bombay Oriental Spectator* for the same month, furnishes another striking confirmation of what has been stated above.

* Note. The then Editor of the *Christian Observer* introduced these extracts into the number of Sept., 1834, with the following remarks:—

"*Further Progress of English Literature, and of the Roman Alphabet.*

"Convinced that the objects mentioned at the head of this article are highly important to the spread of knowledge and religion in this vast country, it is with the greatest pleasure that we proceed to relate some of the evidences which we have received of their gradual progress. In doing so we must be as brief as possible, our space this month being already fully engaged by other articles.

"As it regards the *plan of notation* employed in the expression of the Roman character, (the system of Sir W. Jones improved,) we must say a few words. To any who hesitate on the subject it may be satisfactory to peruse the following extracts. Including, as they do, the opinions of persons who have secured the confidence of the public by their acknowledged general talents and extensive acquaintance with Eastern literature, (such are the Editors of the *Asiatic Society's Journal* and of the *Bombay Oriental Spectator*,) they may serve to satisfy most, that if taken as the basis of a *grand national improvement*, the system adopted is decidedly the best; that as such it is superior to Dr. Gilchrist's, which alone appears to have received any support in opposition to it. All naturally prefer a notation to which they were accustomed, to one which was before quite unknown, and considering therefore the numbers of Europeans who have come out to India previously acquainted with Dr. G.'s system, the general unanimity expressed in favour of the scheme we had the honor to introduce to the world is most satisfactory. It gives ample evidence, if (as we doubt not it will be) perseveringly followed up, of securing at length all but universal acceptance."

"Of the system of notation proposed by Alpha in the May number of the Calcutta Christian Observer, we highly approve. 'On the whole,' he observes, 'after the maturest consideration of the subject, it appears, beyond all dispute, that Sir William Jones' system, with such alterations and modifications as experience has suggested, is not only the simplest in itself, but the most convenient in practice, as well as the most susceptible of *universal* application. And it carries with it one special recommendation, that it is already familiar to every oriental scholar, in every part of the known world. It is therefore proposed to adopt and apply this system, altered and modified, to a certain extent, to all alphabets, whether of Sanskrita or Persian origin.'

"All the modifications proposed in this scheme have for some time been observed by ourselves. We have not hitherto been able, from the defectiveness of the founts with which our work is printed, either to put diacritical marks *above* the consonants, like Sir William Jones, or *below* them, like Dr. Gilchrist and Alpha. We think that they are best placed below. In the ts, ds, &c. it is inconvenient to place them above. We shall feel obliged to our correspondents, if they will observe the system of notation which we have now given. We are glad to find that we can so far agree with our Calcutta friends."

I hope this explanation will be satisfactory to CINSURENSIS, and will induce him to lend his valuable support to the effort in which you and your predecessors have for three years past been engaged, of establishing "one uniform mode of spelling all Asiatic words in Roman letters" on the basis of "Sir Wm. Jones'" system*.

May 8, 1837. CALCUTTENSIS.

VII.—*Bible Correspondence.*

[The Committee of the Calcutta Auxiliary Bible Society recently issued a circular to the Chaplains, Missionaries, and others in the Bengal and Agra Presidencies, soliciting their opinions as to the languages into which it would be most desirable to translate the Scriptures in their respective spheres of labor. The following interesting letter on the subject from our intelligent correspondents at Sadiyá will be read with interest. —ED.]

To the Committee of the Calcutta Auxiliary Bible Society.

DEAR BRETHREN,

We regret that we have not been able to give an earlier reply to your kind letter, requesting information respecting the languages spoken by the tribes in this region. We rejoice to hear of the increasing efforts put forth by your Society for the spread of the Sacred Scriptures, and fervently pray and believe, that with God's blessing, those efforts will be instrumental in the conversion of multitudes from the delusions of idolatry to the worship of the only living and true God.

* We have always endeavoured to maintain a strict neutrality on this point as Editor, and wish still to maintain it.—ED.

Your first query regards the number of languages spoken in the neighborhood of Sadiyá. These are; 1, the Ásámese; 2, the Khamtí or Shyán; 3, the Singphó; 4, the Abor; 5, the Mishmí. For the sake of brevity, in answering the remaining eight queries proposed by you, we will give a description of each tribe separately.

I. *The A'sámese.* Sanskrit appears to be the parent of this language, as it is of the Bengálí. Hence the Ásámese possesses a very great resemblance to the Bengálí, though it differs in several important respects.

1. The grammatical construction of the language is totally unlike that of the Bengálí, especially the declension and conjugation of the nouns and verbs, which, with one or two exceptions, bear very little resemblance to the Bengálí. More than half of the radical words however, both nouns and verbs, are so similar that we can easily trace them to a common source. But

2. The pronunciation of many of these words is so changed that an unlearned Ásámese would be unable to recognise them if pronounced by a Bengálí. The most important of these changes are, the substitution of *s*, invariably for *ch*; of *h* and *kh*, in most words, for the three Bengálí *s's*: the change of short *a*, sometimes to short *o*, but more generally to *ó* long; and the change of the Bengálí *o* to *u*. These, with some minor differences, produce so great a dissimilarity between the two languages, as to render it impossible to make Bengálí the channel of ordinary communication with the people, at least for the present.

The limits within which this language is spoken can scarcely be said to extend beyond the boundaries of Upper Ásám. Through the Jurháth Rája's territory, and the Matak country, the language varies little, if at all, from the dialect spoken at Sadiyá. At and below Gawahatí, the language approaches much nearer to the Bengálí.

The character used for writing the Ásámese language is Bengálí. At what date this character was introduced, we are unable to state, but it must have been long ago. With the exception of the sipáhís and other natives of Bengál who reside here, and several of the Khamtí chiefs, the character is scarcely known at Sadiyá. Very few of the common people are acquainted with it, or with any character, whatever. We have commenced printing and teaching in the Roman character, which we prefer for several reasons:

1. To instruct schools in the use of the Bengálí letters, with the numerous compounds, would require at least double the time and expense that will be required for an equal amount of instruction in the Roman character.

2. The expense of printing in Bengálí character will be at least twice the expense of printing in Roman.

3. A still further objection to the use of the Bengálí character, is that it cannot be well adapted to the Ásámese pronunciation. In the present mode of writing Ásámese, the same letter has frequently two or three sounds, while in other cases as many as three different characters are used to express the same sound. All this increases the difficulty of teaching the character in schools.

In Jurháth, the proportion of the people who can read the Ásámese characters will be much greater than at Sadiyá; in the Matak Rája's territories few are able to read, but still a greater proportion than at Sadiyá. In regard, however, to the mass of the common people throughout Upper Ásám, the characters in which the Scriptures are to be communicated, whether Bengálí or Roman, are *to be taught them by the Missionary*; and the only question is, what character will best answer our purpose? We therefore feel prepared earnestly to recommend to you the circulation of the Scriptures in the *Roman character*, as fast as it shall become known.

In regard to the extent to which the Serámpur translation of the Scriptures into the language of Ásám, is understood by the natives, we would say, that so far as we have had opportunities of judging, the translation is, in general, intelligible and correct. In point of construction the language is purely grammatical, according to the dialect spoken here; but the words, in many instances, are merely transferred from the Bengálí, and understood by none except the learned. In the translations which we hope to make hereafter, we shall take the Serámpur version for a foundation, and exchange the Bengálí for native terms so far as we find it necessary. We have already printed an edition of the Parables of Christ, without any material alterations*, and intend soon to print an edition of the Sermon on the Mount.

II. *The Khamtis*, a branch of the Shyán or Tai race. The language of this tribe is identical with that of the ancient Ahoms, and nearly the same as the Siámese. About three-fourths of the words appear to be Siámese, with slight variations in the pronunciation, and the grammatical construction of the two languages is almost exactly the same. The Laos is a dialect of this language intermediate between the Siámese and Shyán. The Shyán language is spoken throughout the whole distance between Sadiyá and Laos, including a large portion of the Burman empire. It is impossible to estimate

* We have seen this publication, which is in the Roman character, and is very neatly got up.—ED.

the numbers who speak this language, but we suppose they must be at least equal to those who speak the Barman. No striking affinity is discoverable between this and the neighbouring dialects. It has, however, borrowed somewhat largely from the Barman. In the variety of its intonations it resembles the Chinese dialects, and may, not improbably, be found to possess a close affinity to some of them.

The Shyáns have adopted the Barman character, variously altered and modified in different sections of the country. It is uncertain whether any form of the letters could be selected which would be understood in every part of the country, even that portion of it north of Ává. We intend, however, soon to print a tract in the native character for the purpose of ascertaining how far it can be read. In our schools we shall teach only the Roman character, which is much better adapted to the wants of the language, and with the use of two or three diacritical marks, expresses the Shyán into nations with great precision. In writing with the Barman characters, as they do at present, the tones are entirely disregarded, which makes it very difficult to read the language correctly. In Siámese, the tones are all distinguished by appropriate marks, which renders their mode of writing far more perspicuous than that of the Shyáns. The Siámese character, however, is not a desirable one to adopt, especially in printing, being more than twice as bulky as the Burmese character, which is itself at least twice the size of the Roman.

III. *The Singphos.* These constitute, it is supposed, about one-half the population of the territory between here and Ává. In the vicinity of Sadiyá they are probably more numerous than the Shyáns; and by a letter from the Rev. Mr. Kincaid, who recently proceeded up from Ává to Mógaung, we learn that they are very numerous in that quarter, where they are known by the term Kakhyen, the name which the Barmans give them. In a brief vocabulary of Singpho words which we have taken down, we find no resemblance to other languages, except a few coincidences with the Barman and Shyán. They have no written character, and we propose at once to introduce the Roman letters amongst them, on the plan used for writing the other Indian dialects. The words are many of them difficult and uncouth, but will be expressed with ease by the Roman letters. We have not as yet prepared any thing for the press in this language, but we intend to do so as soon as our fellow-laborers from America, Messrs. Thomas and Bronson, arrive. We think it probable that one of these brethren will devote himself entirely to this tribe; in which case we

shall commence giving them the Scriptures in their own language as soon practicable.

IV. *The Abors.* Under this term we may include the Abors, the Bor Abors, and the Miris, as they all speak the same language. They have no knowledge of books. Their language appears to have no affinity with the neighbouring dialects in this quarter, though it will very likely be found to resemble the Thibetian, or some other of the northern languages. It is a soft and easy language, would be readily acquired by a European, and is written in the Roman letters without difficulty. We can form no estimate of the number of people who speak it, nor do we know the extent of territory occupied by this tribe. They are chiefly known to us as occupying the valley of the Dibong or Sampon, and the ranges of mountains to the eastward of that river. They probably extend as far north as the borders of Thibet. We expect that one of the Missionaries recently appointed to join us, will devote at least a part of his labors to the Abors.

V. *The Mishmís.* As the Abors occupy the mountainous unknown regions on the north, so the Mishmís extend over the mountainous ranges to the north-east, through which flows the river Dibong. Of their numbers we can form no estimate. Like the Abors they are perfectly savage. We have obtained a vocabulary of their language, which is very difficult of enunciation, and possesses sounds unknown to any European language. To reduce it to a regular system of writing will therefore require labour and skill. We do not contemplate commencing any labors amongst this people immediately, but hope to have a branch of our mission established among them in the course of a year or two.

These tribes, dear brethren, we would earnestly recommend to your Society as inviting fields for the circulation of the Holy Scriptures, and we shall gratefully accept any donations which you may appropriate to the publication of any portions of the Sacred Volume in their various languages. The tribes we have here brought to your notice are, for the most part, unacquainted with any written language, and consequently destitute of even the means of knowledge. For them a literature is to be formed. The foundation is yet to be laid. How important that this foundation should be *Truth*, *Gospel Truth*—that their first lessons should be from the Oracles of the Living God!

We remain, dear Brethren, affectionately yours,

N. BROWN.

Sadiyá, April 10, 1837. O. T. CUTTER.

Poetry.

THE PENITENT THIEF.

[*For the Calcutta Christian Observer.*]

(Scene—Calvary.)

Note.—The writer of the following lines concurs in opinion with those who think, that only one of the thieves reviled our blessed Saviour. If the penitent thief had also reviled him, could he have reproved his fellow sufferer with propriety?

And is it come to this? O must I die?
Die on the cross too, bear its racking pain,
Until my life depart? One moment's ease
Must I not have, to calm my mind, to think,
And to prepare to meet my righteous Judge?
Is then the torturing cross the only place,
Where I can pray, and for God's mercy cry?
It is so; to that awful state my sins
Have brought me; and I cannot now escape.
But who is this, they're nailing to the cross?
He prays—but no confession of his sins
He makes, nor begs for mercy; all he asks,
Is pardon for the men, who take his life.
But that word, "Father,"—what can that impart?
Whom calls he father? Does he speak to God?
I wish I could behold him, but the crowd
Prevents my view. A few, his friends perhaps,
Have stepp'd aside, unable to endure
The sight, and now I see him well. The man,
The very man, whom I in Galilee
Once saw, and in Jerusalem again.
He had, they said, open'd the eyes of one
Born blind. I listen'd to his words awhile,
And heard him say: "I the good shepherd am;
And for my sheep I will my life lay down."
I soon forgot, my mind intent on ill,
What I had heard; but now I fain would know
The meaning of his words; for something says,
In my sad heart, that in these words there is
A ray of hope for me. But now they come,
The soldiers come to me. There are the nails,
And there's the hammer too. O my heart faints!
What hours of pain and torture I must bear!
Then die, and my poor soul.———
Where am I? What these horrid pains? My hands
And feet seem nail'd to something. What is this?
O it is so! I recollect, they were
About to nail me to the cross. I swoon'd
Perhaps under the torture. Still my eyes
Are dim; I cannot see. But strength returns.
Now I perceive, close at my side, the man,
Whom I saw crucified; a holy man,
No doubt, although he suffers such a death.
But some are mocking and reviling him.

What is it that I hear? The Son of God?
The King of Israel? Did he assume
These titles then? What can all these things mean?
There, on his cross, I see it written thus:
"Jesus of Nazareth, King of the Jews."
O now a ray of light, surely from Heaven,
Breaks in upon my mind. Once, in my youth,
When in the synagogue, I heard one read
Isaiah; and he read of one, not nam'd
But one, of whom 'twas said, he was to die
Among the wicked; one, who had not sinn'd
Himself, but was to die for others' sins;
On whom the Lord would lay the sins of all.
And when I ask'd who this might be, of whom
The prophet spoke, I was inform'd, that he
Spoke of Messiah, who would be the King
Of Israel; who first would be cut off
For others, and then reign for evermore.
This must be he! Yes, every thing agrees
In him. Just as I heard him say, that he,
For his own sheep would give his life; so now,
He hangs upon the cross, giving his life
For sinful men; and after death he'll live
Again and reign. He is, no doubt, the friend
Of sinners. I will ask his aid; for who
Can tell, but he may save my wretched soul?
But what is this? My fellow criminal
Reviles him, and exclaims: "If thou be Christ,
Then save thyself and us." I'll speak to him
"Hast thou no fear of God, when thou thyself
In the same condemnation art? And we
Indeed are justly serv'd, for we receive
The due reward of our unrighteous deeds;
But this man no improper deed hath done."
Now I will offer one poor, short request:
"O Lord, when in thy kingdom thou shalt come,
Remember me." What is his reply?
He says: "To-day, poor sinner, thou shalt be
With me in Paradise." Surprising words!
O what a Saviour! O what grace is this!
O that I could express my gratitude,
And tell him all, that I now think of him!
But my strength fails; my speech is almost gone.
I'll think of what he said: "In Paradise;"
"In Paradise with me;" "In Paradise
With me to-day," he said. Can it be so?
O can this day of torture and of death
See me in Paradise? O what a change!
My body's tortur'd, but my mind's at rest.
When I behold his face in Paradise,
O what unbounded praise I'll offer him!
Let me repeat his words: "In Paradise
"To-day with me in Paradise."

REVIEW.

Instructions to the Rev. Messrs. Elihu Doty, Jacob Ennis, Elbert Nevius, and William Youngblood, Missionaries of the American Board of Commissioners for Foreign Missions to the Indian Archipelago. Boston, U. S., N. America.

The islands of the sea will ever be objects of deep interest to all classes. To the merchant they will possess interest as sources of revenue; the mariner will always contemplate them with interest as hotels of the ocean where he may stay and refresh himself on his voyage; to the curious and learned, their manners, language, people, botany, geology, &c. will, from their insular position, possess a singular interest; but to the Christian they are especially fields for interesting speculation and extraordinary effort. To stimulate to special effort for their spiritual regeneration, the Almighty has recorded a special promise—"The isles shall wait for his law;" and as though he was desirous that the peninsulas should never forget their duty to their island brethren, he has caused the most splendid triumphs of his Gospel to be achieved in them. What is our own Britain, the praise of the whole earth, but an island? What are those spiritualized specks which adorn the bosom of the southern Pacific, but islands?—and what are those spots which rise from the bed of the western ocean, but islands? And where, on the face of the earth, have the effects of divine grace been either so marked, influential, or abiding, as in these islands of the sea? But that their isolated position renders them equally scenes of savage barbarity, moral degradation, and spiritual darkness, when unblest by the Gospel, let the unhappy condition of Madagascar, and the Ishmaelitish state of the islands of the Indian Archipelago testify. These are at our very door; and we know from painful experience that they are the seats of villainous piracy, cruel practices, bad morals, false religion; sections are they of the great family, (to employ the sentiment of one of our Judges,) who are beyond the reach of the laws of nations and of God, because they live by plundering every nation and murdering one another. Both the wretched state of the islands unblest by the Gospel, and the happiness of those which have received its truths, should induce us to rejoice in any effort however limited, (and to be especially glad if it be extensive) to raise the natives to the dignity of men and the hopes of Christians. It is with pleasure of the very highest order, therefore, that we learn from the address at the head of this paper, that the Ameri-

can Board of Commissioners for Foreign Missions have equipped and sent out a large body of Missionaries, who are to make these extensive islands the scene of their energetic labours. But while we do honor to the noble efforts of the active Church of America, we are not willing to forget that many of the difficulties have been surmounted,—much jungle cleared,—much prejudice worn down, and many useful materials prepared for them by the missionaries of our British and Dutch Societies in the spots which are to be the scenes of their exertions.

We will allow the Directors in their very judicious address to describe the scene of labour themselves.

"The field of missionary labour to which you are going is the great archipelago in the Indian ocean, which became well known to Europe and was first frequented by her merchants about the time our continent was discovered. It forms the largest group of islands in the world, and contains a greater diversity of delightful climate than is to be found elsewhere. It is, if we may so speak, a *continent of islands*. Three of these, Borneo, New Guinea, and Sumatra, are each extensive countries—the greatest insular portions of our globe. Java is not very inferior to Sumatra, and the peninsula of Malacca is of similar extent to Java.

"Celebes, Luconia, and Mindanao, though of the third rank in the archipelago, are each as large as the greatest of the West India islands. Inferior to these in size, but larger than many hundreds of others in the group, and some of them containing half a million of souls, are sixteen other islands of the fourth rank; such as Bali, Lambok, Sambawa, Floris, Timor, &c. The length of this field is forty degrees of longitude close to the equator, not including the greater part of the immense island of New Guinea; and its breadth thirty degrees of latitude, extending from 11° south to 19° north. A radius of fifteen hundred miles, with the central point on the eastern part of the island of Java, would sweep the whole field from the northwest round northward to the east.

"The population embraced within this extended area, is matter of mere conjecture. Java is supposed to contain five or six millions; Sumatra four millions; Borneo three millions; Mindanao, one million, &c."

It is with mingled sensations of shame, sorrow, and pleasure that we extract the intelligent passage which details the history of the efforts which religionists have made for the conversion of the natives to their several faiths. We feel ashamed that every false system should have superseded the true one, but are sincerely glad that truth will at last pour its heavenly light on these islands redolent with natural beauty but immersed in spiritual darkness. Speaking of these efforts, the address says—

"Your mission belongs to the *fifth* series of efforts, or missions, which have been prosecuted, and prosecuted successfully, with a view to effecting great moral revolutions among the inhabitants of the Archipelago. The religion which originally pervaded the group, we may suppose to have been the same which is now found among the more savage of its tribes; to wit, Paganism in its crudest state, a mere superstition, without tangible opinions, and with but few rites. Such still exists in the interior mountains of Malacca, in large districts of Sumatra, over the great-

er part of Borneo, through the whole of New Guinea, and in hundreds of other islands great and small.

"The *first* onset made upon this unformed superstition, as there is reason to believe, was by missionaries of the religion of Buddha. We have certain knowledge, indeed, that it was in this manner Buddhism was introduced into China, a few years after the crucifixion of our Lord. Chinese tradition attributes the remarkable saying to Confucius, that a *Holy One* should come from the West, who should deliver to mankind a perfect rule of virtue. Influenced, as has been conjectured, by a rumour of events attending the advent of our Saviour in Judea, in connection with this saying of Confucius, an emperor of China, in the year 65, sent an embassy to India, to bring from thence some disciples of the new-born sage. A single Buddhist missionary, thus introduced, and bringing with him the sacred books of his religion, began the work; and now that is the prevailing religion among 400,000,000 of human beings in the countries lying north of the Archipelago; that is to say, in Siam, Cambodia, Laos, Cochin-China, Tonquin, and China proper; among the wandering herdsmen and shepherds of Mongolia and Mantchooria, and in the Loochoo and Japanese islands. In many of its rites and forms this religion bears a very striking resemblance to the church of Rome, but enjoins a state of stupefaction and apathy as the nearest approach to celestial bliss. The history of the introduction of this religion into the islands is lost, but there are magnificent monuments of it still existing in Java.

"The *second* mission to the Archipelago was sent by the Brahmins of India, about seven centuries ago. The missionaries of this sect made a strong impression upon the island of Java, but were not long afterwards driven thence by the predominant influence of Mohammedanism. Brahminism is now the religion of the island of Bali, situated at the eastern extremity of Java, containing half a million of people; but is found no where else in the Archipelago.

"Next after Brahminism came *Mohammedanism;* for Mohammad too has had his zealous and successful missionaries in those beautiful islands. It is about five hundred years since Mohammadan missionaries went from Arabia to the Malayan peninsula, and the Malays, when they were converted to the new faith, as they had been more effectually than any of the islanders, became the chief instruments of propagating it in the islands. The Moslem religion effected its final triumph over the Brahminic in Java just nine years before the Europeans doubled the Cape of Good Hope. It is now the religion of the Malayan peninsula; of the islands of Java, Mindanao, and Ternate; of a part of Sumatra and Celebes; and exists more or less in numerous smaller islands.

"A *fourth* onset upon the regions of the islanders was made by the Papists three centuries ago, in a vigorous effort to introduce their peculiar system of idolatry. They came first with the commerce and the arms of Portugal, and then with those of Spain. The result has been the nominal subjugation of the Philippine islands to the papal power, and the exclusion of the true gospel from that group of twelve hundred islands. Indeed, no where have Protestant missionaries to encounter such determined opposition as they meet with from papal establishments in uncivilized portions of the world. By every means, and with invincible perseverance, the papists oppose our preaching, our schools, and the circulation of the holy scriptures. Had their missions in China been attended with permanent and general success, the result would have been more formidable to us than the present anti-social and exclusive policy of the Chinese government. Doubtless it is well for the cause of truth and piety, that there is no more of papal influence left in that country. The astonishing preva-

lence, too, of Mohammedanism among the nations and tribes of the Indian islands, just before the arrival of the papal missionaries, may have been designed by the God of heaven to serve as a barrier against their success; else had Java, and Sumatra, and Borneo, and Celebes, perhaps, been shut against us, as the Philippines now are. Happily, no where else in the Archipelago will you find that "Man of Sin" invested with power to offer much opposition.

"Although the Dutch have, by their rapacity and violence, done much to prejudice the native mind in the Archipelago against Christianity, they have done also much to hasten the glorious result towards which we aim. Such is the fact in respect to their influence in Ceylon; such it will be found to be in Netherlands India. Indeed the Protestant religion already exists in form, to some extent, and perhaps to some extent in spirit also, in all the more important of the Molucca or Spice Islands.

"Within a few years, a new era has commenced in the religious history of the Indian islands; and your mission, beloved brethren, will help to mark this era for future times. A system of measures is now going into effect, by concert among different evangelical societies in three nations of Christendom, to publish the pure gospel of Jesus throughout the Archipelago, unaided by the civil power, unconnected with commercial companies and transactions. The peaceable and disinterested religion of the Saviour has suffered terribly in former times, in the apprehension of the natives, by means of these connections. It has been made the instrument of political intrigue, the signal for rapacious violence, the badge of slavery. The native mind must be disabused.

"And the *fifth* and last great onset, the onset of truth, upon the religions of the Archipelago, is the one in which you, with other soldiers of the cross, are engaging, and will, with the smiles of heaven, effect this. It will do more. It will remove apprehension from the minds of the colonial governments as to its influence upon the natives, and secure a more ample toleration for itself than it now enjoys. It will convince the natives that we seek not theirs, nor even them, for selfish purposes. It will secure a hearing for the gospel of salvation, by which faith cometh, and so, through the power of the Holy Ghost, our labour shall not be in vain in the Lord."

In their instructions to the new labourers, the Board have rendered such excellent advice that we deem it worthy a permanent record in the *Calcutta Christian Observer*. If this advice had been practically acted on by every Missionary body, how much bad feeling and want of success would now have been spared. It is not too late to learn,

"Two things, however, are indispensable in the site of your mission; first, that you do not *interfere with any existing protestant mission;* and secondly, that you have a reasonable prospect of operating upon a sufficient number of native inhabitants to create an enduring interest in your own minds, and also in the minds of your patrons at home. The Dutch have guaranteed to the native Mohammedan population of Java the unmolested enjoyment of their religion, and have hitherto resisted Missionary efforts among that portion of the community. Whether they will relax their policy, as the British authorities in India have done, so far as the employment of reasonable persuasion on the native mind is concerned, is uncertain. We presume they will, as soon as they are convinced that insurrection will not result from the peaceable influence of the Missionary of Jesus; since mere moral persuasion cannot be an infraction of their treaties

with the Javanese. We must pray, hope, and put forth our endeavours in meekness and heavenly wisdom. You should not require or expect too much from the government. What they yield to you, in addition to leave of residence on the island, will be done tacitly and informally; and you will beware how you ask for things which they may think themselves obliged formally to refuse.

"As you cannot expect free access to the Javanese for some time to come, the site of your mission, if you decide upon a permanent location in Java, must be where considerable numbers of Malay and Chinese settlers are found.

"You will, at all events, secure, if possible, a healthful temporary residence for your families in the neighbourhood of Batavia, where you can apply yourselves to some of the more important languages of the Archipelago, and at the same time be ascertaining your duty as a mission.

"The languages you are yet to acquire will be the medium of your future influence as missionaries, and will determine the people upon whom you will operate. The choice you make will, therefore, be matter of great importance. Among the savage tribes of the islands you will find the languages numerous, while in the more improved communities they are comparatively few. Among the rude and scattered population of the island of Timor, for instance, there are not less than forty languages. On the islands Ende and Floris there are numerous languages. Among the cannibal inhabitants of Borneo, it is supposed that hundreds of languages may be found. But as we advance westward, civilization improves, and fewer tongues are spoken. In the considerable island of Sambawa there are but five languages. In the civilized portion of Celebes, not more than four. In Java, with five or six millions of people, only two languages. In the great island of Sumatra, with four millions, not more than six languages. The Javanese is the most improved and copious language in all the Archipelago, and its neatly written alphabet is used by two or three millions besides those who use the Javanese tongue. The Malay language, written with the Arabic character, is spoken on the Malayan peninsula and wherever the Malays are scattered. It is, in fact, the *lingua franca* of commerce throughout the islands, as the Italian is in the Mediterranean. The languages chiefly prevalent in Celebes are Bugis and Macassar; the former the most cultivated and copious, as the nation which speaks it is the most numerous and powerful.

"Five distinct alphabets exist among the natives of the Indian islands—dissimilar from each other, and wholly unlike any that are known elsewhere. But the fact will encourage your labours in view of the variety of tongues in this vast insular field, that the great body of the people may be approached through the medium of a very few languages, and that all the tongues spoken in the Archipelago are remarkable for simplicity of structure. Unlike the great original languages of Europe and Asia, not one is complex in form. Though differing widely from the languages of every other portion of the globe, they have a remarkable resemblance to each other, in structure, idiom, and genius. But they are all, of course, deficient in expression on the higher and more abstract subjects, and especially on moral subjects."

A fine field this for the friends of *Romanizing*.

"The Committee close these instructions with some general hints and cautions demanded by the occasion.

"1. Remember, beloved brethren, that it is *mind* you are going to operate upon. You will therefore direct your attention to the actual state of the mind; its intellectual and moral state—in individuals and communities.

At the same time, seek for the causes which are acting upon it for good or for evil. Your appropriate sphere of action is not to be the external and material, but the intellectual and moral world. Your chief concern is to be with thoughts and feelings. The effects you will seek to produce must be wrought in mind, and the means you will employ must be adapted to the end you have in view. Above all things else, aim at a holy spiritual influence. It might, in the ultimate result, prove a blessing to the islanders merely to give freedom to their intellectual powers, and to rouse those into action; but your aim will be at a far nobler object; not only to wake up the power of thought whenever you can, but to hold up the most excellent subjects before the thinking power, and bring every thought into subjection to Christ. The deeper your insight into the spiritual condition of the people, the more you will perceive that nothing short of the gospel can prove an adequate remedy for their maladies.

"2. The preaching of the gospel will be the leading instrumentality in your remedial system of means and efforts. To this, education and the press will be powerful auxiliaries. For how shall a sufficient number of preachers be secured for so large a field? Shall they be sent from our own country? We cannot wait for a full supply from Christendom. Moreover, it may be doubted whether a full supply from Christian lands is desirable; and certainly it is unnecessary. The apostles did not send Jews from Judea, nor Christian ministers from the church of Antioch, to take the oversight of churches they planted in Asia Minor, Macedonia, and Greece; but ordained pastors in every place from among the native converts themselves. You will not find in any of the islands such schools as existed at Tarsus, Alexandria, and Athens. But seminaries of learning can be and must be created. *In despair of procuring missionaries enough at home, we are using the means, and God is blessing them, for raising up a native agency in the several departments of evangelical labour.* In addition to our common schools in all the missions, and to our higher schools at a number of them, we have eight colleges or seminaries in progress or in contemplation. One most flourishing institution of this kind is in Ceylon; another is at the Sandwich Islands; another is in Constantinople. One has been commenced in Syria. A convention of missionaries from different missions in the Levant met recently at Smyrna, to determine upon the site of a seminary for the Greeks. One will soon be commenced among the Nestorians of Persia; and another in the Mahratta country; and one on a large scale at Singapore. This last we hope, with the smiles of heaven, to make a better seminary for our purpose, than any of the boasted schools of antiquity would have been. And as our enterprise advances, seminaries must rise in Java, Sumatra, Celebes, Borneo, Siam, in different parts of China, and in many other countries; *for in this way only can a native agency be expected to supersede the necessity of foreign labour.* Let these institutions be founded, reared and instructed in prayer, and stand by faith in the Son of God; and in them let our native agency be thoroughly instructed. We prefer quality to quantity; efficiency to numbers; a few able men to a greater number of indifferent labourers.

"3. One of the first things you will do on arriving in Java, will be to organize yourselves into a regular missionary community; with a secretary, treasurer, records of your united proceedings, and by-laws framed on the basis of the laws and regulations of the Board. All your proceedings as individuals will be subject to the direction of the mission; and in all cases, which come properly before the mission, the votes of the majority will be decisive; with the right, however, on the part of the minority, upon giving notice of their intention to the mission, to refer the case to

the Prudential Committee. *Christian confidence* forms the basis of all these communities, and their vital principles are, that there shall be in them no whisperings, no jealousies, no wilfulness, no heart-burnings, no love of controversy, and always a spirit of mutual forbearance and concession. Before you leave your native shores resolve never to be parties in any strife or alienation among brethren, and never to countenance such a thing for a moment.

"And as you should be perfectly united among yourselves, having every part, for the sake of Christian order and efficiency, in complete and beautiful subjection to the whole; so your mission should move harmoniously as a part of the great system of missions we are forming in that portion of the world. You will have your own ecclesiastical polity, your own by-laws, your own action, independently of the other missions of the Board around you; and yet you will constitute a part of the system. For the present, Singapore will be the centre of that system. There will be the grand seminary of learning for the whole system, and there the grand manufactory of books; belonging alike to your mission and to each of the other missions of the Board in the Archipelago and in the continental countries on the north.

"4. Again: Your civil relations will demand very careful attention. It is incumbent on the missionary to adopt the country to which he goes as his own. This you will do, for Christ's sake. The government of the country, whether Christian, Moslem, or Pagan, will be your government; the people your people; their interests yours. In this, making no improper sacrifice of patriotism, you will only yield yourselves to the influence of a higher principle as citizens of Zion. The gospel and the church of God belong of right and alike to all nations. In Christ Jesus there is neither Jew nor Greek, barbarian, Scythian, bond nor free, but all are one in him. The Committee, however, must caution you to avoid forming connections with the government of the country in which you shall become established. As far as possible shun official intercourse with it, except when demanded by your safety, or required by the laws. Do not aim to attract the attention of the government. But if brought before kings and rulers for the gospel's sake, declare plainly your object and manner of life, without disguise or subterfuge. What the Holy Ghost will give you in that hour to say, will be the truth, and nothing but the truth, both in matter and manner."

We have neither time nor space to enlarge on the many valuable suggestions, which offer themselves in the perusal of this judicious, manly intelligent Christian advice. It contains many lessons of interest to all labourers in eastern work. The extent, unity, and practicable tendency of the whole is worthy of the highest commendation. One topic we cannot pass over in silence: it is the great object the Missionaries are to keep in view—viz. the raising up an indigenous priesthood under American or European agency. This is the most effectual way to secure a permanent and laborious class of ministers.

With the following stirring and just remarks we must bring our extracts and remarks to a close, hoping that each of our readers may be as refreshed as ourselves in the perusal of this interesting document. The Board of Commissioners in their parting words say—

"You need not be apprehensive with respect to the field you are to occupy. There is work enough, at this moment, for hundreds of missionaries in the Archipelago. The only question with respect to it left undecided for you is, which of the open fields is most eligible. For aught that is known to the Committee, every island, except the Philippines, is accessible to the Protestant missionary. And the vast empire of China must soon be so. In this age of immense competition and enterprise, no earthly power can long debar the commerce of the world from a thousand leagues of cultivated and populous sea-coast, now that the inhabitants of that coast are known to be desirous of foreign traffic. The general sentiment of the trading millions of the earth, rising above all opposing law, and breaking over all barriers, will cause the voice of commerce to be heard along the whole extent of that coast, and its influence to be felt in the remotest interior. At present, however, it may be well that China is no more open to foreign religious influence. The protestant churches are far from being prepared to have so many millions of benighted men thrown fully and at once upon their Christian benevolence. The Romish church is more awake to foreign missions than are the Protestant churches. But the reformed churches are coming up to the work; while there are causes visibly operating to open the harbours, the noble rivers, the vast canals, the romantic vallies, hills and mountains, and the countless population of China, to the missions of the Christian church.

"The field to which you are destined is opening as fast as can be desired, and is full of promise. We may sow the good seed of the Word with a broad cast. Your enterprise is a cheerful one. The missionary is not dead when he leaves his native land, as some seem to suppose. He lives, and is awake to the landscape, the bright sun, the mild breeze, the animated world around him. He is as cheerful, contented, happy, in his far-off post of duty, as any of the clergy in his native land. He would not change places with them. His, emphatically, is the promise of his Saviour's presence. In this he rejoices with exceeding joy; and none, either male or female, when on their dying beds, are known to have regretted their consecration to the work of missions among the heathen.

"Nor will you, beloved brethren and sisters, in the hour of death regret the step that you are taking this evening. We believe you will ever rejoice in it. And the sainted spirit of Livingston, whose voice was one of the first that broke upon the silence and apathy of our American churches on the subject of missions to the heathen—he will rejoice, when informed by ministering angels of these first fruits of the harvest he so earnestly desired to see in the church to which he once belonged. The spirits of apostles and martyrs, and all the good, will rejoice in your mission. Yea, what is infinitely better, the Saviour of the world approves of it; and his promise, "Lo, I am with you always, even unto the end of the world," which has given such joy to your predecessors, will be your blessed portion. You may die in early life. Like Munson and Lyman, you may die by the hand of violence. Still this glorious promise, in its full spiritual import, will be yours; and if you are faithful unto death, both you and your patrons will bless God for your going forth to the heathen. Beloved brethren and sisters, farewell."

May our beloved brethren and sisters realize all the pleasure and success which, in dependance on Christ, they may expect, and which is so ardently desired and prayed for by their connections in the Transatlantic Church, and not less by the whole Christian community in British India.

φιλος.

2.—*English, Bengálí, and Hindustání Dictionary. By P. S. D'Rozario.* Calcutta: Church Mission Press, 1837.

This work is at length completed. It reflects great credit on the perseverance of the spirited publisher. It is calculated to be very useful to Europeans studying Hindustání and Bengálí, and to natives studying the English language. We trust the sale will remunerate the publisher and stimulate him and others to publish works calculated to advance the mental interests of India.

The preface will explain the character and object of the work: we give it entire.

"In order to convey a correct idea of the nature of this work, it is necessary to explain the motives which led to its being undertaken. The English language has for some time past begun to be appreciated as it deserves to be, by the natives of India. It is rapidly becoming the language of liberal education. It is cultivated in the numerous Seminaries which have been established at the principal stations of the Bengal and Agra Presidencies, and the persons are not few who study it at their own homes independently of any seminary.

"At this turn of the national taste, the essential aid which a Dictionary affords in the acquisition of a new language was almost entirely wanting. Those which were procurable had been prepared for the use, not of the Native, but of the European student. Their excessive cost placed them beyond the reach of any except the most wealthy, and the interpretation given by them in the native language was generally confined to the nearest corresponding word, without any detailed explanation.

"Under these circumstances, it appeared to me that I could not confer a greater benefit on my countrymen than by giving them an English Dictionary intended expressly for themselves. It has been made cheap in order that it may be accessible to all who learn English. The explanations in the native languages of the English words have been prepared in the manner best calculated to render European ideas intelligible to a native of India; and, in order that the work may be equally useful in every part of India in which the Bangálí or Hindústání language is spoken, the native part of it has been rendered complete in both those languages.

"But although primarily intended for the use of the Natives, this Dictionary will not be without its advantage to Europeans. Even to them it supplies a place which is not exactly occupied by any existing work. It explains, both in Bangálí and Hindústání, the various terms connected with European literature, science, religion, civil and military affairs, &c. &c. in some detail, and in a manner suited to Native associations and habits of thinking; and it therefore cannot fail to be an useful manual to every European who has frequent intercourse with the natives.

"It will be proper to add a few words on the mode in which the work has been prepared. I undertook the compilation in the hope of finding all the necessary materials in the existing Lexicons. I accordingly obtained all the Bangálí and Hindústání Dictionaries procurable; but after I had commenced, I soon discovered that I was far from having all the materials required to complete my intended publication. In the letter A alone I found that there were about 550 words more in my text than I could find in any

existing Hindustáni Dictionary*. In this dilemma I sought the assistance of competent individuals. In the Hindustáni part of the work, Maulaví Zainuddín Hussain and several other gentlemen gave me their ready aid. In the Bangálí, the materials I had collected were not insufficient, but as the plan of my work was different from that of the existing publications, I obtained the valuble assistance of the Rev. W. Morton, and my friend Bábu Tárá Chánd Chakarbatí. In carrying the work through the Press, I have been assisted throughout by Bábu Shyámácharan Sarkár.

"My text book was Corrall's Johnson, but I have added many useful, and omitted many obsolete and uncommon words; and when the definitions appeared not to be sufficiently comprehensive, I availed myself of the assistance of Todd's Johnson, and Smart's Walker's Dictionaries to improve them. As I did all this after the sheets had passed through the hands of the gentlemen abovementioned, I am alone responsible for the imperfections of the work.

P. S. D'ROZARIO."

φιλος.

The Duty of the Church in India —Noble Generosity.

In the May number of the *Observer* we stated that at the last meeting of the Basle College there was a number of young men willing to devote themselves to the work of Missions in this country, but that the Governors of that institution could not accept more than a limited number because of the low state of their funds. *Fifty offered, twelve only were accepted:* THIRTY-EIGHT *are therefore waiting to come to India without the means!!* We called on the Church in India to arise to its duty, send for these devoted youths, and support them as her own. To this call we have had the following response—a response which has thrilled us with delight, because we hope it is the first step towards a noble, disinterested, and successful effort to support the Missionaries of Christ in this land. We hope in the course of next month to present a plan for the prompt and judicious application of such funds as may be committed to our care for this purpose. We add no more beyond the fact, that, independently of this noble offer, owing in some measure to the same notice, we have the prospect of supporting two Missionaries by the voluntary contributions of our fellow Christians. "Put on thy beautiful garments, O Jerusalem, the holy city." We leave the letter of our excellent friend to speak for itself.

To the Editors of the Calcutta Christian Observer.

DEAR GENTLEMEN,

In the last number of the *Christian Observer* I observe a notice in page 271 under the head of "Basle Seminary," that

* Many of these are words not in common use, but others, of which the following are instances, are in daily use:—Acerbity, Aeronaut, Affiliation, Affusion, Aisle, Alterative, Ambient, Ambit, Anglicism, Antemeridian, Arcade, Arcanum, Atlantic, Attic, Autocrat, &c. &c.

several young men have offered themselves as Missionaries for this country; but in consequence of want of funds, their services have not been accepted. I therefore feel I cannot but enter into the spirit of the concluding paragraph regarding "the duty of the Church in India," and for this purpose I beg to tender one thousand rupees *towards a fund being raised in this country to assist them in coming out to India.* The cash shall be forwarded to you in the course of next month, and request it may be put down as a donation from "a friend to Missions."

I remain, dear Gentlemen, yours faithfully,

May 11th, 1837. A Friend to Missions.

Missionary and Religious Intelligence.

I.—BENGAL.

1.—Missionary Movements.

The Rev. Mr. Hands, formerly of Bellary, has gone to take charge of the Protestant Church at St. Petersburgh, formerly under the charge of Rev. Mr. Knill. Rev. Mr. Medhurst, of Batavia, has arrived in England. His object is to consult about extending the Mission in that region.

2.—Rev. W. H. Pearce.

It will be gratifying to many of our readers to learn that letters have been received from the Cape from our excellent friend, the Rev. W. H. Pearce, dated 19th February. They had a quick and pleasant passage, and Mr. and Mrs. P.'s health had been somewhat improved by the voyage.

3.—Sailor's Home.

The Government have generously granted the large old building at Police Ghát, rent free, for the use of the Sailor's Home. It is now under repair, and will soon be open for the reception of Sailors.

The Committee have in the mean time opened a small house in Ján Bazar for the reception of destitute seamen. They have already accommodated upwards of 30 daily; some of that number have been shipped, and others, we hope, will obtain berths in a short time.

The crew of the *Rebecca*, wrecked on the Coromandel coast, found a shelter in the asylum, and have most of them been shipped.

The humane conduct of Mr. Stevenson, the Collector at Ganjam, towards the destitute crew, is worthy of the highest praise. He rendered them every possible aid.

4.—Punch Houses.

It will be gratifying to the friends of Seamen to learn that the agitation of the evils connected with the crimping system and Punch Houses by the Committee of the Sailor's Home, has induced the Magistrates to grant only three licences for this purpose to individuals of a more respectable

character than formerly. We find that the institution of the Sailor's Home has struck terror into the abettors of crime in the Loll Bazar, we hope, before six months shall pass over our heads, to prove that their dread is not without foundation.

In our notice of the establishment of the Sailor's Home it was stated that the Chief Magistrate, D. Macfarlan, Esq. said, the license for punch houses was 3 rupees per diem: it appears it was but 1. We are happy to correct the error.

5.—SCHOOLS.

The Infant School Society held its anniversary last month. We regret to find that this useful Institution has not at present succeeded so fully as its friends could desire: yet it is gratifying to learn that any degree of feeling has been excited for the little ones in this country. The difficulties with which it has to contend are great, but they are such as can be overcome. We intreat our friends not to be weary in well doing. A branch school has been opened at Chinsurah, and is working well.

The Governor General has established a Free School in the park at Barrackpur for Hindu boys. The attendance is encouraging. In a letter from the Rev. J. McEwen, of the American Mission at Allahabad, we learn that an Orphan Christian School has been established at that station under the superintendence of Mr. and Mrs. McEwen. There are about 20 children at present in the school. The Rev. Mr. Wilson of the same Mission, located at Sabathu, informs us that he has established a similar Institution at that station. The primary object of our friends is to raise up an efficient race of native school-masters and catechists, which they think, (and we fully coincide with the sentiment,) can only be accomplished under their own or similar superintendence.

6.—THE LATE FIRES.

We have been kept during the last month continually on the *qui vive* by the cry of "fire, fire." Scarcely a day passed, until the heavy rain of the 1st of May, but we either saw or heard of two or three extensive fires. The number of houses burnt almost exceeds belief, were it not well authenticated. It appears that the whole number of native houses in Calcutta is 14,000. Since January last, 7,000 of these have been destroyed by fire, and 5,000 since the 1st of April, 1837. Many of the 7,000 have been rebuilt and reburnt; so that within the space of six months more than half the native city has been consumed by fire, and the poor natives plunged into the deepest distress. It is to be feared that many lives have been lost, and other poor creatures so injured as to be incapable of working for the remainder of their lives. Whether these conflagrations be the work of incendiaries or the result of carelessness, they call loudly for the prompt and humane interference of the legislature, not so much for affording temporary relief, but for the prevention of similar disasters in future.

A Committee has been formed in connection with the District Charitable Society for inquiring into the cases of sufferers and distributing the alms of Government and other subscribers. We understand that it is only intended to afford relief for the rebuilding of houses of a better and more durable sort. This is good. We regret to state, that the Leper Asylum was destroyed by the fires, also two chapels of the Calcutta Baptist Mission.

Sermons were preached in the Scotch and Papist Churches on Sabbath, 21st May, on behalf of the sufferers. 2,000 rupees were collected at the former, and 500 at the latter: the whole of the present subscription is about 19,000 Co.'s Rs. We must reiterate, that aid afforded for

re-building substantial huts is good, but every other except to actual sufferers will be but a bonus on conflagrations: in fact, we shall have Calcutta burnt about our ears every year if money be indiscriminately bestowed.

7.—Settlement of Europeans in India.

The soil of India may now become the subject of legitimate and industrious competition; for in the Gazette of 26th April, 1837, the following Act, confirmed by the Court of Directors, is published, authorizing all his Majesty's subjects to have and hold lands and the emoluments arising therefrom in the Company's possessions in perpetuity.

Act No. IV. of 1837.

I. It is hereby enacted, that after the 1st day of May next, it shall be lawful for any subject of His Majesty to acquire and hold in perpetuity, or for any term of years, property in land or in any emoluments issuing out of land in any part of the territories of the East India Company.

II. And it is hereby enacted that all rules which prescribe the manner in which such property as is aforesaid may now be acquired and held by natives of the said territories, shall extend to all persons who shall under the authority of this Act, acquire or hold such property.

W. H. Macnaghten,
Secy. to the Govt. of India.

In the original draft it was 'persons of whatever nation shall be empowered to hold lands,' &c., which has been altered to subjects of his Majesty alone. We hope that the passing of this Act will induce many Christian colonists to come out and settle in different parts of the healthy and fruitful districts of this vast country. We especially call their attention to the beautiful valley of Asám with its fertile soil, and, if brought into cultivation, we may add healthy atmosphere. We hope to revert to this subject more at length in an early number.

8.—Sacred Scriptures in the Native Languages.

The 2nd edition of the Rev. W. Yates' Bengálí version of the New Testament, with various emendations, has just passed through the press. Mr. Y.'s translation of the Old Testament, with chronological tables, marginal references, and the proper names uniformly spelt, is, we understand, nearly ready for the press. We believe the Calcutta Auxiliary Bible Society are about to publish a new edition of Mr. Y.'s translation of the Psalms in Bengálí. Mr. Sutton, the Baptist Missionary, and his colleagues in Orissa, are at present engaged in preparing a translation of the Scriptures into the Oriyá language. Messrs. Schürman and Buyers, London Missionaries at Banáras, are engaged in preparing a simplified translation of the Urdú New Testament in the Nágrí and Roman characters. The Translation Committee at Banáras are employed in a similar translation. May these various efforts issue in conveying to the sinner the mind of the Spirit more clearly and successfully.

The Calcutta Auxiliary Bible Society have determined to publish as speedily as possible, the following extensive editions of the Holy Scriptures:—5,000 copies of the Gospels and Acts in Urdú-Persic; 3,000 New

Testaments in Hinduí, Nágrí character ; 5,000 Gospels in Hinduí, Kaithí character ; making a total of 13,000 copies in three of the principal dialects of India.

9.—MISSIONARY SHIP.

The American barque *Rosabella*, which sailed from Calcutta during the past month, was built for the express purpose of assisting the Missionary enterprise. She is neatly but suitably fitted up for conveying Missionaries and their families to their fields of labour. She has already made two voyages with this object in view. The first, last year, to the Straits with a cargo of Missionaries for the islands. The second this year to this port with Missionaries, printing presses, paper, books, &c. for the stations at Padang, Maulmein and Sadiyá. Verily this is one of the ships of Tarshish, first bringing our sons from far and our daughters from the ends of the earth. We understand the American Bible Society are about to charter a ship for conveying Bibles to every part of the world.

10.—MAURITIUS MISSION.

Our devoted friend the Rev. Mr. Gros, who left this some time ago to commence a Mission at the Mauritius amongst the French, Bengálí and Slave population, has been refused permission to exercise his ministry because he was not a *British* subject: he has proceeded to England to present his claims, where they are sure to be heard. He hopes soon to return under the sanction of Government with that which will be far more appalling to the authorities of the Mauritius than a Swiss subject,—a band of holy, enlightened, and determined Missionaries. The London Missionary Society had, without a knowledge of these facts, appointed two Missionaries for the Mauritius, who may have ere this come in collision with the Governor of that stormy island*.

11.—NEW TRANSLATION SOCIETY.

A Society for translation of religious publications has been formed under the auspices of the Bishop, and in connection with the Christian Knowledge Society for the Upper Provinces.

12.—CALCUTTA CHRISTIAN TRACT AND BOOK SOCIETY.

This highly useful Society is about very materially to enlarge the sphere of its operations, especially in providing a select Christian Library adapted for this country in the English and Native languages. The English Tract Society with its accustomed liberality has sent a large supply of printing paper (400 reams), of books on sale £300, besides grants of monies for translations; amongst which are a grant of £50 from the author, and £50 from the Tract Society for the translation of Keith on the Prophecies into Bengálí and Hindustáni. We hope to present a plan of the enlarged scale of operation in our next. In the meanwhile we wish both Societies every success.

* They have just arrived.

13.—Anti-Slavery Movements.

The latest accounts from the *West Indies* are satisfactory as it regards the working of the free labourers, except in those islands where the apprenticeship clause has been insisted upon. In every district where interest and humanity have combined to make free labour profitable to the employer and the employed, industry, peace, and order have reigned In *America* the subject of emancipation becomes every day more popular. It is at least now discussed with fairness and reason, which is saying much when it is in our recollection, that within a few years its advocates ran the risk of being tarred and feathered and something more; for where Lynch law prevailed in connection with pro-slavery sentiments, neither liberty nor life were respected. But now we read that in the single state of Ohio there are hundreds who are willing to suffer in its advocacy. In the Senate of last session the mere reception of petitions was rejected almost unanimously. In the present Congress not only are *they* received by a large majority but read, and their prayer discussed, it is true with warmth, nay even disorder, but still discussed. We hope ere long to be able to say, for the honor of the unchained Eagle, that their prayers are heard and responded to by the Senate of that land which writes on the basis of its Constitution, *all men have equal liberty*. Politically we have nothing to do with the subject: we have no right to interfere; and it is a subject we are aware beset with national difficulties; but we do pray our Christian brethren in the land of the free to use every effort to snap asunder the chain of the slave, and give full religious liberty to every man fearing God, whether he belongs to the bands of Ethiopia, or the fairer or more favored clans of European extraction.

It affords us the sincerest pleasure to announce that the government of *Portugal* have issued an edict for the *entire* abolition of slavery in its colonies. This we suspect, if sincerely acted upon, will be the death-blow to all future man-stealing. The friends of oppressed Africa may with propriety say, "How blessed are our eyes, for they see the things which kings and prophets waited for and sought but never found."

14.—Benevolent Institution.

This admirable Society has now reached the nineteenth year of its existence. It has been so long before the Indian public, that we scarcely deem it necessary to say more than that we believe it to be one of the most useful and economical establishments of the kind in Calcutta. But as all our readers may not be aware of its design, we may state that it is to give a plain, religious and moral education to the children of all classes in Calcutta. Under the excellent management of the Rev. J. Penney, it has prepared many young men for situations of honorable usefulness, and led them to the happiness and salvation of Christ. The Nineteenth Report is full of interesting information—our limits alone forbid us to extract.

15.—Calcutta Baptist Female School Society.

This Society, as its title imports, has for its object the support for those schools which have originated in the labours of the Baptist Missionaries in Calcutta and the Mufassil Stations. The Sixteenth Report is remarkable for its simplicity, fidelity, and the success which it records. We most

gladly extract two of these instances rendered by Mrs. Pearce, the superintendant of the schools at Sibpur.

"The Adult Female School is still going on; and I have now the happiness to report, that four of the women who attend it have learned to read the Scriptures with a degree of ease, and are in consequence able to take their place in the Bible-class which Mr. Pearce meets on the Sabbath-day: this class contains about eighteen scholars. It is very pleasing to add, that a love of learning prevails very generally among the children; this I trust may be imputed to their having learned in some degree the value of it. And that a sense of the value of knowledge is not confined to the elder girls, I think the following incident will shew. Two or three months ago, when Mr. Pearce was at Lakhyántipur, the father of a girl belonging to the school, about seven or eight years of age, mentioned that one day, during the vacation, he asked his daughter whether she would go again to school, or remain at home with him and her mother. The child made no reply, but ran into the house, and brought out her spelling-book; she opened it, and said, 'Father, hear this, যে পিতা মাতা আপন বালককে না পড়ান সে পিতা মাতা বালকের শত্রু;' (that is, Those parents who do not instruct their children, are their enemies.) The father added, 'To this we could not say another word.'

"It will afford the Committee pleasure to learn, that three girls belonging to the institution, having offered gratifying proof of a concern for the salvation of their souls, and their reception of the Gospel of Christ, were baptized by Mr. Pearce about three months ago. On the same occasion, an elderly woman of the adult school was also admitted to this Christian ordinance. We hope they continue to run well in the path of righteousness.

"I have now to mention an event which will afford the friends of the school unfeigned satisfaction. The young man whom we engaged to take charge of the school when we came to Sibpur, has remained in charge to the present time; and it is due to him to add, that the prosperous state of the seminary is owing, in a great measure, to his prudent, deligent and otherwise excellent conduct. He was originally a scholar in a school established in Calcutta by Mr. Ellis, and afterwards conducted by Mr. Pearce; and it was on account of his intelligence and steady conduct while a scholar that he was appointed master of the Boarding-School. He has now been in this situation nearly two years, during which period he became a serious inquirer after salvation through the Lord Jesus Christ. Having a good knowledge of English, he not only studied the Scriptures, but other English books calculated to do him spiritual good, particularly, The Lollards, and Days of Queen Mary, publications of the Tract Society. We have reason to think that he has been convinced of the truth of Christianity for some time past, and living in a great measure under its influence, yet secretly, for fear of his relatives and friends. However, the Lord has enabled him to rise above shame and fear, and to avow his resolution to be the Lord's: accordingly, he requested Mr. Pearce, a short time ago, to baptize him, and receive him into Christian fellowship. This he had the happiness of doing on the 16th instant, and now the institution is blessed with a Christian instead of a Heathen master, which we trust is another token of the Lord's favor towards it. The family of the young man, who are respectable people, have since become acquainted with the circumstance, and he has been to visit them. Although very much distressed on account of his becoming a Christian, they used no violence towards him, but permitted him to return to us unmolested."

May such instances be multiplied an hundred-fold!

16.—CHURCH MISSIONARY ASSOCIATION.

This institution is intended to supply the local wants of the Stations connected with the Church Mission Society in Calcutta; and the Thirteenth Report, just published, states, that the stations and schools are generally efficiently supplied and well attended. The Society has not been without tokens of divine approbation during the past year.

17.—CALCUTTA SCHOOL-BOOK SOCIETY.

The Calcutta School-Book Society is one of the many efforts to which British benevolence has given rise for elevating the minds of the natives

of India. During eleven years it has been diligent in providing wholesome aliment for the wants of the awaking mind of this vast country; and though it carefully excludes from its publications any reference to religious topics calculated to offend native prejudice, it has done its quota towards sapping the foundation of a system based on scientific as well as religious error.

The Eleventh Report, which has been some time on our table, is highly encouraging. The efforts of the Committee are directed to the publication of works in the English language, and, we are happy to state, in the Native languages also. It affords us sincere pleasure to observe, that this subject has occupied more of the Society's attention than formerly. We wish the Society every success.

18.—District Charitable Society.

This admirable Institution collects and dispenses in a judicious manner the alms of good Samaritans to the miserable, halt, lame, and blind, irrespective of sex, nation, or religion in Calcutta. We are glad to find that it is under excellent and economical management, and that it has obtained an increased share in the estimation of the benevolent. It is one of the best checks on imposition, every case being well examined before relief is afforded. If we could be heard, we should certainly recommend every inhabitant in the city to make the District Charitable Society the almoners of their bounty. This would put a stop to that idle vagrancy which is too common, and not more common than injurious to the welfare of society.

The Sixth Report states that,

"In the course of five years, from 1831 to 1835 inclusive, this Society has disbursed, chiefly in monthly pensions to the poor of Calcutta, the sum of Rs. 2,52,300, as shewn by the printed Annual Reports; giving an average of Rs. 50,460 annually, and exhibiting a most gratifying proof of the liberality of Government and the bounty of the supporters of the Society, among whom the Governor General has ever been most conspicuous.

"It will be seen on reference to the Appendix, that the Society at present maintains about 560 Christian Pensioners, principally Indian Portuguese, widows or orphans, and a few indigent Europeans and East Indians; besides upwards of 440 Hindus and Muhammadans, blind, lame, or infirm, and all unable to do any thing for their own support:—in addition to which, from fifty to one hundred rupees are distributed monthly in donations of one rupee each to native paupers, Hindus and Muhammadans, until they can be brought upon the regular pension."

Nor are we less pleased with the concluding sentiments of the Report:—

"In closing their Annual Report, the Society cannot do better than remind all their supporters, that the ends of their institution cannot be realized by any mere human efforts however diligently applied; and that in whatever good we may effect, we shall then alone feel aright when, looking beyond our mere selves, we recognize the aid and the guidance of that Being, who only can direct and prosper the humble instrumentality of man."

Let such be the feelings which actuate the Directors, and they will never want support.

19.—Calcutta Baptist Missionary Society.

The Seventeenth Anniversary of this Society was held in the Circular Road Chapel, on Thursday evening, 4th May; H. Chapman, Esq. in the chair. On this occasion addresses were delivered on Missionary subjects by the Chairman, and the Rev. Messrs. Boaz, Ellis, Penney, Ewart,

Yates, and Thomas, which were listened to by a numerous audience apparently with much interest. Beside the speakers, there were several Ministers of different denominations present. It was delightful to witness the continuance of that harmony and Christian affection which has so long distinguished the Missionaries of Calcutta towards each other: may it ever continue. The Report gave a pleasing account of the gradual progress of Christianity by means of the agents of the Society during the past year, and the general tone of the addresses was that of confidence in reference to ultimate success, founded on the divine promises and the general aspect of things. O Lord, send now prosperity.

20.—CAPTAIN HORSBURGH.

It has been proposed,—and we trust it will meet with a response in many hearts in Bengal,—to perpetuate the memory of this humane navigator, whose labours have so materially tended to make sailing easy in the intricate navigation of the eastern seas, by erecting a light-house or light-houses bearing his name. The site to be afterwards determined. It will afford us pleasure to be the medium of forwarding any donation in aid of this laudable effort to commemorate the virtues of so useful a man. Christian, may you be as useful in directing sinners to avoid the shoals and rocks, &c. of life's treacherous ocean, and after death still be a pharos to hold forth the word of life—Being dead yet to speak!

21.—AGRICULTURAL AND HORTICULTURAL SOCIETY.

This useful Society, which originated with the venerated Carey, has succeeded in very materially improving the growth of vegetables, &c.; it is now directing its enlarged resources to the improvement of the exportable produce of the country, such as sugar, cotton, tobacco, &c. It has in contemplation the improvement of the breed of cattle by the importation of foreign stock,—a subject of no small moment.

The Society have determined to offer premiums for the best essays on the agriculture and horticulture of India, to be composed in four years. The premiums are 1000 rupees for the horticultural, and 2000 for the agricultural essay. And if deemed advisable, they are to be translated into the native language. Gold and silver medals are also to be struck off with suitable devices, and presented to individuals who may distinguish themselves in advancing the agri-horticultural interests of the country.

II.—MADRAS.

1.—WESLEYAN MISSIONARY SOCIETY.

The Eighteenth Anniversary of this Institution was held in the Chapel, Popham's Broadway, on Tuesday evening, 7th February; the Rev. H. Malcom, A. M. in the chair. Mr. Hardey gave a rapid sketch of the various stations connected with the Parent Society throughout the world, respecting some of which, New Zealand especially, interesting particulars were communicated.—Mr. Winslow satisfactorily accounted for the varied impressions produced in the minds of the Christian public in England and America, by the statements of Missionary labour and success sent thither from time to time from this and other countries. His observations, we

consider, well calculated to lead to a proper estimate of the value of Missionary labour. We have no sympathy with those who look upon past efforts, as having been spent in vain. Those who say so, libel the Missionary cause. Mr. Hodson favored the meeting with an account of a tour he had lately made through the Coorg country from Bangalore to the western coast. The Coorgs, he stated, to be very anxious for Missionaries to settle among them. We believe that the decision of the last district meeting has located Mr. Hodson in this interesting sphere of labour. We should be happy to have given the substance of the Report read on this occasion, had we been favored with a copy.

2.—Religious Tract Society.

The Eighteenth Anniversary of this Institution was held at the Church Mission Chapel, Popham's Broadway, on Wednesday evening, 15th February: J. F. Thomas, Esq. in the chair. Among other suggestions offered to the meeting, Dr. Scudder proposed that Madras should be divided into districts, and Tract distributors be appointed to each; a plan we hope to see soon adopted.

3.—Bible Society.

The Sixteenth Anniversary of this valuble Society was held on Friday, February 24th, at the Female Central School-room, Popham's Broadway: P. Cator, Esq. in the chair. The report was read by the Rev. F. Spring, after which addresses were delivered by J. F. Thomas, Esq., the Rev. Messrs. Smith, Anderson, Cotteril, Winslow, Bilderbeck, Carver, and Dr. Scudder. The latter gentleman proposed on behalf of the American Bible Society *a union of effort* in connexion with the British and Foreign Bible Society, to supply within a given time every family in the Madras Presidency who can read, with a copy of the Scriptures. Mr. Winslow supported the proposition, and we hope to see extraordinary exertions for the distribution of the word of God, as its result.

4.—Ordination of Mr. J. E. Nimmo.

On Wednesday evening, March 1st, at "Davidson's Street" Chapel, Mr. J. E. Nimmo was ordained to the high and holy office of a Christian Missionary to the heathen, in connection with the London Missionary Society. He is stationed at Combaconum, where he has already been made extensively useful.

5.—Arrival of Missionaries.

We have great pleasure in announcing the arrival of seven Missionaries and their wives, who disembarked from the ship *Saracen*, on Wednesday the 22nd March. They have come out under the auspices of the American Board of Missions. Five of them are appointed to Madura and its vicinity, viz., the Rev. Messrs. Muzzy, Crane, Cherry, Cope, and Doctor Steele; and two, viz. the Rev. Messrs. Ward and Tracy, are to be stationed, at least for the present, at Madras. The friends of missions have now reason to believe that their prayers for an increase of labourers in this

immense field are being answered. Indeed it is to be hoped that the recent accessions, though comparatively large, are only the forerunners of a host which shall come up to the help of the Lord against the mighty.

III.—CEYLON.

JAFFNA RELIGIOUS TRACT SOCIETY.

From the Annual Report of this active Society we learn that the facilities for the translation and correction of tracts, and not less for the distribution of the messengers of life, have been very abundant during the years 1835-36. The total number of tracts issued during the year, including the Report of the Committee for the previous year, is 210,200, (making 3,815,000 pages,) which added to the number reported at the last annual meeting, makes a total of 903,642 since the formation of the Society, in addition to the tracts received from year to year from the Parent Society and other sources. The following remarks in the appendix from that indefatigable Missionary, the Rev. S. Percival, are well worthy the serious attention of the friends of the Tract Society in Bengál:—

"It has always appeared to me to be regretted that so little method could generally be observed in circulating, especially among the Heathen, Religious Tracts. In the present state of things, method is in most cases impossible, and a general distribution is indispensible. Often the hope, that what we give may be read, may be very faint, yet the possibility is a sufficient warrant for the gift of religious Tracts, in my opinion. Method, however, is possible in a settled population, if agents can be obtained to carry it on. This I have proved by the establishment in Jaffna of *a lending Tract Society*. It has now been carrying on its operation for more than eighteen months, and affords me the greatest pleasure, arising from a conviction that its labours are blessed. My plan, which is very simple, is as follows. The town of Jaffna and its suburbs are divided into districts, and assigned to the distributors, who are furnished with a bundle of tracts every week, for circulation among the people of each division. On giving a tract, the one before left is received, and thus for the bundle put into circulation, the one before given out is returned, and is put into the hands of another distributor, in the ensuing week for another division. In proof that this means of doing good has been blessed, I may here adduce one or two facts of considerable interest. The facts alluded to are the conversion of two young men, natives, whose change of sentiment and moral improvement is to be ascribed to the efforts of the agents employed as distributors of Religious Tracts. This evidence of good, in connexion with one of our modes of distributing the Society's publications, is sufficient to attest the merits of the plan, and to urge forward those employed in their work of faith and labour of love. I may here observe that these young men are able to read, and manifest considerable desire to improve themselves in knowledge. One of them is not only anxious to avail himself of every means of increasing his stock of religious knowledge, but sometimes requests tracts for distribution among his acquaintance. I may mention that they are both unconnected with the service of the Mission and all pecuniary considerations."

IV.—BOMBAY.

1.—REV. JOSEPH WOLFF.

This extraordinary man is now at Bombay for the recovery of his health*. He has brought with him a respectable Abyssinian and his two sons. They are at present under the kind protection and instruction of Dr. Wilson. They appear to be youths of some promise. May they be soon returned to their country prepared for preaching the truth to their benighted countrymen.

* He has just left for America.

2.—Tract Society.

The labours of this Society have been very abundant during the past year. They have accepted nine new works, and distributed amongst schools, natives, Europeans, sailors and soldiers, &c forty thousand, eight hundred and sixty-seven tracts during the year. We have not room for extracts.

3.—Church Missionary Society.

The friends of this Institution appear from the Report to have been exercising considerable diligence in their labour. Mrs. Farrer's school at Nasak continues to form an interesting portion of the Mission. She has 95 on the books, and about 28 in regular attendance. The Mission has been strengthened during the year by the arrival of Rev. C. C. Merge and Rev. C. F. Worth.

4.—Belgaum.

A Temperance Society was formed at this station on the 22nd of February, 1837. We are happy to see most of the good men at the station united in this praise-worthy effort*.

V.—EUROPE—ENGLAND.

1.—The Rev. C. Simeon.

This venerable servant of God has at length entered into his rest. It has seldom fallen to the lot of one man to be the means of effecting so much good as was accomplished by this venerable Patriarch. It has been said of him, that by his works and instructions he preached in 500 pulpits every Sabbath. Whether this be true or no, we are confident that hundreds will have to ascribe thanksgiving to God for his holy life, evangelical preaching, and intense anxiety that the rising ministry of the English Church should be imbued with the spirit of the Redeemer.

2.—London Religious Tract Society.

This useful, but unostentatious Society continues to wend its way like a meandering stream through every district of this fallen world, cheering and blessing the desert and solitary place, and causing the wilderness to blossom as the rose. The following outline will show how varied and extensive have been its efforts to redeem and bless.

"To Scotland, 18,000 Tracts have been sent for gratuitous circulation, and 3,450 to the Orkneys. About 9,200 have been granted to different friends, for distribution in Wales. From Ireland, *ninety* applications have been received from clergymen, ministers, and other friends. About 251,190 publications have been placed at their disposal; and thirteen religious circulating libraries have been sent to destitute districts.

* We are indebted to our cotemporaries, the Bombay *Christian Spectator* and the Madras *Missionary Register*, for the substance of the intelligence connected with these two Presidencies.—Ed.

The Tracts in the Irish language and character have been revised, and new editions will shortly be published. £20 has been paid towards the translation of The Cottage Hymn Book, in the same language.

The supplies to British emigrants have been 50,140 publications. About 14,000 have been distributed to the troops proceeding to Spain. The Soldiers and Sailors have received 115,000, and the Foreigners in England about 5,000.

About 154,800 Tracts and Hand Bills have been circulated on the Sabbath day.—135,750 Tracts have been placed with the Christian Instruction Society, 50,940 with the London City Mission, and 53,000 with the individual who circulates them in the courts and alleys of London; 16,500 have been sent to prisons, workhouses, and hospitals, and 65,400 to pleasure fairs.

A further contribution of £113, in books, has been made for the libraries furnished to the Coast Guard Stations; and the Committee have offered to supply Libraries to the value of £3, to all the government packets in which they can be placed, on payment of half the reduced price. The returns of Tracts to subscribers have been upwards of 60,000, and the miscellaneous grants have amounted to about 491,700 publications.

The Religious Circulating Library Sub-Committee have made 76 grants during the year at reduced prices. The new publications are 193.

The publications circulated during the year have amounted to 15,914,148. The total circulation of the Society, in more than 80 languages, has been about 235 millions.

Several new Societies have been formed in the year. The contributions from the Auxiliaries amount to £1,902. 10*s*. 3*d*.; being an increase of £219. 4*s*. 10*d*. The Annual Subscriptions are £1,839. 12*s*.; being an increase of £130. 3*s*. The Donations and Life Subscriptions are £961. 8*s*. 6*d*. The Christmas Collecting Cards have produced £319. 12*s*. 3*d*.; being an increase of £59. 14*s*. 10*d*. The sum of £55. 12*s*. has been received for the Circulating Library Fund.

The total Benevolent Income is £5,113. 5*s*. 3*d*.; being an increase of £147. 2*s*. 4*d*. The Gratuitous Issues have been £6,230. 6*s*. 1*d*.; being £1,117. 4*s*. 0*d*. beyond the amount of the contributions. The Legacies received have been £1,552. 18*s*. 9*d*.

The amount received for stereotyping approved works is £192.

The sums received for the sales amount to £54,686. 18*s*. 11*d*.; being an increase of £4,238. 4*s*. 9*d*.

The total receipts have been £63,034. 13*s*. 8*d*.; being an increase of £6,708. 6*s*. 10*d*.

In concluding this Report, the Committee would strenuously urge upon their friends, in all parts of the world, zealously and perseveringly to employ all the means they possess, for the diffusion of Divine truth. There is much to encourage the devoted labourer, 'to be stedfast and unmoveable, always abounding in the work of the Lord.' The peace, which continues to prevail in the world, has opened most of the nations to benevolent and Christian enterprise; and the publications issued, in many languages, have made known to the people 'the wonderful works of God.'

The spread of the English language appears to be preparing the way for the extensive diffusion of our religious literature: towards this important point many intelligent minds are now attracted, and the prediction of a poet who wrote more than two centuries since is likely to be realized:—

> 'And who in time knowes whither we may vent
> The treasure of our tongue? To what strange shores
> This gaine of our best glorie shall be sent,
> T' inrich unknowing nations with our stores?
> What worlds in th' yet unformed occident
> May come, refin'd with th' accents that are ours?' "

3.—London Missionary Society.

This institution has now existed forty-two years, every anniversary and report affords evidence of increased effort, liberality and blessing. The principles of the Society are quite Catholic: its Missionaries are members of different religious communities, and the converts are left to the dictates of conscience and the guidance of Scripture as to the system of Church government they may adopt. The Report before us does not detail

anything beyond *ordinary* success. From one interesting field of labour (Madagascar), the news is painful. The ruling powers have prohibited the Missionaries from pursuing their efforts as such. The Mission in fact at this moment may be considered relinquished, though not *abandoned*. The cloud which hangs over this island is dark, but it will soon be dispelled. The Society have established a new Mission in the Navigator's Island, Southern Pacific, with good hopes of success. The efforts of the Society for the West are of a most interesting and promising character. The following is a syllabus of its operations:—

"In the several parts of the world connected with the Society's operations, to which the Directors have now adverted, there are 272 stations and out-stations; 111 Missionaries; 28 European and 195 Native Assistants; 74 Christian Churches; 5239 Communicants; 448 Schools, and 29,600 Scholars.

There are connected with the several stations of the Society, 15 printing establishments; and in the Ultra Ganges District, (in which the knowledge of the Gospel continues to be still chiefly communicated through the medium of the press,) 105,703 copies of books have, during the past year, been printed, and 163,297 copies distributed.

The number of Students, who are at present pursuing a course of preparatory study, with a view to Missionary labours, under the auspices of the Society, is twenty-seven."

In conclusion the Committee state—

"In the *South Seas*, with much still to deplore, the improvement in several of the old Stations has been gradual and decisive; while the new fields, opening westward, inspire the most animating hopes. In *China*, while the Directors tenderly sympathize with the persecuted and scattered flock of Native Christians, they rejoice in the testimony which the Lord is giving to the word of his grace in adjacent Stations, and the hopeful promise of growing efficiency in the Native Agency. In *India* wide doors and effectual have been opened; whitening fields have invited the reaper's sickle; but none from the schools of the prophets, duly qualified for the work, have responded to the call. The Directors, after every exertion, have not been able to send a single Missionary to India during the past year. The depression thus occasioned is relieved by the increasing number and efficiency of the Native Agents now employed in India. In the *British Colonies*, the attention of the negroes to instruction is such as to excite the most pleasing anticipations; while their general conduct has been such as fully to justify the expectations of their warmest friends. In *Africa*, the Directors have been called to weep with those who have suffered under visitations peculiarly alarming and disastrous, and to rejoice with those to whom special mercies have been vouchsafed."

May we all feel the spirit of holy hope which is exemplified in the following passage, and be stimulated to an onward course in this good work:—

"Amidst the manifold objects which claim and receive the attention of the public, the Directors rejoice to report, generally, that the range of Missionary effort continues to extend; the stream of Missionary benevolence to deepen and widen as they flow; and the Missionary operations of the Church to become, by experience and trial, increasingly efficient and mature. *Onward* expresses the will of the ascended Saviour, both as revealed in his word and indicated by his providence. *Onward* is the watch-word of the leaders in the work. *Onward* is a principal characteristic of the various movements of the agencies engaged; and *onward* is the motto of the friends and the supporters of this holy enterprise."

4.—United Brethren.

The United Brethren, commonly called Moravians, are comparatively little known in this country. Their Missions among the Heathen, however, have always been very conspicuous for utility: this has induced us to lay the following account of this singular body before our friends.

"The ancestors of the Moravian Brethren had been a church of martyrs and confessors for many years before the reformation; being the genuine followers of the Bohemian witness of the truth, John Huss, who in the year 1415 sealed his testimony of the gospel with martyrdom. They were the first who employed the art of printing for the publication of the Bible in a living tongue; and when Luther, Calvin, and their coadjutors arose, to testify more successfully against the prevailing errors of the day, the Brethren submitted to them their tenets and discipline, and received assurances of cordial approbation. But, as the reformation did not extend to Bohemia and Moravia, they had to suffer renewed persecutions, until, toward the close of the 17th century, they ceased to be publicly known as a church; and their bishop, John Amos Comenius, publishing a history of the Brethren, bequeathed these memorials to the Church of England. Subsequently, the Church of the United Brethren was revived by some emigrants from Moravia, who in 1722 found an asylum on the estates of Count Zinzendorf, a pious nobleman in Lusatia. There they built a village, named Herrnhut, which is now their principal settlement, and from whence they have gradually spread to other countries on the continent of Europe, to the British Isles, and to North America. When the Moravian exiles scarcely amounted to a few hundred souls, the missionary spirit was poured out upon them with such constraining influence, that within eight or nine years they sent missionaries to the West India Islands, to Greenland, to the natives of North and South America, to Lapland, Algiers, Guinea, the Cape of Good Hope, Ceylon, and subsequently to Tartary, the Nicobar Islands, to Persia and Egypt. Some of these attempts proved abortive; but, after a century of humble, yet presevering labours, attended by the blessing of the great Head of the Church, without whom we can do nothing, the United Brethren now have more or less flourishing missions in the following countries:

Missions.	*Commenced.*	*Stations.*	*Missionaries.*	*No. of Souls.*	*Number of Communicants.*
In Greenland,	1733	4	25	1,820 including	840
In Labrador,	1770	4	31	895 "	320
In North America, among Indians,	1734	2	8	349 "	70
In Danish West India Islands,	1732	7	36	9,435 "	4,000
In Jamaica,	1754	7	19	4,996 "	1,450
In Antigua,	1756	5	22	13,836 "	5,110
In St. Kitts,	1775	3	10	4,840 "	1,150
In Barbadoes,	1765	2	6	1,603 "	300
In Tobago,	1790	1	4	253 "	18
In Surinam, South America,	1735	1	14	3,353 "	1,200
In South Africa,	1736	6	39	3,099 "	1,060
		42	214	44,479	15,518

Of the above number, 2,715 are Greenlanders and Esquimaux.
" " 349 " Indians of various tribes.
" " 38,316 " Negroes and people of color.
" " 3,099 " Hottentots and other natives of South Africa.

5.—Occupations of the People of Great Britain.

Number of families engaged in agriculture, 961,134; manufactures, trades, &c. 1,434,873; all other occupations, 1,018,168; number of occupiers employing laborers, 187,075; number of occupiers not employing laborers, 168,815; number of laborers employed in agriculture, 887,167; persons employed in manufactures, or in making manufacturing machinery, 404,317; employed in retail-trade, or in handicraft as masters or workmen, 1,159,867; capitalists, bankers, professional and other educated men, 214,390; laborers employed in labors not agricultural, 608,712; number of other males 20 years of age, except servants, 235,499; male servants 20 years of age, 78,669; under 20 years, 34,555; female servants, 670,491.

VI.—GREECE.

Burning of the Sacred Scriptures in Greece.

The priests of the Greek Church are dreadfully enraged at the efforts of the Bible Society to spread the divine word, especially in modern and readable Greek. From an extract of a letter in the Bombay *Oriental Christian Spectator*, we learn with regret that on the 28th of April last, a copy of the Pentateuch and New Testament were burnt in the public streets at Syria. May the burning of the Scriptures in Greece have the same tendency that the burning of martyrs had in England, and all will be well.

VII.—AMERICA.

1.—American Board of Foreign Missions.

This institution is the London Missionary Society of America, being perfectly Catholic in its principle and the selection of its agents. It has ever been distinguished for its extensive plans, promptness of execution, and the eminent successes which have accompanied its labours. We regret that our space will not permit us to do more than give a summary of its operations, extracted from the last report, together with two tables, which shew us that while the Americans are warm and enlarged in their views, they act with the wisdom of the serpent in the propagation of that Gospel, which has for its emblem the peaceful dove.

"During the past year the receipts of the Board have amounted to Drs.176,232 15, and the expenditure have been Drs.210,407 54; besides Drs.37,900 entrusted to the Board and expended by its missionaries for various bible and tract societies. The number of missions now under the care of the Board is thirty-one, including eighty-one stations; at which are laboring one-hundred and fifteen ordained missionaries, five of whom are regularly educated physicians, ten other physicians, sixteen teachers and catechists, eight printers and book-binders, fourteen other lay assistant missionaries, and one hundred and fifty-eight married and unmarried female assistant missionaries; making in all three hundred and twenty missionary laborers sent from this country; and, including five native preachers and seventy-two other native teachers and assistants, three hundred and ninety-eight persons now connected with the missions of the Board and supported from its funds. Of these, fifteen ordained missionaries, two physicians, three other male and twenty-three married and unmarried female assistant missionaries, in all forty-three, have been sent forth during the year. Connected with the several missions are forty-four churches gathered by the labours of the missionaries, embracing 2,003 members; also 420 schools, embracing 17,715 pupils, besides four seminaries for training native preachers and teachers, at which 327 pupils are receiving instruction. There are ten printing establishments for the use of the missions, (at three of which are type and stereotype founderies) at which sixteen presses are kept in operation. These establishments possess the means of printing in nineteen different languages, spoken by more than 450,000,000 of people; and during the year have printed not less than 481,665 copies of books, tracts, and portions of the scriptures, embracing not less than 18,640,836 pages. The whole number of pages printed for the missions of the Board since their commencement is not far from 115,000,000.

The first table shews the number of Missionaries required to carry on existing stations.

Number of Missionaries and Assistant Missionaries needed for 1836.

	Needed.				*Obtained.*			
	Missionaries.	Physicians.	Teachers.	Printers & Binders.	Missionaries.	Physicians.	Teachers.	Printers.
Western Africa;—for Cape Palmas,	2	1	1	1	1	..	..	..
European Turkey;—for Constantinople, Salonica, Greece, &c,	2	2	..	..	1	..	..	..
Asia Minor;—for Scio, Caisarea, Galatia, &c.	6	2	..	2	3	..	..	..
Syria;—for Jerusalem, Damascus, Mount Lebanon, &c.	4	3	1	1	..	..	..	..
Nestorians of Persia,	1	..	1	1	..	..	..	..
Mohammedans of Persia,	1	1	..	..	..	..	..	..
Afghanistan, to explore,	1	1	..	..	..	..	..	..
Thibet to explore,	1	1	..	..	..	..	..	..
Rajpoots, to be stationed at Ajmere,	3	1	..	..	1	..	..	..
Mahrattas, with a view to new stations,	6	1	..	..	..	..	..	..
Tamul people of Southern India,	10	1	1	2	3	..	..	1
Singapore;—for the Chinese, Bugis, Malay, and Siamese languages—to take charge of the printing establishment and the Seminary,	6	1	1	3	3	..	..	..
Siam,	4	..	..	..	..	..	..	..
The Chinese;—to be acquiring the language and preparing for labour,	15	3	..	..	1	1	..	..
Indian Archipelago;—for Sumatra, Nyas, Celebes, Borneo, &c.	12	4	..	..	5	1	..	..
Sandwich Islands,	16	3	21	..	1	1	1	..
Cherokees,	..	..	..	1	..	..	..	..
Choctaws,	..	..	4	..	..	..	..	..
Creeks,	1	..	1	..	..	..	..	..
Osages,	1	..	..	..	1	..	..	..
Pawnees,	1	..	2	..	..	1	..	..
Rocky-Mountain Indians,	10	2	10	..	2	1	..	..
Sioux,	2	1	2	..	..	..	..	..
Ojibwas,	2	1	3	..	..	..	..	..
New York Indians,	..	..	2	..	..	..	..	..
	107	29	50	11	22	5	1	1
Not designated,					3	1		
					25	6		

Making a total of one hundred and seven missionaries, and ninety male assistant missionaries.

To meet this demand, twenty-five missionaries and eight assistant missionaries, viz. six physicians, one teacher, and one printer, have offered their services, and have been appointed by the Committee; leaving a deficiency for the present year, of eighty-two missionaries, and an equal number of assistant missionaries; in all, one hundred and sixty-four.

The second, the number that might and ought to be sent into the world without interfering with any existing societies.

	Missionaries.	Physicians.	Teachers.	Printers and Binders.
Western Africa;—Cape Palmas, and places east, preparatory to missions in the interior,	25	4	15	4
South Africa;—Zoolahs and country north-west,	30	3	10	4
European Turkey, including Servia and Greece,	15	4	3	2
Asia Minor,	20	5	6	3
Cyprus	6	2	4	..
Syria,	17	6	8	3
Mesopotamia, at Diarbekir,	4	1	1	..
Nestorians of Persia,	4	1	1	2
Mohammedans of Persia,	6	2	..	..
Afghanistan,	3	2	..	..
Thibet,	2	2	..	..
Mahrattas, Gujerat, Malwa, Rajpoots, &c.	70	6	10	5
Tamul people, including Ceylon,	45	5	12	5
Singapore,	6	2	2	6
Siam,	5	1	2	3
For the Chinese and Japanese, to acquire the language and prepare for labour,	100	15	10	..
Indian Archipelago;—for Sumatra, Nyas, Borneo, Celebes, &c.	45	5	15	3
Sandwich Islands.	20	6	25	3
Various Indian tribes occupying the country near and west of the Rocky Mountains, including the Camanches, Pawnees, Mandans, Crows, Black Feet, Flat Heads, &c.	30	10	30	..
	453	82	152	43

Or, 730 in all.

Openings indeed exist for many more. Probably suitable fields could be found for a thousand or more. Except China and Japan, almost the whole heathen world is open."

May this enlarged scheme be fully accomplished. O Lord, let thy kingdom come. We regret to see that Bengal with its millions did not arrest the attention of our enterprizing friends as they traced the world's map to discover its moral and spiritual necessities. When will this vast tract of country be understood, and receive at the hands of the Church double for the neglect with which its teeming population has been treated?

INFIDELITY.

Christianity, though opposed by infidels, approves itself to their consciences. Colonel Alton was the author of the first work formally published against the Christian religion in North America. When his daughter was dying, Dr. Elliot happened to visit him. Mrs. Alton was a pious woman. While the colonel was reading and praising some of his writings to Dr. E., the daughter sent for him. They both entered her chamber. Her address to her father was short, but solemn. "I am about to die; shall I believe in the principles you have taught me, or shall I believe in what my mother has taught me?" He became extremely agitated; his chin quivered; his whole frame shook; and after waiting a few moments, he replied, "Believe what your mother has taught you."

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the month of April, 1837.

Day of the Month.	Maximum Pressure, observed at 9h. 50m.					Rain.	Observations made at Apparent Noon.					Maximum Temperature, observed at 2h. 40m.					Rain.	Minimum Pressure, observed at 4h. 0m.				
		Temperature.			Wind.			Temperature.			Wind.		Temperature.			Wind.			Temperature.			Wind.
	Barometer.	Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.		Barometer.	Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.	Barometer.	Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.		Barometer.	Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.
1	29,890	81,0	90,0	80,8	W.		29,880	84,0	94,5	84,2	W.	29,824	84,5	98,2	88,4	calm.		29,816	84,0	96,5	87,5	calm.
2	,882	76,5	79,0	70,8	calm.	0,28	,870	78,3	82,5	73,2	calm.	,828	80,5	86,3	77,2	N.E.A.C.		,810	80,5	84,3	74,8	E.
3	,956	75,5	79,5	73,0	N. W.	0,16	,940	77,5	84,9	76,2	N. W.	,876	78,6	88,8	81,0	W.		,854	78,0	86,0	80,6	W.
4	,930	78,5	87,2	81,5	S. W.		,892	79,5	92,8	85,0	S. W.	,832	81,2	94,5	85,0	S. W.		,816	81,4	89,9	83,5	S. W.
5	,858	79,0	88,2	78,8	S. W.		,850	80,5	94,0	82,5	S. W.	,798	81,8	96,8	86,8	W.		,778	82,2	93,8	86,5	W.
6	,846	82,0	90,8	84,4	W. S. W.		,830	82,9	97,3	87,2	W.	,752	83,8	98,5	87,8	W.		,730	83,8	97,0	86,2	W.
7	,826	82,4	92,0	83,5	S. W.		,800	83,8	98,3	86,4	W.	,748	84,8	101,5	90,0	W.		,710	85,5	98,2	89,3	W.
8	,832	83,9	92,5	85,5	S. W.		,822	84,9	97,8	85,8	S. W.	,748	85,7	98,0	89,5	S. S. W.		,730	85,9	97,2	88,3	S. S. W.
9																						
10	,878	82,2	88,5	77,7	N. W.		,850	83,5	94,8	80,5	N. W.	,802	84,0	95,8	84,5	W.		,784	84,0	93,2	84,8	W.
11	,858	83,5	90,8	82,0	W.		,830	84,2	95,5	83,2	W.	,780	85,1	99,8	87,0	N. W.		,764	85,5	97,0	86,3	W.
12	,874	83,0	91,8	81,9	S. W.		,860	84,5	98,5	85,5	W.	,792	86,0	101,5	88,0	W.		,770	85,8	98,6	88,0	W.
13	,858	83,3	93,0	84,2	S. W.		,820	85,0	101,0	85,5	W.	,730	86,3	103,0	88,8	W.		,728	88,6	100,8	88,5	W.
14	,790	83,8	96,0	84,0	S. W.		,770	85,8	103,0	86,8	W.	,696	86,9	105,7	92,3	W.		,696	89,5	103,5	91,2	W.
15	,844	84,0	97,5	82,8	N. W.		,820	85,8	101,5	85,0	N. W.	,764	87,3	105,0	88,3	W.		,752	88,5	103,8	87,5	W.
16	,854	85,0	95,0	81,0	W.		,832	85,8	99,4	85,5	N. W.	,770	86,8	105,3	92,5	N. W.		,766	88,9	103,0	91,5	N. W.
17	,834	85,2	94,2	82,8	W.		,810	88,5	102,5	86,6	W.	,718	89,8	104,0	89,8	W.		,684	88,2	101,6	90,2	W.
18	,730	84,6	97,5	83,0	N. W.		,716	89,7	104,0	85,8	N. W.	,652	90,2	105,5	90,5	W.		,632	90,5	105,2	90,5	W.
19	,724	86,5	93,8	84,9	S.		,692	87,5	101,5	85,8	S. W.	,608	89,0	106,8	87,8	N. W.		,574	88,8	104,5	89,3	W.
20	,720	87,9	92,5	84,8	S. W.		,704	88,8	98,0	88,0	S. W.	,658	89,6	100,0	90,5	S.		,638	90,4	96,5	89,9	S.
21	,750	87,3	92,0	84,0	S.		,730	88,8	95,0	88,8	S.	,702	89,9	96,8	89,5	S. U. H.		,672	90,2	94,4	88,6	S. U. H.
22	,852	86,0	87,8	83,0	S. W.		,840	86,8	92,2	85,1	S.	,808	82,2	78,2	78,0	E.	0,54	,794	83,2	85,2	79,9	S.
23	,900	84,9	92,8	87,0	W.		,888	85,0	98,2	89,0	W.	,838	85,5	100,0	90,2	W.		,826	86,0	97,3	88,4	W.
24	,980	83,2	92,3	83,2	S. W.		,964	85,0	96,0	85,5	S. W.	,882	87,0	99,5	88,2	S. W.		,864	87,8	98,2	88,0	S.
25	,934	85,2	95,3	84,8	W.		,920	86,8	97,9	88,0	W.	,850	88,4	104,5	91,5	W.		,840	88,8	101,5	90,2	W.
26	,900	85,5	94,2	85,4	S. W.		,878	87,3	99,6	86,5	S. W.	,832	88,5	102,0	88,8	S. W.		,820	89,0	100,0	87,8	S. W.
27	,920	85,5	95,5	82,5	S. W.		,900	87,5	100,0	86,0	S. W.	,856	89,6	99,6	86,8	S.		,840	88,0	96,2	84,3	S. S. W.
28	,900	86,7	91,5	82,2	S.		,880	87,6	94,4	85,0	S. U. H.	,830	88,2	95,5	86,5	S. U. H.		,812	87,1	94,0	84,0	H. S.
29	,852	85,8	89,7	82,5	H. S.		,838	86,8	93,4	84,5	H. S.	,764	87,5	95,8	84,8	H. S.		,750	88,3	94,7	82,5	H. S.
30	,780	87,5	93,0	84,3	H. S.		,764	88,2	94,5	85,5	H. S.	,708	89,0	95,5	87,6	H. S.		,700	89,5	93,7	85,5	H. S.

THE

NEW TESTAMENT

OF

OUR LORD JESUS CHRIST,

TRANSLATED FROM

THE ORIGINAL GREEK INTO THE HINDU'STANI

LANGUAGE.

BY

THE MISSIONARIES

OF

THE LONDON MISSIONARY SOCIETY,

AT BANA'RAS.

ḲHUDAWAND

ISA' MASIH KI ḲHUSH ḲHABRI,

YA'

NAYA' BANDOBAST,

YUNANI SE HINUSTANI ZUBAN MEN

TARJUMA HU'A.

men jál dálte dekhá, ki we machhwe the.

27 Aur us ne un se kahá, ki Mere pichhe chale áo, aur main tum ko ádmion ke machhwe banáúngá.

28 Tad we jaldí apne jálon ko chhorkar us ke pichhe chale.

29 Aur wahán se barhke us ne aur do bhái, Yáne Zabdí ke bete Yaqúb aur us ke bhái Yúhanná ko, apne báp ke sáth kishti par baithe húe apne jál marammat karte dekhá, aur un ko buláyá.

30 Tab unhon ne fauran kishtí aur apne báp ko chhorkar us kí pairawí kí.

31 Aur Isá ne tamám Galíl men safar karke unke sinagogon men tálim di, aur bádsháhat kí khushkhabrí kí munádí kí, aur sáre dukh dardon ko, jo un logon men the, dafá kiyá.

32 Aur us ki shuhrat tamám Shám men phail gaí, aur we un sab bimáron ko, jo gunágún b márion aur áfaton men giriftár the, aur diwánon aur mirgihon aur ardhangion ko us ke pás le áe, aur us ne unko changá kiyá.

TISRA HISSA.

Masih Ká Wáz.

1 Aur bahut jamáaten Galíl aur Dikápolis aur Yarúsalam aur Yahúdáh aur Yardan ke us pár se us ke pichhe chalín.

2 Aur jamáaton ko dekhkar wuh ek pahár par chaṛhá, aur jad baithá us ke shágird us pás áe.

3 Tab us ne apná munh kholke unhen sikhláyá,—

4 Mubárak we, jo rúh se gharíb hain; kyunki ásmán kí bádsháhat un kí hai.

5 Mubárak we, jo afsos karte hain; kyunki we tasallí páwenge. Mubárak we, jo halim hain; kyunki we us mulk ke wáris honge.

6 Mubárak we, jo sadáqat ke bhúke aur piyáse hain; kyúnki we ásúda honge.

7 Mubárak we, jo mihrbán hain; kyúnki un par mihrbáni kí jáegí.

8 Mubárak we, jo dil se páksáf hain; kyúnki we Khudá ko dekhenge.

9 Mubárak we, jo sulhkár hain; kyúnki we Khudá ke farzand kahláenge.

10 Mubárak we, jo sadáqat ke wáste satáe játe hain; kyúnki ásmán kí bádsháhat unkí hai.

11 Mubárak tum, jab ki log tumko dhamkáwen aur satáwen, aur mere wáste har tarah kí burí bát tumháre khiláf jhúth kahen!

12 Khush o khurram ho; ki tum ásmán men bahut phal páoge; kyunki unhon ne nabíon ko jo tum se áge the, isí tarah satáyá hai.

13 Tum zamín ke namak ho; par agar namak hi phiká ho jáwe, to kis se namkín kiá jáegá?

14 Wuh phir kisú kám ká nahín, magar wuh bahár phenká aur ádmion se latárá jáwe.

15 Tum dunyá kí raushní ho.

16 Jo shahr pahár par baná hai, poshída nahín ho saktá.

17 Log chirágh raushan karke paimáne ke nichhe nahín, balki chirághdán par rakhte hain, tad wuh sabko, jo us ghar men hain, raushn detá hai: tumhárí raushni ádmion ke sámhne waisáhí chamke, tá ki we tumháre achchhe kámon

ko dekhen, aur tumhāre bāp ki, jo āsmān men hai, tārīf karen.

18 Mat samjho, ki main tauret yā nabion ko mansūkh karne ko āyā hūn; main mansūkh karne ko nahin, balki pūrā karne ko āyā hūn.

19 Main tum se haq kahtā hūn, ki jab tak āsmān aur zamīn tal na jāe, na haraf, na harakat tauret se tal jāegā, jab tak sab pūrā na howe.

20 Pas jo koī in hukmon men se sab se chhote ko tāl dewe, aur ādmion ko yūn sikhlāwe, wuh āsmān kī bādshāhat men sab se chhotā kahlāegā; pas jo koī māne aur sikhlāwe, wuhī āsmān kī bādshāhat men barā kahlāegā.

21 Kyūnki main tum se kahtā hūn, ki agar tumhārī sadāqat Farīson aur Sāfiron kī sadāqat se ziyāda na ho, to tum āsmān kī bādshāhat men dākhil na hoge.

22 Tum ne sunā hai, ki qadīmon se kahā gayā hai, ki "Tū khūn mat kar; par jo koī khūn kare adālat se sazā pāwegā."

23 Par main tum se kahtā hūn ki Jo koī apne bhāī par besabab ghazab kare, adālat se sazā pāwegā; aur jo koī apne bhāī ko kahe, ki Ai badzāt, pancháyat se sazā pāwegā; aur jo koī, Ai kāfir kahe, jahannam kī āg kī sazā uṭhāwegā.

24 Pas agar tū apnī nazr qurbāngāh par pahunchāwe, aur wahān yād kare, ki terā bhāī tujh se kuchh qaziya rakhtā hai, to qurbāngāh ke sāmhne apnī nazr chhor, aur chalā jā, pahile apne bhāī se milāp kar, aur tab ākar apnī nazr charhā.

25 Apne mudaī ko jald rāz kar, jab tak tū us ke sāth rāh men hai, na ho ki mudāī tujhko hākim ke hawāle kare, aur hākim tujhko piyāde ke, aur tū qaid men ḍālā jāwe.

26 Main tujh se haq kahtā hūn ki tū wahān se na chhūṭegā jab tak tū pichhlī kaurī adā na kare.

27 Tum ne sunā, ki kahā gayā hai, ki "Tu zinā mat kar."

28 Par main tum se kahtā hūn, ki jo koī shahwat ke sāth kisī aurat ko tāke, wuh apne dil men us se harāmkārī kar chukā.

29 Par agar terī dahinī ānkh tujhko ṭhokar khilāwe, to use nikāl, aur apne pās se phenk; kyūnki terā fāida hai ki tere āngon men se ek halāk howe, aur terā tamām badan jahannam men na ḍālā jāwe.

30 Aur agar terā dahinā hāth tujh ko ṭhokar khilāwe, to use kāt, aur apne pās se phenk; kyūnkī terā fāida hai, ki tere āngon men se ek halāk howe, aur terā sārā badan jahannam men na ḍālā jāwe.

31 Aur kahe gayā hai, ki "Jo koī apnī jorū ko talāq dewe, use talāqnāma de."

32 Par main tum se kahtā hūn, ki Jo koī apnī jorū ko, siwāe harāmkārī ke, chhor dewe, use zinā karwātā hai; aur jo koī chhorī hūī se beyāh kare, so zinā kartā hai.

33 Phir tum ne sunā, ki qadīmon se kahā gayā hai, ki "Tu jhūṭī qasam mat khā, par Ḳhudāwand ko apnī qasmen adā kar."

34 Par main tum se kahtā hūn, ki Hargiz qasam mat khānā, na āsmān kī, kyūnki

wuh Ḳhudá ká takht hai; aur na zamin ki, kyúnki wuh us ke páon ki chauki hai; aur na Yarúsalam kí, kyúnki wuh bare bádsháh ká shahr hai; aur tú apne sir ki qasam mat khá, kyúnki tú ek bál sufed yá kálá nahin kar saktá.

35 Par kalám karke tumhárá hán, hán; aur tumhárá nahín, nahín ho; aur jo us se ziyáda ho, so badi se hai.

36 Tum ne suná, ki kahá gayá hai, ki "Ánkh ke badle ánkh, aur dánt ke badle dánt."

37 Par main tum se kahtá húṉ, ki Zálim ká sámhná mat karná; lekin jo koí tere dahine gál par tan áucha máre tú dúsrá bhí us ki taraf pher; jo cháhe ki tujh par nálish kare, aur terí qabá lewe, use apna kurta bhí de dál; aur jo tujhe ek kos begár le jáwe, us ke sáth do kos já; jo tujh se mánge, use de; aur jo tujh se qaraz cháhe, us se munh mat pher.

38 Tum ne suná, ki kahá gayá hai, ki "Tú apne bhái se muhabbat rakh, aur apne dushman se adáwat."

39 Par main tum se kahtá húṉ, ki Apne dushmanon se muhabbat rakho, aur jo tum par lánat karen, unke liye barakat cháho; jo tum se adáwat karen, un se neki karo; aur jo tumko dhamkawen aur satáwen, un ke liye duá karo: táki tum apne báp ke, jo ásmán men hai, farzand ho, ki wuh apne súraj ko badon aur nekon par uthne detá, aur sádiqon aur sharíron par menh barsátá hai.

40 Kyúnki agar tum unko, jo tum ko cháhte hain, cháho, to tum ko kyá phal hai? Kyá mahsúl lenewále yih nahín karte?

41 Aur agar tum faqat apne bháion ko salám karo to tumko kyá fazilat hai? Kyá qaumen yún nahín kartí hain.

42 Pas tum kámil ho, jaisá tumhárá báp jo ásmán men hai, kámil hai.

43 Khabardár, ki tum logon ke sámhne apní díndárí is náda se na dekhláo ki we jánen, nahín to tum apne ásmání báp se kuchh phal na páoge.

44 Pas jab tú khairát kare, to apne sámhne tutihí mat bajá, jaise ki makkár sinagogon aur rastou men karte hain, táki ádmion se bará páwen.

45 Main tum se haq kahtá húṉ, ki we apne phal pá chuke.

46 Par jab tú khairát kare, to terá bayán háth na jáne, jo terá dahiná háth kartá hai: táki terí khairát parda men ho, aur terá báp, jo parda men dekhtá hai, wuhí záhir men tujh ko phal degá.

47 Aur jab tú duá kare, to makkáron kí mánind mat ho, ki we cháhte hain, ki sinagogon aur rastou ke konon men khare hokar duá karen; táki ádmion ko dekhlái dewen.

48 Main tum se haq kahtá húṉ, ki we apná phal pá chuke. Par tú, jab duá mánge, apní kothrí men já, aur darwáza band karke apne báp se, jo parda men hai, duá máng, aur terá báp, jo parda men dekhtá hai, tujhko záhir men phal degá.

49 Par tum duá mángte qaumon kí mánind mat barbaráo; kyúnki we samajhte hain ki bahut bakne se unkí duá suní jáegí.

50 Pas tum unkí mánind mat ho ; kyúnki tumhárá báp us se pahile, ki tum us se mángo, jántá hai, ki tumko kyá darkár hai.

51 Pas tum yún duá mángo, ki Ai hamáre báp, jo asmán men hai !

52 Terá nám kí taqdís howe !

53 Terí bádsháhat áwe !

54 Terí marzí, jaisá asmán men, zamín par bhí howe !

55 Hamárí hájat ke muwáfiq áj hamko roti de !

56 Aur hamárí taqsíron ko muáf kar, jaisá ham bhí apne taqsírwáron ko muáf karte hain !

57 Aur hamko imtihán men mat dál, lekin badi se hamko chhurá !

58 Kyúnki agar tum ádmíon ko unke qarár muáf karo, tumhárá ásmání báp tumko bhí muáf karegá ; par agar tum ádmíon ko unke qarár muáf na karo, to tumhárá báp bhí tumháre qarár na muáf karegá.

59 Jab tum roza rakho, makkáron kí mánind turshrú mat ho ; kyúnki we apná munh bigárte hain, ki ádmíon ko rozadár nazr áwen.

60 Main tum se haq kahtá hún ki we apná phal pá chuke.

61 Par tú, jab roza rakhtá hai, apne sir ko chikná kar, aur apne munh ko dho ; táki tú ádmíon ko rozadár nazr na áwe, lekin apne báp ko jo parda men hai ; aur terá báp jo parda men dekhtá hai, tujhe phal degá.

62 Mál apne wáste zamín par jama mat karo, jahán dímak aur marchah kharáb kartá hai, aur jahán chor sendh dete aur chorí karte hain ; par mál apne wáste ásmán men jama karo, jahán na dímak, na morchah kharáb kartá, aur jahán chor na sendh detá, na chorí kartá hai.

63 Kyúnki jahán tumhárá mál hai, wahán tumhárá dil bhí hogá.

64 Badan ká chirágh ánkh hai.

65 Pas agar terí ánkh achchhí ho, to terá tamám badan raushní men hogá ; par agar terí ánkh burí ho, to terá tamám badan andhere men hogá.

66 Pas agar wuh raushní, jo tujh men hai, tárik ho : kyá barí tárikí hogí.

67 Ko do kháwind kí khidmat nahín kar saktá ; kyúnki wuh ek se adáwat rakhegá aur dúsre se muhabbat, yá ek se lagá rahegá, aur dúsre ko haqír jánegá : tum Khudá aur daulat, donon kí khidmat nahín kar sakte ho.

68 Iswáste main tum se kahtá hún, ki Tum apní zindagí ke wáste andesha mat karo, ki ham kyá kháenge, aur kyá pienge ; aur na apne badan ke wáste ki ham kyá pahinege ?

69 Kyá zindagí khurák se bihtar nahín, aur badan poshák se ?

70 Ásmán kí chiríyon par nigáh karo, ki we na bote aur na kátte, aur na khaliyán men jama karte hain ; tadbhí tumhárá ásmání báp unkí parwarish kartá hai : kyá tum un se bahut mumtáz nahín ho ?

71 Phir tum men se kaun apne andeshon se apní zindagí ko ek dam barhá saktá hai ?

72 Aur kyún pushákke wáste fikr karte ho ?

73 Khet kí sosan par ghaur karo, ki kis tarah barhte hain, we na mihnat karte, na sút

N. B. This specimen has not been corrected by the Translators.

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THE

CALCUTTA CHRISTIAN OBSERVER.

No. 62.—July, 1837.

I.—*Description of the Khunds or Khundhas. By Mr. W. Brown.*

[Continued from page 168.]

To the Editors of the Calcutta Christian Observer.

Gentlemen,

You having intimated in the article prefixed to my first paper on this subject, that you would be glad to receive any further information illustrative of the habits and character of these mountain people I shall have much pleasure in forwarding to you any information calculated to interest either you or the public. It is desirable whilst exercising, as the British Government does, a direct or indirect sway over the people of this vast peninsula, that they should be acquainted with all the branches of the Indian family; but some difficulty will ever exist in acquiring an extensive knowledge of these mountain tribes, who from their positions and habits of life are seldom or ever brought into contact with their neighbours of the plains; and even where intercourse does take place it is usually under circumstances unfavorable to an intimate acquaintance. An inroad of these mountaineers, or, as in this case, a hostile invasion of their retreats constitute nearly all the opportunities we have yet had of studying their character. In this paper there will be frequent reference to the subjects noticed in my former communication, but they will be illustrated by other incidents, and several things not mentioned there will be introduced here.

I have obtained a small vocabulary of words, to which I have attached the correspondent Oriyá terms written in the Oriyá alphabet, there being, as formerly noticed, no written character amongst the Khunds themselves. There is one peculiarity, and that is that the numerals, as far as twenty, the extent of my present knowledge, are, with some slight difference of pronunciation, the same as those used by the Oriyás.

This vocabulary obtained on the spot, if it present a fair sample of the Khund language, shows that it is essentially different from that of their neighbours of the plains; this almost entire difference shows that the Khunds are an original people, and that they never formed a part of the Indian family around them. They are a distinct race distinguished by a peculiar language, by singular customs, and by strange usages purely national.

The construction of the sentences, judging from the few we have been able to collect, seems formed in a manner somewhat similar to other eastern languages. There appears to be, according to this list, about one word in thirty Telinga. These are doubtless imported, there having been

some occasional intercourse between the Khunds and the people inhabiting the Khímedi district. Out of about seventy words I have discovered about seven or eight used in Orissá. The compound word ପିଆଘଡ଼, used here for tobacco, is used for the same thing in these hills. By means of the Oriyá or the Roman character a literature might be easily created amongst them, and thus be made the instrument of much good to this miserable and wretched race. How desirable such a sequel to the distressing war which has so lately desolated their unhappy country! If "the battle of the warrior and garments rolled in blood" be the harbinger of civilization, literature, and finally, Christianity itself; we will be thankful to Him of whom it is written, that though "clouds and darkness are round about him, yet justice and judgment are the habitations of his throne."

Human sacrifices is a subject which has justly excited horror amongst all classes of the community, and that such barbarities should have been carried on for ages in a country claimed as subject to British sway, without even the slightest intimation having escaped, is matter of just surprise. That such monstrous crimes as the *Meria pújá* should have been practised with impunity so near our civil and military stations, may well excite astonishment and that instinctive horror and disgust which we feel in cases of systematic and cold-blooded murder. The *Satí* and *Ghát* murders are supposed to have been perpetrated with the consent of the unhappy and misguided parties themselves. Here nothing of the kind is even pretended; the Khunds claim the right to kill simply on the ground of *having purchased the victim.* Although I gave some account of the manner of sacrifice in my first paper, I consider no apology necessary for introducing the subject again, as the circumstances here narrated are derived from a different quarter; but though they differ in detail, they yet illustrate and confirm the main fact.

The following is the substance, with a slight omission, of a statement made by a native Khund and written by a gentleman on the spot. A similar account has also been shown to me by another person. The fact of cutting or chopping the victim whilst living, is a common practice in their sacrifices; and this testimony, coming from the mouth of an eye-witness of these deeds of darkness, cannot fail to be a valuable addition to the testimony already before us. What a picture of human nature does it convey, coming as it does from those who were themselves perpetrators of these horrid deeds! This is man without moral cultivation and the benign influence of religion.

Manner of Sacrifice.

On the day for worshipping the goddess of the earth all the males fast, and all the people proceed to the jangal to bring Goman wood which they place in their houses; on the following day birds are made out of this wood: on the spot on which the sacrifice is to take place a post is erected, and near it a hole is dug, into which the blood of a pig killed by the priest is thrown*. The priest does *not eat* with the people during the festival. The flesh of the pig is cooked and eaten by the Khunds. The priest receives a fowl and some rice near the post, which he cooks and eats close by. After the people have had their food, the images of birds are placed over the doors of the houses of the village. Should the person to be sacrificed be a grown person, chains are put on his legs, but not usually on children. The whole people then drink till they become intoxicated; after which the head of the victim is anointed with oil, and the Khunds apply their own hands and rub

* Sometimes, it is said, the victim is smothered in this blood.

the oil on their own heads. They then bring the images of birds and dance in front of the victim, saying "We have bought you from your parents, they have received your price: we are going to sacrifice you." On this a bambu about fifteen cubits long is brought, a bunch of peacock's feathers and a cloth are tied round it, when they begin to dance. After this the priest proceeds to the village boundary and digs a hole; the victim being led round the boundary, accompanied by the assembled Khunds, he is conducted by the priest to the post and bound: the priest then strikes him with an axe, which is the signal for all to attack him. The Khunds with their axes cut off the flesh and limbs piece-meal, and carry the pieces to their respective villages, together with the images of the fowls: the latter are placed on posts in the villages, which posts are annually renewed for the sacrifice, at the foot of which the flesh of the sacrificed victim is buried. The following day the people all assemble again: a buffalo is then brought, its legs are taken off at the knee, it is left there; and on the third day they return, and those who have taken pieces of the sacrifice secure pieces of the buffalo, which they cook and eat. They then return to their homes and do no work for four days, as it is supposed the flesh of the sacrifice would rise above the earth during the time. Another sacrifice is performed in cases of disease. An intended victim having been brought forward, the Málikas of the neighbouring villages assemble the villagers, and at the height of the disease púját is performed. The object of this púját, which takes place at any time, is said to be to propitiate the goddess Satchrí.

It has been observed, that the flesh of the sacrificed victim is buried the same day, and that four days are supposed to be ominous: should the flesh of the victim rise during these days, or should it by any means be exhumated, or the person who buried it do any work during the prescribed period, Satchrí will be disappointed, and a bad harvest will be sure to follow. The color of the haldí will be bad, and every sort of rural prosperity will, for the year, be at an end. There must, therefore, be the greatest punctuality in the observance of these rites; the least failure or mistake on these subjects would be fatal to the nation, deprive them of the expected harvest, and throw all their calculations of the future into the utmost doubt. "Unless the earth be duly propitiated, and unless sacrifices," say they, "be duly performed, how can our trees bloom with the blossoms of nature? and how can the fruits of the season be brought forth?" All again would be barren, the earth would again lose its stability, we should be in want, in darkness, and sorrow.

Burning the dead.

The corpse is taken to the place appointed for that purpose, accompanied by the relations of the deceased person: the body being burned, they return home. On the following day rice is placed in all the old chattís of the place, which are then deposited near the spot where the corpse was burned. On the following or third day, the relations, having bathed, proceed to the place again, cook their rice in new chattís, and bewail their loss. The priest anoints them with oil, saying, "Your grief is gone from this day." After eating their rice they return home: a buffalo and fowls are killed, and the friends of the deceased feasted on them. To the priest rice and a fowl are given as a present. On the following day a new cloth and a new corn-fan, *(súp,)* a broom, and some rice are taken to the place where the de-

ceased was burned, and the people say, "We did not kill you; you died; the spirits desiring it." They then depart, and should any fly or insect light upon the cloth it is folded up in it, otherwise a fly is caught and taken to the house from whence the people (being relations of the deceased), came, and is placed in a mortar for pounding rice. A fowl is killed, and the liver placed near it. The persons present then address the fly, saying, "Remain with us as a safeguard; if I go to the jangals follow me, let not a tiger kill me." Then the insect is released; they eat their food, and the priest departs, having received rice and a fowl.

Allusion has been made in this paper to priests, who appear to officiate in the marriage ceremonies and at the public yearly sacrifices described above. It seems, that there is one connected with most of the villages. Some say, his office is hereditary, and others say, he is only appointed to the office; but in either case, he is a person of note, guarded by certain immunities not common to other men. His own village cannot lawfully punish or disgrace him for any crime, he must be complained of to the Málika, or superior of the mútá or district, who being of superior dignity to any in the village council, is thought to be more proper for taking cognizance of crimes committed by one "not in the roll of common men." There are some stories told of these men, not very pleasant either to tell or hear; but I suppose justice is to be done even to these blood-stained monsters of the hills as well as to others: and as I never heard these tales from the Khunds themselves, though I have examined several, I forbear to record them, assured that these wretches have enough to answer for without any one's unnecessarily increasing the number of their offences.

That they encourage human sacrifices and perform the most prominent part in these detested rites, there can be no doubt; and the existence of such a race of professional murderers can hardly be supposed to be consistent with the welfare of any people, whatever the dispensation may be under which they may live. Let the friends of Christianity, of education, and of moral improvement pray for and *determine* on the destruction of these horrible sacrifices; and the inhuman wretches, who for selfish purposes now support the practice, will be confounded, and this horrible iniquity will hide its head. The cry of British humanity has caused the fires of the *Satí* to be for ever extinguished. The same wonder-working power, the detestation of a Christian and powerful people publicly expressed, will shortly penetrate these desolate hills and secluded valleys, and innocent blood, till now shed with impunity under the awful sanction of a cruel superstition, will forever cease to flow: truth and mercy will triumph over deception and cruelty; through the breadth of the land shall be spread the knowledge of the Lord, and the terrible Meria Pújá be exchanged for the holy institutions of the religion of the Bible, and the blessings of civilized life.

The manner in which these victims are obtained, though alluded to before, may perhaps admit of a more particular description. Two or three anecdotes tending to illustrate the practice may probably be interesting. A number of Pánnás being out in search of victims, and having arrived in the neighbourhood of Sambhalpur came to a place where a family resided, amongst whom was a youth somewhat deficient in understanding. The unnatural parents and relatives, perhaps, fearing that he might become a burden to them, sold him for a small sum. He was ordered by his relations to go into the jangal in search of cows. When he was alone in the jangal, the men whom he had seen discoursing with his relatives and giving them money seized him, informing him he was sold, took him away, placed him in a boat, and conveyed him to the Khund country, where he remained till rescued by our army. Some

persons have been kidnapped, or trepanned, by being included in agreements professedly made on other subjects, and these same persons have been astonished to find themselves sold or bartered away without the least suspicion or concurrence on their own parts. A man going with his brother from the lowlands to one of the Khund villages, was thus fraudulently disposed of.

The circumstances as stated to me were these:—Having arrived at a Khund village, one of the brothers went to transact business, whilst the other brother remained near the tree outside. After having waited till he was tired, he went into the village, and found to his astonishment that he had been included in a bargain, by his unnatural brother, and he was immediately seized by the people as a Meria. The wife of the man who was sold, hearing of the sad condition of her husband, went to the place of his captivity, and endeavoured to obtain his release. She found this could only be done by giving in exchange her two children. This, it seems, she actually did, and obtained her husband's release. It will be very satisfactory to all the friends of humanity to be informed, that these two children were afterwards rescued and given up to their parents. The persons whose infamous business it is to obtain victims, are sometimes spread abroad over the neighbouring districts, for the horrid purpose of collecting persons for sacrifice, who are kept for the appointed season. All ages, all conditions, female or male, are alike eligible for their horrid purpose. Thus are these wretches marauding the surrounding neighbourhood, securing sometimes by purchase, sometimes by fraud, and, doubtless, sometimes by force, the destitute, the wanderer, or those uncared-for by unnatural relatives. The thags are said to respect certain classes of persons, whom they exempt from their murderous grasp; but from the fiendish grasp of the murderous Meria-hunter, no age, no sex, no guilt, no innocence, can form an exemption. More bloody than Moloch, and more terrible than the Druids of old.

It is not perhaps possible to form an estimate of even the probable amount of sacrifice in the different mútás. I have seen one account of the numbers said to have been rescued on the Madras side, but it is to be feared that the numbers rescued bear no proportion to the numbers still in captivity.

The heartless and reckless manner in which the Khunds view the whole of the bloody and horrible rites is best told by the following anecdote:—In consequence of there being no literature amongst them, every thing is trusted to memory; mistakes must, therefore, frequently arise in accounts even in the simplest forms of business. Each village or mútá in turn, according to immemorial custom, furnishes a Meria. A short time back a mistake arose as to who was to furnish the next victim. This dispute was entered into with precisely the same feelings with which they would have entertained the question of furnishing a goat, or a basket of rice, or any other common article of sale or barter. The business was viewed as a common transaction, and the contending parties agreed to refer the matter to future arbitration.

The religion of this people must necessarily be involved in darkness, and the information obtained from themselves must appear conflicting, and even contradictory; but this is often the case even amongst ourselves—every one giving his own opinion, and thus creating difficulties in the mind of the inquirer. This country being also separated into districts, and subject to no efficient general government, ranging, as the people do, the mountain and plain with those notions of independance natural to the savage breast, it is not to be wondered at, if different districts do differ

in their opinions, and customs, and if the statement which exactly applies to one should require modification when applied to another. Still there are some striking and peculiar characteristics amongst the Khunds as to religion. It is a universal opinion adopted by these people that there is a superintending providence, a sort of retributive interference on the part of some invisible and superior beings, who watch with constant attention the actions of man, and preside over the ceremonies of such a religion as they possess. Respecting a future existence they have some notion, for the founder of their nation is said after death to have appeared to the first people of their race, and ordered the horrible sacrifices so often referred to in this and other papers. They believe in a plurality of gods. Of moral virtue such a people must have but few notions, and these of the most rude, contracted and imperfect kind. In religious matters there are shades of difference approximating to the opinions of the people near whose territory any particular part of the Khund country may be. In that part of the hills which I visited, no temple rises to vary the scene, no house dedicated to worship; but in the parts, approaching to Boad, and the valley of the Mahánaddí, I am told temples begin to appear, and deities are found whose names partake somewhat of the Oriyá language. This sort of resemblance is easily accounted for by the admixture, which is the consequence, where two languages and two nations meet without a natural boundary between them to keep them distinct. There is a strip of land lying between the Mahánaddí and the mountains occupied by the Khunds, and here the Oriyá language and religion prevail as far as Sambhalpur. This strip of land is, I believe, in many places not more than a mile or two wide, or from that to a few miles in width. It is not just here, but in the midst of the hills, far from the Mahánaddí, that you find the Khund character, manners, and opinions completely developed. Like other savages their religion seems to consist in a general notion of spiritual agency, and in the performance of certain rites prescribed by the customs of their country. It is hoped that day will ere long dawn upon them, and that not many years will be suffered to elapse before a change will take place amongst even the barbarous Khunds, when that religion which gives a new heart, and renews a right spirit, shall be embraced even by them, and the dominion of true knowledge have influence in this stronghold of cruelty and vice.

There is a subject not yet touched upon,—the predatory habits of at least some of the Khunds. Múkhalinga is a district immediately above the Ghâts, at the top of a pass of the same name, embracing several considerable hills and intervening plains, and overlooking the lowlands, presenting a fine view of the Ghumsora territory.

The inhabitants of this division of Khundistán have long been infamous for their predatory habits,—their thieving and even murderous propensities. They sometimes privately rob the person of the traveller. Sometimes they kill, but more frequently not, I am told, because *plunder*, not *blood*, is their object. One of them talking to me, very naturally says, "Why should we kill if we get what we desire without?" To obtain what is another's is their object; this done, they do not destroy, unless in revenge for private offences, or unless serious opposition is made. Their robberies are more frequently what are called, I believe, in India *dákáití*, or by a sudden inroad into a district or village, carrying off such plunder as they can find. When an attack is to be made, something like an African commando is got up. They assemble those who are swift of foot, and strong of arm, the young and active. The leader and his followers, each armed with their country weapons, the battle-axe, and the bow, proceed down the passes of the mountains, or it may be into

a neighbouring Khund district, and with haste *seize*, to use a favorite phrase of their own, *whatever they like best, which happens unfortunately* to be just those things which their neighbours also most esteem—property of the solid kind. After seizing cattle, rice, instruments of husbandry, and such materials as are used here, they retire with all the speed possible to a "spoil-encumbered foe." Unlike the Arabs or Indians of the Pampas, none are mounted, but all travel the plains and range the mountain-top, the leader and led alike on foot. The booty being secured, they wait not for an attack, and thus usually no battle ensues. Frays, I am told, sometimes occur, but not often. These dákáits will appear in a particular quarter, without the slightest previous information of their approach having reached the other party. They appear also in such numbers that no force likely to be on any particular spot, without previous arrangement, would be able to oppose; and thus before any notice can be given to the surrounding country, or a force collected, these active persons are secure in their own district. Thus desolation and misery are left behind them, and the poor and deprived people alone remain to tell the tale.

During the late campaign, while a detachment of the 6th (*Madras N. I.*) was stationed at Ganzábád, situated near the Múkhalinga pass, an attack was said to have been made upon a sentinel, which shows the adventurous disposition of the people in this district. Sometime during the night three Khunds, armed in the way common to the country, attacked, cut in several places, and finally dragged the sentinel from his post into a neighbouring field. Some of the chiefs, lately taken and tried by court-martial, had been a day or two before executed very near this military station. The bodies of these unfortunate and misguided men were still hanging. The object of the attack upon the sentinel, I believe, is commonly supposed to have been to secure the bodies of their executed friends and carry them off. I have had occasion to notice before how tenacious the Khunds are of securing the bodies of their dead companions, and that some risks have been run by them to gain their purpose. The version of the story, as given by the sipáhí himself was this:—Three armed men of the country during the night came suddenly under the cover of darkness upon him, dragged him from his post, wounding him, but said, that they did not wish to kill him, but insisted on his pointing out the commanding officer's tent, as they wished to take him, they said, and hang him beside their dead companions. This would have been no doubt agreeable enough to their feelings, but there are some difficulties in admitting the sipáhí's story; but whatever might be the object of the attack, which is not material to this narrative, the attack itself upon an armed sentinel within the limits of a camp, and within a few yards of a whole detachment, and that too by only three men and those without fire-arms, is a circumstance which illustrates the daring character of the Múkhalinga people. The predatory habits of these people are not only admitted as a general characteristic, but are attempted to be accounted for in the following extraordinary manner.

Legendary Tale.

Many ages back, say they, one of the fathers of our nation, reputed as a great man in his day, went into the jangal for his own pleasure. In the course of his rambles in the jangal he found a wonderful bird, which he contrived to secure and take home. After this, the bird produced an egg, and from this egg again was produced a man remarkable for his diminutive size. This little man being ingenious, produced an image as remarkable for beauty as the maker (was for the smallness of his stature. Our fathers were greatly astonished, and wondered much what

to do with it: at length it was determined to carry it to the Ghumsora rájá. The rajá, as was expected, was greatly pleased with the image, and took it for his own use, at the same time asking what favor he could bestow upon the Múkhalinga people for so beautiful a present. The people perceived this favorable opportunity, and said, "O great king, we desire liberty to take what we like best." The rájá, intent upon contemplating the image, or not considering the consequences, gave them permission to take and possess what they *liked best*. Thus, say they, we take what we wish where we can find it; why should we not—it is our privilege to do so?

At the time that I visited this district the villages were in ashes, and the wretched inhabitants with their destitute families were lingering around the spot where they and their fathers from time immemorial had resided. I went down amongst them alone, and knowing their predilection for tobacco, carried some cigars and gave them away. They spoke Oriyá, and I discoursed with them a long time. They spoke, as may be supposed, of their present misery most pathetically—how their habitations were burned and their people destroyed. I told them I pitied their helpless and destitute condition, but that I had nothing to do with the war or this world's knowledge: my business was to teach men how they may be happy after death. I stayed till dark, and we parted with apparent cordiality.

Matrimonial Affairs.

I touched on this subject, but in addition to inquiries made by myself, I have been politely favored with some papers containing translations of conversations with native Khunds, taken by a gentleman in the service. I shall transcribe some of these papers, only omitting a few items which I think unimportant.

When a young man is in love with a woman he sends a party, consisting of seven or eight of his friends, to the house of the female, to inform her parents that he is anxious to marry their daughter. If they consent, a buffalo is given to the party, who on their return kill and eat it. On the second day, the female's parents come to the man's house, and inquire of his relatives what the marriage portion is to be. The young man then shows his property, from which they select whatever they approve; having done this, they return home, leaving however the property where they found it. On the third day, the bridegroom's parents and friends go to the house of the bride, with the property as before selected. They are then all feasted on buffalo, and are allowed to carry away a quantity of meat, and their friends are feasted. Next day, the bride's parents visit the bridegroom, who feeds them in the same manner. The bridegroom's parents then ask those of the bride on what day the marriage is to take place. Having appointed the day, they are dismissed with rice and buffalo meat; the former they retain for themselves, the latter they give to their friends. On the following day, the friends of the bride invite those of the bridegroom to their village. On their arrival, the bridegroom's relations again inquire on what day they consent the nuptials should take place. The day is agreed upon as before, also the road on which the processions are to meet. On the appointed day, mats are spread before the door of the house for a short distance, and mats are held up by the bride's friends for her to pass under. On arriving at the end of these, a friend takes her up on his back, and they proceed to meet the friends of the bridegroom half way between the two villages. The bride's parents say to those of the bridegroom, (he being absent,) "Take the bride and her property." On this, some of the bridegroom's friends advance to those of the bride, and receive her at

their hands. The parents of the bridegroom having secured the bride, both parties return to their respective homes. On the following day, a cot is placed in the street, and on it is placed the bride, under which the sister, if there be any, lies, if not, the brother of the bride: she is then bathed in turmeric water, which falls on the person below, who springing up, takes the ring from the bride's finger and runs a short distance. The bride then asks for the ring: the person replies, I have got wet under your cot, I will not give it unless you give me a necklace. The bride takes off her necklace and gives it, and her ring is returned. The priest next takes a thread and dyes it in turmeric water: a gourd is then pierced, through which the thread is run; and the priest accompanied by the parents, takes the bride and gourd to a house built for the purpose in the jangal. Two pegs are driven into the ground by the priest, and the string with the gourd is tied to them, when the priest says, "May no fly or insect alight upon this gourd, and may happiness attend your daughter." The parents of the bridegroom then conduct him to the priest: the string is taken from the gourd, divided, and tied round each of the young people's necks; and the parents take the priest, bridegroom, and bride to their house. The two latter are then fed; the priest cooks his own food, which having eaten he takes his departure home.

Should any insect alight on the gourd it is a sign of approaching death to either the bride or bridegroom; and, of course, is a thing to be deprecated.

Manner of Building.

The manner of building was noticed in a former paper: one peculiarity I observed, but forgot to mention; which is this—that the Khunds do not seem to repair their houses in detail, as is the case in all other countries, more especially where every one is allowed to follow the inclinations of his own mind. The houses being made of wood, in process of time decay by the action of the air, storms, and sun's rays; and as all the village is composed of similar materials, built at the same time, and exposed to the same casualties, they may be supposed to partake of a similar decomposition and at the same period. Custom, the *ne plus ultra* of most men's reasoning, seems to determine the practice of never repairing the old habitations. These are left to fall, or are gradually removed by time or other means. A new village is constructed near the one about to be left. The new town is exactly like the old one: no other difference exists, excepting so much as arises from the incapacity of man to make two things precisely the same. No contemplated alteration in the shape of improvement ever seems to enter the mind of an inhabitant of these mountains. *Cupidum novarum rerum*, is a failing which never troubles them, or perplexes their counsels. I visited a place where a new village was thus rising a few yards from the former; the people were busily engaged in the preparation of their new habitations.

Administration of Oaths.

This is an important part of the civil and social policy of every people, being the acknowledged test by which truth is to be established. A particular notice on this subject cannot be uninteresting to those who feel any interest in the knowledge of savage customs and laws. We will give first the old oath supposed to have been administered to the Málikas by the Rájá of Ghumsora.

A bloodsucker is tied down in a crouching manner; a small quantity of rice sprinkled with the blood of a fowl, a lump of earth from a white-ant hi'l, a lamp, a piece of a tiger's skin, a peacock's eyed feather, and a *Hari Bansa* made of *tál* leaf with figures of animals on it are all taken and placed in a basket, and held by the person administering

the oath, who then says, "Swear." On this, the party taking the oath, says, "I swear to tell the truth, and if I give false judgment or testimony, (laying his hand on the tiger's skin) may a tiger, in the form of a blood-sucker, devour me." Laying his hand on the lump of earth taken from the ant-hill, he says, "May the snake of that ant-hill poison me;" or laying his hand on the peacock's feather, "May an enraged tiger, like the peacock spreading his plumage, fly upon me and devour me;" or putting his hand upon the *Hari Bansa*, he says, "May there be a curse upon seven generations of my family, if I do not speak right things." Having said this, he takes up some of the rice, and eating it says, "Should I tell a falsehood, may I die of dysentery; I have sworn, and I now extinguish this lamp, and if I do falsely, may I and family be extinguished, that there shall be no one left to light a lamp for me."

2nd. The oath administered by Málikas to witnesses or those subject to their general control. A buffalo and a hog are sacrificed; the livers being taken out, spitted on an arrow, and mixed with parched rice are placed in a basket. Over this axes are laid; an egg is then broken into a leaf-cup, this also is deposited in the basket. Over the livers are spread banyan leaves, and they are then cut with a sharp instrument, and a small quantity of the egg is given to the person swearing; who says, "If I give false testimony, may I be cut through as these leaves and livers have been cut through; and may arrows so pierce through my liver: I will tell the truth." Here follows a kind of test, by which theft, &c. may be determined, or even common quarrels settled.

Test.

A chettí or earthen pot of cow dung and water are boiled up together, and the person suspected of doing the wrong places his hand in it, and if he escapes unhurt, he is supposed to be innocent.

Although till the late war no knowledge of this country had reached us, yet some portions appear to have been colonized by people from the neighbouring lowlands. The infamous Panás mentioned in my other paper, are supposed to be originally Oriyás, who have taken refuge in the hills. These are blended with the Khunds, as a low and degraded caste. But bodies of these people must have ascended the Ghâts at some distant period, who have preserved in particular spots something of their Oriyá original. Villages have been built by them and comparatively little intercourse seems to have taken place between them and the aborigines. I passed near the place called Odeagiri (Oriyá Giri, or hill of the Oriyás); the villages of this district were in ashes, and the traces of war were fresh before the view of the solitary passenger: all was silence and desolation. The scenes of rural life convey an interest as real to the possessors as those of the capital. The pleasures of *Tempe* were as full of interest whilst enjoyed, as the splendours of imperial Rome. The ruins of Balbec or Palmyra might strike more, connected as they are with the most stirring events of ancient days, but whilst passing over this lowly and now lonely spot, I considered the destruction of this place to be the same to these poor people as though a Tyre or a Carthage had fallen.

The condition of this Oriyá colony was peculiarly hard. Lying as they did in the track of the army, they suffered the miseries without even knowing, as they say, the cause of the war. They appeared to possess no influence in the counsels of the native Khunds. But situated in the midst of the rebellious districts, they were at least unfortunate, since, at such times, to distinguish between the guilty and the innocent is a thing impossible.

I saw several of these miserable people who had escaped destruction. They had fled to the lowlands and raised a few wretched hovels not

far from Madhyagada, and having lost every thing, they subsisted only on what they could find in the surrounding jangal. I visited the place inhabited by these refugees from the hills, and went into several of their houses, such as they were. They had retained their Oriyá language to a great extent, but in appearance and in some of their notions they had become Khund. These persons were equally low in civilization with the Khunds themselves; none amongst them could read, and books were useless articles. The words they had in common use were only those which referred to the common concerns of savage life. The terms Jagannáth, Mahádeb, Kálí, and names familiar to almost every Hindu child, were terms they had forgotten, or rather had never known. The prominent features of the Hindu theology, which are imprinted on the mind of the youth of this country at the earliest age, were alike unknown to these people young or old. Whether these refugees were originally all one caste, which was very likely, when their fathers emigrated to the hills, or whether they had sunk the distinction since, is both uncertain and unimportant;—they now know no such distinctions, and were in fact of the same caste. Being alone, excepting with one servant, they saw me without terror, and after a little time the children manifested no fear and at the invitation of the grown up people, came round me and we were familiar. I found it utterly impossible to convey any idea of God, of spirit, or of moral obligation,—things which common Oriyás in the easiest manner understand from any missionary—ideas most easily communicated. Thus wretched was the condition of these poor people—"without God in the world," and even the hopes, fears and prejudices of superstition itself seem to have been absent. The power of articulation and the human form seemed nearly all that remained of humanity amongst them. They seemed astonished at the strange men wearing red cloth breaking in upon them. "Why did they come to us? We never saw these new men before; we never gave them trouble; why give us pain, and leave us hopeless, &c." Such language was natural enough to persons in their circumstances.

This paper like the last has been extended to a considerable length, but I must trespass on your limits to insert another ceremony which I omitted in its proper place, being the mode of giving names to children amongst the Khunds.

On the fourth day from the birth of the child, the whole of the family being assembled, a priest or person officiating as such, comes and holds, suspended by a string, a native sickle, on the edge of which one of the parents drops some grains of rice, repeating at the same time the names of his ancestors, and the name he is uttering when the sickle moves becomes the name of the child.

There is another subject which ought to have been noticed, equalling in enormity, and surpassing perhaps in the numbers of its victims, the Meria púja itself. I mean the practice of *infanticide*. This seems to be practised principally, if not entirely so, upon female children; but the length of this paper as well as other circumstances induces me to leave this subject for the present at least. Whilst we look upon and pity the condition of these wretched savages, let us remember that this pity is only useful, or acceptable to God, as it leads us in a humble dependance upon him to exert ourselves to promote plans for their amelioration, and to strive for their temporal and spiritual benefit.

II.—*Duty of the Church in India—Basle.*

Since our last we have received the following communication on this subject from another friend to Missions. May it be but the harbinger of many such offerings from the Indian Church.—We offer one or two suggestions in reference to the dispensation of any funds committed to our care for this purpose.

I. That the young men shall remain in connection either with the Basle or such of the existing English Societies, as may be most congenial with their feelings.

II. That the Church in India shall use every effort to support them on the most economical plan, and the European Societies be responsible for such deficiencies as may arise from deaths, removals, &c. If the donors will, in communicating with us, express their assent or otherwise to this plan, we shall feel obliged.—ED.

To the Editors of the Calcutta Christian Observer.

DEAR GENTLEMEN,

The call made in your last month's periodical to the Church in India, to provide missionaries by her own means, for evangelizing her millions, was, I hope, a word spoken in season, and one which will, I trust, meet with a ready answer from many a willing heart.

It is a delightful and encouraging fact that such a number of pious young men in Germany are willing to devote themselves to this work. Surely these warm-hearted Wurtemberger youths will shame some of our young English Ministers.

I would propose that the Basle Missionary Society be invited to send a number, say from 12 to 20 Missionaries to this part of India; and, as I have positive reason to believe, that only want of funds has hitherto prevented the Society from pouring its devoted messengers into this country in larger numbers, such an invitation will, I hope, be seconded at once by the Church at large offering a sufficient sum for defraying their expenses. They should by all means remain in connection with their brethren at home, whom they know, confide in and love; and when they arrive, kind and experienced friends will undoubtedly come forward, and unite in assisting and proposing plans for their future exertions and location.

I, as a member of the Christian Church in India, and one most anxious for the conversion of its degraded inhabitants, shall be most happy to offer my mite, viz. 200 rupees annually, for their support from the period they leave Germany, and 200 rupees as a donation to the Basle Society to aid in defraying the expenses of outfit and passage.

I remain, &c.

May 20th, 1835. INDOPHILOS.

As many of our readers may not be so conversant with Basle as ourselves, we have selected from the "*Christian Keepsake*" an account of it by Dr. Steinkopff.—Ed.

Basle.

"Basle, or Basil, (or in German, Basel,) is one of the most wealthy cities of Switzerland. It is a frontier-town, at a small distance from the borders of Germany and France, beautifully situated on the banks of the Rhine, which divides the city into two principal parts, denominated "gross-und klein Basel," (the larger and smaller Basle,) connected by a bridge. Its environs have many attractions of natural scenery: here may be seen green meadows, and productive corn-fields; there richly-laden orchards and vineyards; here the eye may feast on wooded hills, and there on distantly rising mountains, while the valleys exhibit many a populous town and village. The advantageous position of Basle has enabled its merchants and manufacturers to carry on a very profitable trade, not only with the interior of Switzerland, but also with Germany, France, and the Italian States. Its present population amounts to less than 20,000 inhabitants, while, some centuries ago, it is stated to have exceeded 30,000. Soon after the blessed Reformation was begun by Luther and Melancthon in Germany, and by Zuinglius and Calvin in Switzerland, the citizens of Basle joined many of their brethren in Zurich, Geneva, Bern, Schaffhausen, and other Swiss towns, in making a public profession of a purer and more scriptural faith, greatly encouraged thereto by the celebrated Ecolampedius. Many faithful witnesses of the truth have ever since been raised up in this favored city, and many useful institutions established there, chiefly in the latter part of the eighteenth, and in the course of the present century. About sixty years ago, a society was formed "For Promoting Christian Knowledge and Practical Piety," branches of which extended to different parts of Switzerland, Germany, Prussia, Holland, and Denmark. This society opened a friendly correspondence with pious people of various Christian churches and denominations in the countries above referred to, and called the energies of many of the distressed servants and children of God into active exertion and beneficial co-operation, partly by circulating suitable communications in MSS., and partly by issuing periodical publications from the press, for the mutual instruction, edification, and encouragement of its members. Thus it proved a blessing to hundreds and thousands, and also prepared the way for the establishment of other institutions calculated for still more extensive usefulness. Soon after the origin of the British and Foreign Bible Society, in 1804, a kindred association in connection with it was formed at Basle, most respectably supported by a number of pious clergy-

men and laymen. This association has experienced a signal blessing from the Most High, and has been a favored instrument of disseminating the entire Bible, or New Testament, in the German, French, Italian, Romanese, Hebrew, and various other languages, to the amount of upwards of 100,000 copies, both among Christians and Jews, among Protestants and Catholics.

"During the late wars of the Continent, Basle was often exposed to imminent dangers, and more than once threatened with entire destruction; but so striking were the interpositions of God's protecting and delivering providence on behalf of its inhabitants, more especially in the memorable year 1815, that, penetrated with a sense of gratitude, many proposed to themselves that important question, "What shall we render unto the Lord for all His benefits?" As a lasting monument of such grateful acknowledgement, they determined to form themselves into a Missionary Society for propagating that Gospel among different nations of the earth, the divine power and efficacy of which they had themselves experienced in a time of trouble and perplexity. With a view to the attainment of this benevolent design, they established a Missionary Seminary for the express purpose of educating pious young men desirous to go forth as messengers of peace and salvation to benighted heathen and Mahometan tribes. In Christian simplicity they began, constrained by the love of a crucified and glorified Redeemer, and humbly depending on His all-sufficient aid, guidance, and blessing.

"The commencement of their work was small indeed, but trusting in that adorable Redeemer, to whom all power is given in heaven and on earth, and who graciously promised to his feeble disciples to be with them always, even unto the end of the world, they went on cheerfully from strength to strength, deriving encouragement and pecuniary support from pious individuals, as well as from associations, in different parts of Switzerland, Germany, and Prussia. Having been enabled to purchase large and convenient premises for a missionary seminary, they selected, for its superintendent or inspector, the Rev. Mr. Blumhardt, a member of the university of Tuckugen, well qualified by his talents, erudition, piety, enlightened zeal, and sound discretion, to fill so important a station. He was aided in his multiplied labours by able coadjutors, and the missionary students enjoyed the additional advantage of admission to several of the public lectures delivered by the professors of the university of Basle.

"The blessed work has now been carried on for twenty-one years; not indeed without trials and difficulties, but still with such evident blessing from above, that upwards of one hundred

missionary students have been educated in the seminary; most of whom have already entered upon their labours in the wide field of the world. Some have devoted their time and talents for the more immediate benefit of various ancient Christian churches in Europe, Asia, and Africa, such as the Greek, Armenian, Coptic, Syrian, and Abyssinian churches, and have succeeded in rekindling here and there the almost expiring flame of pure Christian faith and Christian love. Others have endeavoured to plant the standard of the Cross among a variety of Mahometan tribes in the Russian, Turkish, and Persian empires. Some have remembered the deplorable state of the lost sheep of the house of Israel, and hastened to their assistance; one of whom, the Rev. Mr. Ewald, has visited, with a more immediate reference to their conversion, the piratical cities of Algiers, Tunis, and Tripoli, where thousands of the descendants of Abraham are dispersed. The greater part of the Basle missionaries have, however, proceeded to the benighted heathen in the East Indies and Western Africa, labouring there with indefatigable zeal and perseverance, 'to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and an inheritance among them which are sanctified by faith in Christ.' Not a few of the Basle missionary students have entered into the service of the English missionary societies, while others have been prepared, fitted out, sent forth, and maintained at the sole expense of the Basle Society. Nor have their labours been in vain in the Lord. In some instances the seed, committed to the ground with a trembling hand but with a prayerful heart, has already began to spring up, bringing forth fruit thirty, sixty, and an hundred fold: in others, the hard and barren ground has been broken up and cleared for the reception of the incorruptible seed of divine truth. Many of the missionary brethren have endured the greatest hardships in this work of faith and labour of love, as good soldiers of Jesus Christ; some have encountered storms of persecution in their great Master's service; and several 'have not even counted their lives dear unto themselves, so that they might finish their course with joy, and the ministry which they had received of the Lord Jesus Christ, to testify the gospel of the grace of God.'

"Once a year festive assemblies are held in one of the churches, most numerously and respectably attended, not merely by benevolent inhabitants of Basle, but also by many deputies and friends of the Bible, Missionary, and Tract Societies on the Continent. It is pleasing to observe, that in addition to the Christian institutions above-mentioned, other societies and associations have successively arisen, for training up able and truly Christian school-

masters. for the support and education of orphans and other destitute children, for giving maintenance and instruction to the deaf and dumb, for visiting the sick and the prisoners, as well as for sending out colporters or hawkers, with bibles and tracts into neighbouring countries. some of which excellent institutions have their seat and centre in the city of Basle, others in its vicinity. Among the latter, the Orphan, and the Deaf and Dumb Asylum at Bengen, in the Grand Duchy of Baden, deserves to be specified.

"Nor should it be left unnoticed, that there has subsisted for these many years past in Basle, a flourishing society in immediate connection with the Moravian Brethren, some of whose members belong to the very first families in the city; who, so far from being ashamed of the gospel of Christ, count it their honour and privilege publicly to express it, and to promote the cause of vital Christianity in a variety of ways.

"They afford very efficient help to the missions carried on by the Moravians in the Christian and heathen world. It may be truly asserted that Basle, with its comparatively small population, has for many years taken, and still is taking, a prominent part in advancing the cause of humanity and Christianity both at home and abroad; but with equal truth it may be stated, that its benevolent and pious inhabitants have, in the midst of all trials and difficulties, richly experienced the fulfilment of that gracious promise, 'that those who water others, should also be watered themselves.'

"The Rev. Mr. Falneissen, rector of the cathedral, is president of the Basle Bible Society, and the Rev. Mr. Von Brun, vicar of St. Martin's church, of the Missionary Society. Among their committee members there are some truly benevolent merchants, who not merely lend the most active aid to the clergy in conducting the business of these institutions, but some of whom have generously set apart a certain sum of money as a trading capital, all the profits of which is placed at the disposal of the Missionary committee; and they nobly determined themselves to bear any loss which they might happen to sustain in the employment of that capital. The annual income of the Missionary Society amounted in the first years only to a few thousand Swiss francs, but in the year 1835 it exceeded the sum of 86,000 francs, (upwards of £5,000.) Among its munificent benefactors there are several distinguished members of princely houses in Germany, while, at the same time, thousands of pious peasants most cheerfully present their humble offerings on this altar of Christian charity."

III.—*Temperance Question.*

PROGRESS AND TRIUMPH OF TEMPERANCE PRINCIPLES IN THE UNITED STATES OF AMERICA.

The apathy which is manifested in this country in commencing or carrying on any institution which has to stem the torrent of universal practice is really appalling, and leads us sometimes to exclaim, "When will India be regenerated!" In nothing has this torpor been so evident as on the temperance question, and in no place has there been such a perfect lull as in Calcutta; for while many Mofussil stations have formed their associations, Calcutta has slept. Let the friends of this holy and noble cause combine and take measures for forming a vigorous Society in the approaching cold season. We say the *cold season*, because we could wish that the effort should be vigorous and successful. If we want encouragement, let us look at America—a whole nation adopting those habits of temperance which must prevail before the earth shall again be decked in

"the tints of Eden's bloom."

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φιλος.

To the Editors of the Calcutta Christian Observer.

Sirs,

It must be pleasing to the friends of humanity and good order to witness the onward march of the *temperance* reform. Unlike most other reformations, which too often agitate the civil and religious world—throw society into confusion, and strew their pathway with bloodshed and carnage; its progress has been marked by acts of benevolence and mercy wherever its influence has been felt. Free from the many objections which other useful enterprises have to encounter, it stands out distinctly and alone. It asks not the hard-earned gold, or the sacrifice of time, from its supporters; but on them its benign influence distils as the dew, and drops as the rain. Neither does it awaken any prejudices of education or sectarian animosities. It is founded on the broad principles of virtue, and consequently recommends itself to every philanthropist, whatever his belief may be. As the vine which finds its way to two majestic oaks that have stood for ages in proud opposition, winds itself up the adjacent trunk, creeps along the boughs, and stretches its tendrils from spray to spray, until it brings each within its embrace, and weaves a canopy beneath which kindred souls may dwell, and behold a fit emblem of their own happy union; so the Temperance Association has lifted a banner, under which co-operation of every variety of religious and political creeds have enlisted. Here may be found the statesman, the soldier, the peasant, the fair, and the infant, marching forward in the cause of virtue. Doubtless it is an enterprise which combines within itself the elements of all that is sublime in human purpose. It is the cause of God and man. Who can withstand it?—But I need not stay at this late period to eulogize the Temperance Society. There it is, with its thousands of reformed drunkards. It speaks for itself. Neither need I now raise the curtain, and bring to light the drunkard's wretched abode—his heart-broken wife weeping away her days in misery—his neglected children following his pernicious example, and the gray hairs of his parents coming down with sorrow to the grave. Nor is it necessary to parade the innumerable army of drunk-

ards which disgrace humanity, and pass them in review before the world in all their horrific aspect, bearing, as they march along their way down to perdition, the sable banner of death, waving in their front with this motto in characters if possible still more dark—*this is the drunkard's fate!* Who has not witnessed these evils, and who has not wept over them?

My design at present is not to enter into argument in favor of the temperance cause, nor to answer the objections of those who oppose it, but only to give a brief sketch of what I have seen of its rise and progress in America; hoping that it will encourage those who are engaged in the same cause in India, to persevere. But a few years have elapsed in that country, since nothing more was required to designate a man temperate enough, than what was called a temperate use of intoxicating liquor. This was the standard of temperance, and the test by which the temperate and intemperate were tried. But what did such a standard avail? Against drunkenness the pulpit thundered its anathemas—the laws held out and enforced their penalties—and moralists uttered their lectures; but the plague was not stayed. Under its withering influence the domestic circle was converted into a discordant and loathsome hovel—our prisons and courts of justice were filled with its unhappy victims—our legislative halls where stained by its polluting touch; and even the "sanctum sanctorum," in which nothing but the high and heavenly inspiration of the gospel should have animated the preacher, too often was contaminated by its unhallowed influence. Yet people, and priests, judges and legislators *drank on.* They mourned over the evil, followed a friend here, and a brother there, to the drunkard's grave—shed a tear over his earthly remains, and still *drank on.* The bottle sparkled, with all its tempting aspect, on every table. Around it the social band dissolved their cares, and told their mutual joys. Hence the young and unsuspecting, associating with its use, all that was interesting, polite, and generous, pursued the same dangerous custom. Poets sung of it as the soother of the troubled breast, and the only pittance of happiness that God had allotted to man. But the crisis of intemperance had come. The Christian and patriot began to inquire what they could do to stop the onward progress of so deleterious an evil. Cannot men, said they, perform labour and preserve their health as well now, without such a stimulus, as they did before it was known? The result of these inquiries is before the world; and a new era has dawned upon America. In that hour of extremity, a few individuals, in the state of Massachusetts, about fifteen years ago, devised the simple but effectual plan of total abstinence. In opposition to the tide of public opinion against a mode so novel, and apparently so farciful, they made the experiment, and the world reads the result. At first it was considered, even by many friends of temperance, as wholly chimerical. Long-established prejudices were brought to bear against it with all their force. The finger of scorn pointed out the *cold-water man*, as he was sneeringly termed, as a hypocritical, odious and unsociable being. In this state of things the distiller and vender of ardent spirits had but little to fear for their craft. They looked upon those who were endeavouring to expose the evils of their traffic as men to be pitied rather than reasoned with. They thought the scheme was merely an effusion of a disordered imagination, which would soon pass away. But when these few were beheld living out the principle of total abstinence, and when the peace and happiness it was calculated to diffuse were made manifest, the cause soon found its way to the consciences and understandings of the community. Public sentiment began to favor the enterprise. Men of high standing in society gave their aid to advance the reform. Temperance societies spread throughout the length and breadth of the land, enrolling on their lists thousands of independent and patriotic citizens;

and when these had acquired stability, by the number and respectability of their members, the legislature voluntarily came forward to second their efforts by their influence. The first step taken by the American Government was to issue the following order which was dated from the War Department of the army. "November 2, 1832. Hereafter no ardent spirits will be issued to the troops of the United States; but sugar, coffee, and rice shall be substituted instead. No ardent spirits will be allowed to be introduced into any fort, camp, or garrison of the United States, nor sold by any suttler to the troops, nor will any permit be granted for the purchase of ardent spirits." This regulation has worked well, and the result has been the elevation of the soldier's character, good order in the barracks, and obedience to commanding officers. The same rule was introduced into the navy, and at the present moment more than one thousand American vessels plough the seas, amid the ice of the arctic and antarctic circles, and in the burning regions of the torrid zone, without a gallon of ardent spirits on board, except as a medicine. Captain, officers and crew, alike abstaining from their use. There are also now hundreds of steam-boats plying the American lakes and rivers, from east to west, and from north to south, bearing the temperance motto. Along the highways total abstinence inns have been opened, and a list of the same on each rout published for the accommodation of travellers; so completely has the cause converted public opinion; and those who vend ardent spirits are for the most part held in great disrepute, and so unpopular is it to use them as a beverage, that those who continue the practice prefer drinking in secret. The consequence is, upwards of 3,000 persons, within a few years, have voluntarily abandoned the distillation of ardent spirits; upwards of 8,000 have ceased to traffic in them, and more than one million have pledged themselves to "taste not, touch not, and handle not the unclean thing." Many likewise who have not taken this pledge, being convinced of the evil of using intoxicating liquor, have banished it from their dwellings. Whole neighbourhoods that were once noted for intemperance and all its concomitant evils have been reformed. Only in the year 1828 there were within the limits of the town of Lyme, Connecticut, no less than 22 licensed retailers of intoxicatiag liquors; now in the same limits, consisting of a district 12 miles square, not a single grog-shop is to be found. In the whole county of Plymouth, Massachusetts, where there are 40,000 inhabitants, not a single person is now licensed to sell ardent spirits; also in the county of Hampshire, in the same State, twelve towns have not a single dram-shop in all their borders. In the state of Vermont an animated debate occurred on the question, whether the corporations of the towns in that State should have the power to grant any licenses at all for the sale of ardent spirits: and the result of the discussion was, a withholding of that right on the ground that ardent spirits are a deadly poison. Other States have followed this example, and the National Congress have sanctioned these measures, so as to give to this object the highest Government influence. The term *cold-water man* is no longer considered a reproach, nor are stimulating drinks now deemed necessary to the preservation of health. The youth are from the cradle taught to shun them as a deadly poison. Hence it is to be hoped, when the present race of drunkards will have sunk into the earth, that the rising generation will come forward to take their places, temperate, virtuous, and intelligent. Thus I have given a brief outline of the rise, progress, and results of the temperance cause in America; and if it will in any manner contribute to its advancement in India, it will more than repay me. It is an undertaking in the prosperity of which I have always felt the deepest interest. And I had thought when I left America

that I had likewise left the cause in the Western world. But I rejoice, that while the reform is rising like the star of hope beyond the seas, with the beautiful radiance of the bow of promise, it is also hailed in the Eastern hemisphere. And what could be more wise? Surely the evil which the temperance cause proposes to remove is a crying one among the British soldiers in India. Go to the barracks. I have been there. In these I have seen him of European complexion, from the land of science and religion; him who should have been proud to sustain the character of an Englishman, transformed into a drunken sot, and degraded below the level of the vilest heathen. Go to the hospital. Behold the panting skeleton lying on his deathbed. Every limb and muscle quivers, as in the agonies of dissolution; and to add to this picture of suffering, he is a maniac. With a wild stare he looks around upon his companions in vice, but he knows them not. An unearthly groan is heard, and his spirit has fled. Alas! what brought him here? Not braving the cannon's mouth, nor conflicting with a deadly foe for the freedom of his country or honour of his king. It was intemperance. Says a writer on the subject before us—"To the generally prevailing vice of drinking are to be attributed almost every misdemeanor and crime committed by British soldiers in India. The catalogue, says he, of those evils, unhappily, is not a scanty one; for, by rapid steps, first from petty, and then from more serious neglects and inattentions, slovenliness at and absence from parades follow disobedience of orders, riots, and quarrels in barracks, absence from guards, and other duties, affrays with the natives, theft, and selling of their own and comrades' necessaries, robberies, abusive language, and violence to non-commissioned officers, insolence to officers, and, last of all, desertion, mutiny, and murder may be traced to this source" If these statements be true, surely, an evil which is bearing down with such an unhappy influence, on the best interests of the army, and slaying its thousands by an ignominious death, demands a special remedy. War may ravage the plains of India, from her mountains to her copes; scathing her forces and spreading desolation in its train. Pestilence, like the roll which the prophet saw, may fly over the land, silently seizing its victims, until every barrack becomes a sepulchre. But these are only physical evils. The wild flower will soon bloom again in peace on the field of battle, and the angel of death will stay his hand, when his work of destruction is done. But for intemperance, "the abomination of desolation," there is no stay, unless in total abstinence. Into this Thermopylæ then of the moral world let the friends of temperance, like the Spartan band, draw up their forces, and should you fail in the attempt to rescue your countrymen from the worse than Persian tyrant, a monument will be erected to your memories, with this inscription, O! stranger, tell it to the world, we fell in the defence of virtue. But in your cause, there is no fear of defeat. Victory is perched on your banners. Bear her onward; remember your watchword, and the triumph shall be yours. J. M. J.

IV.—*The Romanizing System.*

To the Editor of the Calcutta Christian Observer.

DEAR SIR,

Will you indulge me with space for a few remarks on the *Printer's* note appended to the paper in the May *Christian Observer*, "upon the expression in Roman characters of Indian proper names." He asserts that "the system according to which the

names of Indian towns, rivers, &c. *was* expressed in the *Calcutta Christian Observer*, under its former Editors and Corrector, is precisely the same as that *now* followed;" and he would thence have it inferred that CINSURENSIS had brought an unfounded charge against *him* of departing from it. Now, without instituting any close comparison, I am ready to allow his assertion *as far as it justly applies*. But I deem his note not only uncalled for and hasty, because my object was good-humouredly to point out to *him*, en passant and incidentally to my *main* purpose of exposing an injudicious system, a practice into which I concluded he had been inadvertently betrayed—but also unfair and uncandid, because it *implies* more than can truly be stated; it implies that *he* has not gone a whit beyond his predecessor in altering the romanized expression of proper names in the pages of the *Calcutta Christian Observer*. Now let me respectfully remind him and advertise your readers of a very material consideration which he has overlooked; namely, that the former *Corrector* of the Press was also an *Editor*, which the present Corrector is not. Consequently *he* can be allowed no license to alter a letter in the papers of contributors in order to make them square with his own favorite system, be it better or worse than another: *his* duty plainly obliges him to give a correct exhibition of the text of the MSS. furnished to him. His predecessor, whether in his own excellent contributions, in his editorials, or in the many communications from distant contributors which were often, I know, committed to his discretionary corrections, had every right to employ any mode he preferred of spelling Indian names in European letters; but he had *no* right to exercise, and never in any one instance that I ever heard of *did* exercise a license to change the orthography of MSS. *not* so submitted to his discretion. Many of my own humble contributions appeared in his time; but not a jot or a tittle of them was ever so altered. I repeat it, therefore, that it is only "of late" that such a license has been used. Nay, in the editorial acknowledgments last month, a paper is announced purporting to be from CINSURENSIS "on the Húglí and Murshedábád Colleges." I had written Hoogly and Moorshedabad, conformably to the views advanced in the paper now in question. May I not ask then, what right has the *Printer* (for these alterations are not *yours*), even if it be claimed by you, Mr. Editor, which it is not, to *force* a contributor directly in the very teeth of his own arguments, to uphold by his seeming countenance a system which he actually combats? Is it not unfair thus to make him eat his own words? And is it not, in fact, an imposition on your readers thus silently to excite a persuasion of an almost universal consent to a plan of roman-

ized orthography to which *many* have the strongest objections? If the Printer will come forward as a contributor, by all means let him support the system he approves by every fair argument—but let him no longer press into his wake those who are the remotest possible from agreeing with him. While I thus write, however, let me assure my excellent brother that I do so without a particle of angry feeling; and that I am *sure*, if he has in his just zeal for a system he thought would work well, exceeded the license he *should* claim, he has done so with the *very best intentions;* and though the *effect* of such a procedure is *uncandid*, that he never contemplated such an effect even for a moment.

I am sorry, Mr. Editor, to discover some of those very errors in the printing of my last paper which could not easily have crept in as mere ordinary errata, unless either my MS. was *peculiarly* undecipherable or the press unusually somnolent—they are indeed chiefly in what the *Friend of India* facetiously terms "the horns" over the vowels: but then, Sir, in those very horns unfortunately, the gist of *my* argument was concerned; and while I was discussing a system which I could not patronize, it was not well that I should *appear* to misrepresent it, by writing, e. g. Khánpúr and Brahmáputtra for Khánpur and Brahmaputtra, &c.—the less so as such a cacography,—I had almost committed the *bull* (I am an Irishman, however) of saying *orthography*—would have shewn me sadly more deficient in Indian etymology than I have any care to be thought. There are others of a similar kind. In a question of orthographical propriety, peculiar care should be applied to secure accuracy in print. Let me also beg your readers to insert the little words "as it" before "has ever been written, &c." in p. 256, l. 13, and to restore to our school friend Horace—(should it not on the *romanizing* plan be Horate?—) the *aspirate* whose omission has turned his *precept* into an anonymous *oration!* I would also beg, not indeed to "murder the King's English," but only, as Curran once wittily turned it, "to knock an *eye* out," by reconverting Visputius into Vesputius—he will look all the better for it, though a plagiary, and less like a *disputant*. I should have preferred too, had the illustrious "bantling" been simply *wrapped* instead of *cramped* in the additional swathe, &c.

I am, Mr. Editor, yours, &c.

CINSURENSIS.

P. S. Thus far I had written, when apprized that a notice of my former letter from a most able pen would immediately appear, and awaited its publication with the view of making one communication include all I should have further to say

upon the subject. I am indeed happy that '*Calcuttensis*' and myself do so largely agree in regard to the expediency of "one uniform mode of spelling Asiatic words in Roman letters." The views which I have expressed are those I had from the first of my acquaintance with Indian languages been led to form, and have ever since entertained.

What I have written above will, I think, satisfy '*Calcuttensis*' that I had not the remotest wish to oppose so much of what has been called "The Trevelyan plan." Into the ulterior questions of substituting the Roman character in *Native* or general European use for the current characters of India, I do not enter at present—for whatever be my opinion thereon, (and certainly it is not in accordance with that which is now vigorously maintained and put forth by the promoters of romanized instruction of and publications for *natives*,) this question is one quite distinct from the advocacy of one general system for the expression of Native proper names, &c. occurring in European or Indo-British written correspondence or printed books: this latter only I had before me in writing my former letter. '*Calcuttensis*' will, from the present one, be able I think fully "to understand *where* the difference between the *Corrector* of the *Calcutta Christian Observer* and *Cinsurensis* lies." The fact is that '*Calcuttensis*' supposes me to refer to the use of a uniform system of romanization in the pages of the *Observer*—my complaint referred to the arbitrary and unauthorized alteration of the MSS. of contributors in the first place, and to the *absence* of a strict and *real* uniformity in the second. On the first head it is manifestly a very different thing for an editor to adopt any given system in his own editorial capacity or in his individual contributions, or in the use of a discretionary license conceded to him by others, and quite another, without the consent of or communication with contributors, to assume the right of altering *their* orthography conformably to *his* system; and on the second head I have shewn, that a *partial* correctness is in truth more ludicrous than any current orthography whatever—and that to write neither Shrírámpur with the native, nor Serampore with the European, but to produce the mongrel Serámpur is at once absurd and useless.

Nor may it be said, that I am inconsistent in advocating a general system of uniformity while I object to changing the long established orthography of well-known names such as Calcutta, Ganges, Cuttack, Madras, Orissa, &c. These ought, I contend, to be left untouched, because the *end* of uniformity (universal convenience and intelligibility) is already secured by the accredited orthography; all *other* names, and all words not names, of every description, I would spell on the system of Sir William

Jones, as renewed and slightly modified by subsequent scholars, and now so ably advocated by Mr. Trevelyan with equal good taste and judgment: and I cordially assent to the assertion, that he "has done an eminent service to literature, by standing forth as its advocate." In my confined sphere my best though ever humble efforts have not been, and shall not be wanting in support of that system; of which I propose, D. V. at an early opportunity to show the immeasurable superiority over every other that has as yet been put forth.

I am, &c.

CINSURENSIS.

V.—*Notes of Original Sermons, by* JOHN FOSTER. *No. V.*

Observations on the History of Jonah.

A part of the history of the prophet Jonah has just been read. It should, surely, be possible to raise from this narrative a few observations tending to our instruction—and adapted to introduce some variety into the course of our religious exercises. And the rather would we do this from the consideration, that this piece of sacred history has been, to irreligious men of wit, and of no wit, a favorite resource for malicious jests and profane amusement. Nor are we the less disposed to do this from having observed, that some pretended Divines have betrayed something very like a feeling of being half sorry and half ashamed that there *is* such a history in the Bible. Men who are anxious to be able to account for every strange thing by *a natural cause* and *terrified* at the spectacle of a prodigious miracle—who would say "yes, we believe in miracles—we *build* upon them,—but there are some things *so* startling, *so very far* from the natural course of things, that, we almost wish we were not required to believe them."

Jonah is justly no great favorite with us, though conspicuously a Prophet of the Lord. Hardly one prophet's name is pronounced with so *little* respect. We should have been ready to presume, that the persons whom the Almighty would have chosen for prophets, should have been men of the most eminent piety and excellence: and, in fact, this *does* appear to have been the *general rule*. But there are recorded exceptions—Balaam—the prophet who deceived the *other* prophet whom a lion destroyed—Jonah not an exception in the same degree. A real saint with too much of the remaining elements of a sinner. In a former part of the Old Testament (2 Kings xiv. 25) he is spoken of in terms which would not have applied to a man who had not somewhat of a true spirit in him—"words which the Lord spake by his servant Jonah, the prophet." His first commission was to Nineveh, the capital of Assyria, an immense city, and *therefore*, a *wicked* one. His conduct, on receiving the commission, does appear very strange. But for the mention of his having acted as a prophet *before* we should have concluded that *this* must have been the *first* time; and that he was surprised and amazed, as by some alarming and calamitous visitation. But the vocation was not new to him—therefore there could have been no affright as at a portentous novelty. We might have attributed terror of another kind—dread of attacking singly a great wicked city—like leaping into a gulph of destruction. Even in *that* case, however, was there *less* to

disobeying God? We are reduced at last to accept, unwillingly, his own explanation given in the beginning of chapter 4th—"I pray thee, O Lord, is not this my saying, when I was yet in my own country? *Therefore,* I fled before unto Tarshish; for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil"—which seems to amount to this, &c. &c. Disgraced as a prophet, the denunciation being to be uttered on *positive,* not conditional, terms. (How abominably considerations of self may interfere with obedience to God?) he determines to flee to Tarshish, i. e. Tarsus in Cicilia,—a place more than 100 leagues to the north of Joppa—completely across the Mediterranean, where *Paul* was to be born—a man of *another spirit.* How he would have acted! But then the *purpose* of this voyage—*to flee from the presence of the Lord!* This betrays a most unworthy conception of the Divine Being, *whatever* might be the prophet's notion. Some have asserted, that Jonah could be little better than a kind of *Heathen* worshipper of the true *God;* that his idea of God was very much that of a *local deity*—in partial conformity to the absolute paganism which is believed to have much prevailed in the part of Judea where he dwelt; and it is even asserted as probable, that, at Joppa, he might formally commit himself to the protection of the deity worshipped in that place, and in many others in the East—a god or goddess in the form of a great fish. But surely this is going a great deal too far, concerning a man who had previously sustained the character of a prophet of the Lord—considering also his subsequent expressions. Still it is too probable (for the Jews, except the most illuminated, were most wretched theologists) that he was under the influence of a notion that God maintained a peculiar jurisdiction over Judea, and a *less absolute one beyond,* (though he knew that it *must* extend with awful authority at least to *Nineveh,*) we are indeed forced to suppose something of this in explanation. This heathen admixture in his ideas would favor the notion, which was probably the prevailing one in his mind—viz., that if he went but far enough away, *God would do without him*—would choose on *the spot* other ways and agents for his purposes respecting Nineveh. "There will *be no need of* ME in the case: he will not follow me over the sea." He embarked —*with what feelings?* His commission upon him as guilt. An auspicious gale! to carry him to a distance, as he hoped, from the peculiar province of God's dominion! Happily,—here is less, and less, of the Divine presence! But *what Providence* did he invoke? Would he go *unprotected* over seas, and to strange lands? Contented with some secondary and dubious providence? In what terms did he PRAY before he went to SLEEP. Like other men, when conscious they are going about something wrong, he *could* not pray. And supposing there were some one devout Israelite there, that did pray in his hearing, he could not say "Amen." He *slept*—but it is not *wise* to *sleep* in *guilt*—how he deserved to be awaked? He shall not sleep long, for there is a Power that can awake the tempest! The God that is disobeyed on the *land,* can make the *sea* avenge him. And here again the very first thing is a pointed, direct, infliction *on his conscience,*—for it is a summons to pray. "Awake, and call upon thy God." And to think that *a prophet of the Lord* should be the only one in the company that could not, dared not, do this.—*Obs.* There is no situation more pitiable than that of a religious man who has disabled himself to take the *benefit* of his religion. His associates had *various gods*—but they could all *pray earnestly* to their objects of adoration. He could *not*—*he* who knew the *real* Lord of the land and the ocean. There must soon have been manifested some peculiarity of circumstances in the storm,—indicating that it was of a nature *extraordinary* and *judicial.* Superstition, indeed, easily fancies such a thing—but here it was *not* superstition—useless con-

jecture as to *what* circumstances.—*Obs.* Religion even in its rudest forms, has always been faithful to its general principle thus far, that when the anger of the Divinity has been apprehended, it has been understood to be *against sins* and *crimes;* and also, that the Divinity was believed to know *who* was the criminal. The mariners, therefore, referred it to the avenging Power to *point out* the criminal. By "casting lot," a common ancient practice. A reference *not* to *chance*, but to a superior intelligence. Could our prophet feel any doubt *where the lot would fall?* No: his *conscience* must have been a prophet to him. Then follows the account of the questions and expostulations to him. His answers were perfectly explicit. And if there had been, before, any cloud and mist of paganism hanging over his ideas of God, the *storm* seems to have dispelled it, for he speaks of God in the great and comprehensive terms appropriate to him. (v. 10.) The mariners terrified the more: for one thing their conviction was now rendered absolute, that the tempest really *was preternatural and vindictive.* And also whatever various gods they might acknowledge, they felt that they were now *abandoned* to the power of *one.* Did not Jonah wish himself in Nineveh even with the wicked inhabitants in an angry or scornful tumult round him, rather than surrounded by these raging billows? The rage of the people God might have quelled: the tumult of the waves it was God that excited. And then the internal CONSCIENCE in the one case, and in the other! The perfect honesty shewn by Jonah, made the mariners think it but right to inquire of himself what they should do to him. And his ready explicit answer and self-devotement, no doubt made them much more reluctant to do what he directed them. It would strike them as generous and heroic. And they, on their part, displayed much of that courageous generosity which is at this day so conspicuous in men of their vocation. They could not doubt of what he assured them of—but they persisted to labour and struggle—"rowed hard." The necessity became imperative, at length. And we can imagine the Prophet telling them that their labour was in vain! At the same time, it was not for *himself* to execute the righteous doom. The mariners would not execute it, even in the extremity of their peril, without first solemnly imploring that they might be acquitted of guilt in doing it. "We beseech thee, lay not upon us innocent blood." It would seem as if some new light respecting the true Divinity had broken in upon their minds through the strange and tremendous circumstances. Address the Almighty *not as Jonah's God* in particular. They had now to *offer their sacrifice*, and in such an act would for a moment be insensible to the storm. But it was a *willing* sacrifice,—like that of him of whom Jonah was a type. They offered it, and the storm was gone! The effect upon them appears to have been, that they became genuine converts to the worship of the Almighty. And it is very reasonable to suppose that a great and useful impression might have been made on the people of Joppa. This would be confirmed, supposing Jonah, as it is not improbable, to be cast back in their neighbourhood. And if so, an important *incidental* use was by Providence made of the disobedience of Jonah. But where was *He* while these circumstances were exciting conversation and wonder?—There was to appear, very shortly, a Prophet of the Lord in Nineveh. Whence to come? *Where his place of abode,* at a point of time a few weeks before his arrival? The conjecture of millions would have been in vain. "The man that should denounce the Divine judgments in your streets not many days hence, is not in the earth, nor the air, nor the sky, nor on the sea;" yet you will most certainly see and hear him. The predicament is nearly as strange as if a mere mass of clay were to be suddenly formed into a man. It might seem as if the Almighty had *invented* a predicament of things *expressly in*

contempt of the vain and impious philosophy which will insist that all things in the creation shall proceed with an *invariable* regularity and quiet uniformity. Q. D. The course of things, which they require to be so uniform, shall, when I please, start out into the strongest conceivable deviations. An ass shall speak and reprove a wicked prophet, and a fish shall swallow and disgorge alive a disobedient one. And if they then will presume to deny the attested facts, and even ridicule them, let them "sport themselves with their own deceivings." (V. 17.)

"The Lord had prepared a *great fish* to swallow," &c.—It has been often enough observed, that the species of this fish, is altogether uncertain. There even *might* have been at that period of time sea-monsters which exist not now, (as anciently there were enormous animals on the land of a kind now no more.) The one in question came to be considered as having been a *whale*, just because that is the largest known fish, (sometimes more than 100 feet long.) And the cavillers have been determined it should be a whale, and no other—for a good reason—namely, that the whale's throat is found to be *very strait* for an animal of such size—and therefore, &c. &c. Now we must not imagine we honor GOD by asserting a plain mathematical *contradiction*, and then protecting the absurdity by calling it a MIRACLE. One has heard of a good man's uttering so silly a thing as that, *if* GOD had declared that Jonah swallowed the whale he would believe it, for that GOD's testimony must bear down all objections. The folly is in supposing it possible for God to have declared any such thing, that the *less* may contain the greater. The same contradiction would there be in asserting that Jonah went through the throat of the whale, IF the whale's throat (of 3 or 4 inches diameter when dead) were of the consistence of a tube of iron or stone. But it has been justly observed, that it is idle to assert any thing as to the *possible* capacity of the throat of the *living* fish, from its dimension after death. (The Boa constrictor can swallow animals of great size, and even men have been found in large *sharks*.) The fish, then, *might* be a whale that swallowed Jonah—and nothing neither of *miracle* is supposed *thus far*—the miracle comes afterward. Jonah lived the duration of several days and nights in the stomach of the sea-monster *without breathing*, and that not in a state of suspended animation, but it appears, in a state to be able to reflect and pray. Here we rest simply and plainly on *miracle*, the exertion of a Divine Power, which preserved the vital economy and at ease, under the suspensions of one of its grand functions—not more out of ordinary nature than that suspension of another *law of life* by which Moses, Elijah, and Jesus *fasted forty days*. It is, at the same time, worth while to mention what men of science have asserted, with examples from fact,—namely, the possibility of a circulation of the blood without any breathing, or dependance on the lungs at all from the *continued* communication with the heart of a certain blood-vessel which *almost* always ceases that communication at the very beginning of infancy, a most extremely rare case they state, but of which there have been instances—persons who consequently could not die by suffocation. Now Jonah *might* be selected as having this signal peculiarity. This might serve to quash some scoffs of infidels. But Christians do not at all *need* such a supposition. As to Jonah suffering no harm from the *digestive* power of the sea-monster—how should he, if what Hunter and others have asserted be true, that the stomach has no power at all to act on a *living* substance? Think now of the Prophet in his living tomb! the "belly of hell," that is, the *grave*—short of death: is it possible to conceive so strange a transition of state and feelings? A few hours since at Joppa, intending and eager for Tarshish—WHERE NOW? and where *next*? whither has he fled to "from the presence of the Lord?" His voyage *has* sped indeed! and in a manner

which he could not have believed an angel from heaven foretelling to him. This was something that left all wonders and adventures of mariners behind! *This* was truly to be thrown on a *terra incognita*, to discover a place never found before. GOD had *more* places to send him to than Nineveh—and he found that GOD absolutely *would* choose whither he should go;—himself had wilfully prepared for a distant port—but another *will* had prepared the great fish. We may suppose an utter *confusion of all thought* at first—an indistinct consciousness of something between life and death—taken as out of the world, yet not into another. Perhaps a kind of *desperate horror next*—the agony of a man that cannot live, nor die. But by degrees, the amazing fact, that he *did* really *live* and *continue* to live, would bring him to the distinct sense of a miraculous and protective Providence over him. Every moment would add strength to his impression of the Divine presence, and he came at length to a state of thought, and faith, and hope, *capable* of *prayer*. From how many unthought-of unimaginable situations the sovereign of the world has drawn devotional aspirations! but never, except once from a situation like *this!* What is here given as the prophet's "prayer" is doubtless the brief recollection, afterwards recorded, of the kind of thoughts which had filled his mind during his dark sojourn; with the addition of some pious and grateful sentiments caused by the review. This devotional composition gives by much the most favorable view of his character. It makes us regret that he could not be so good a man on the surface of the earth as in the depth of the ocean. In order to *pray* in the best manner, he must be unable to see, or move, or *breathe*. The final result, no doubt, of these mental exercises was, a full consent of his will, that He who had sent him *hither* should send him anywhere else he pleased—even to Nineveh. And then the sea-monster had to finish HIS office, by discharging the Prophet on the shore—most likely near Joppa—after three days and three nights—during which the earth and heavens had been concealed from him by such a *veil* as never was drawn before any other eyes. It is to be noted, that our Lord declares all this to have been a type of Him. (Matt. xii. 40.) *Analogy*. The being consigned to the deep and to the grave in order that others might be saved—the duration of time the same in the dark retirement—the coming to light and life again, for the reformation of mankind. This citation in the New Testament is an *authentication* of the wonderful history. Not, perhaps, impertinent to mention a *pagan* authentication—*Hercules* was fabled to have been the same three days in a fish. We shall just follow Jonah to Ninevah, where we must leave him. Surely his recollection, during the journey, would be most vivid. The image of the "great fish" would be predominant above those of all the objects that passed before his eyes. He came to the great city—described as having been more than fifty miles in circuit, and which may be calculated to have contained more than half a million of people. Nineveh was at a great distance from the scene of the wonderful facts, and we do not know whether Jonah carried with him thither any witnesses or evidences of what had befallen him on that city's account. That he *should*, would seem a thing of great importance to his success—at least to his gaining the people's *attention*. (For it does not appear that he shewed any signs and wonders in Nineveh.) But even *were* it so, we are still in the train of *miracle*, a moral miracle being required to account for so unparalleled a success. For what could be more inadequate as a CAUSE than the appearance and proclaimed denunciation of this unconciliating stranger? When we consider a proud monarch, a corrupt profligate nobility, hundreds of thousands of ignorant, wicked, and idolatrous people—yet there was a speedy, general, humiliation, under the displeasure of a GOD, of whom they could have known

little or nothing before. And whatever deficiency of enlightened understanding there might be in this humiliation, there was more in it than outward show—sackcloth and ashes; for GOD would not be mocked. How long this great effect might *continue* we are not informed. But for the *present*, it was such that "GOD repented him" of the intended evil; an expression accommodated to human notions and language. A mighty change in the aspect of this vast and proud city;—to many eyes it would have appeared a change *for the worse.* Suppose there were ambassadors there from some of the magnificent monarchies of the East, they might think the city miserably degraded, in comparison with its previous splendid and gay condition,—brilliancy of the palace and court, array of guards and legions, gay processions and amusements, theatres, &c. &c. But THEN the Divine wrath hovered over it—*now*, the Divine clemency shines on it. To Jonah all this ought to have been a delightful spectacle, but we have to deplore and hate his most perverse temper. Instead of aiding and instructing the people in their repentance, he made him a *booth outside of the city*, and waited to see its fate, but strongly apprehending that he was now to be exposed for, as he would name it, *a false Prophet.* It is very probable, too, (as commentators have observed) that there was something of narrow, proud, and malevolent patriotism in the case, (feelings of the Jews toward other nations.) Just now was the right moment, he might think, for blotting a proud, mighty, hostile, heathen power from the face of the earth—and *why* should the *God of the Jews do* it? Do it *in favour* of the Jews, who had a claim to be paramount and supreme on the earth. We will not attempt to excuse him by observing how much of this spirit has prevailed among even Christian nations toward one another (and a spirit highly extolled). The direction the affair was taking displeased Jonah exceedingly, so as to move him to a murmuring and angry prayer even for death—death; but he was not well prepared yet to mingle with those spirits among whom "there is joy over one sinner that repenteth." How he failed in *this* point, to be a type of Him that wept at the sight of Jerusalem! Well for Jonah that his *prayer for death* was not *then* granted. He so recoiled from *men*, as to sympathize rather with the *dying gourd.* Most wonderful condescension in the expostulation of GOD with him. Well may we take the words of David, and say, "Let us fall into the hands of GOD, rather than of men; for great are his mercies." The history closes upon Jonah in this unhappy temper. We will hope that he retired to practise the lesson taught him by the Ninevites, and to experience the same Divine mercy. The general lesson taught by the whole, ought to be that of the necessity, the *inexpressibly urgent necessity*, of a constant discipline of the Divine Spirit to *break down* all our rebellious dispositions towards GOD—to *constrain us*, by an Almighty force of grace, to an entire submission and a cheerful obedience—a cheerful obedience, especially in the promotion of GOD's beneficent purposes.

Monghir. L.

VI.—*Christianity and Hinduism contrasted in Parental feelings.*

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

The following beautiful little anecdote may be new to some of your readers, though doubtless many are already well acquainted with it. My object in transcribing it is that it may be viewed in

contrast with another I met with some time ago, in the course of my native studies. The two anecdotes are of importance, if we regard them simply as exhibiting the difference of the trains of thought and feeling which spontaneously arise in the breasts of the European and Hindu (may I not rather say, Christian and Heathen?) parents, reduced by privation and suffering to the same dreadful alternative. Should you think they will be acceptable to your readers, you may insert them in any spare pages of your valuable miscellany.

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The German Parents.

During a dreadful famine in Germany, a poor family, consisting of a man, his wife and four children, were reduced to the last extremity, and on the very point of being starved to death. Knowing no other method of relief, the husband proposed that one of the children should be sold, so that they might procure bread for themselves and the remaining children. To this painful proposal the wife at last reluctantly consented. It was then necessary to be considered which of the four should be sold. The eldest was first mentioned; but neither of the parents could think of that: the dear child was their first-born; they could not possibly part with him. The second was then produced; but the poor mother objected: the boy was the very picture of his father; she could not spare him. The third, a charming girl, came next in turn; but the father made a similar objection: the dear child bore so strong a resemblance to her mother; she must not go. Well, only one remained; the youngest appeared. But here both of them united to say, "We cannot part with him: this is our Benjamin, the darling child of our old age. No, we will rather perish altogether, than part with any of our dear children."

The Bráhman Parents.

In former times there lived a Rájá, who having fallen sick of a very dangerous disease, his recovery was despaired of by his medical attendants. In this extremity he made earnest supplications to Kálí, promising that if she would prove gracious to him, he would offer, on his restoration to health, a human sacrifice on her altar. Kálí was propitious, and the Rájá recovered. In fulfilment of his vow he then sent out his servants in search of the promised victim, but their efforts for some time proved fruitless. At length a Bráhman of the neighbourhood, who, with his wife and three children, had sunk into the deepest poverty and destitution, hearing of the circumstance, went to the Rájá and bargained with him for one of his sons in lieu of a large sum of money. Then returning home to his wife, he informed her of what he had done, with the amount of the money promised him

by the Rájá; and concluded by asking her advice as to which of their children should be given up as the victim. With a mixture of joy and grief the Bráhmaní replied: "The duty attending to our funeral obsequies devolves on our eldest son, and our youngest is yet an infant at the breast; we cannot part with either of them. Take, therefore, our second son, and sell him to the Rájá, and thus you will save all the rest of us from death." The boy was accordingly sold, and brought to the place of sacrifice; where perceiving the fate that awaited him, he exclaimed*—

Pitaro dhana lubdhashcha, Rájá kharga dhara stathá,
Debatá bali michhanti, Kome trátá bhabishyati?

"My parents have sold me for the love of money—the Rájá has seized the sword to slay me—the Debatá herself desires to have me as a victim—who now shall appear to save me?" With these words of the boy Kálí was so much pleased, that she interposed to prevent the completion of the offering; saying to the Rájá, "Your vow is fulfilled, I have received the sacrifice."

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VII.—*Plan for a Romanizing School Society.*

To the Editors of the Calcutta Christian Observer.

Sirs,

I have long intended to send you my sentiments on the Romanizing system, not that they can be of any great value, but because most of those connected with native society have said something pro or con on the subject. My position on this question has been one of more safety than honor. I have acted the part of a neutral, and, like all neutrals, have been ready to join the victorious party whenever the battle is decided.

As to the system itself, I was always convinced of its utility, my only difficulty has been about its practicability, and to this hour it does not seem to me that this difficulty has been removed, at least in Hindustán. In Bengal, where so much of the education of the country is in the hands of Europeans, the case may be very different; but in this part of the country, we have really no power in our hands to introduce the new character. We may make romanized books, but unless we get an extensive system of schools to produce readers, our books in this character can never circulate. The Roman is no doubt become one of the alphabets of the country, and among Europeans, East Indians, and those natives who know English, it will be used considerably; but unless we make some spirited effort to propagate it among the indigenous masses of the population, I still have some fear that the

* পিতরৌধনলব্ধশ্চ রাজা খড়্গধর স্তথা।
দেবতা বলিমিচ্ছন্তি কোমে ত্রাতা ভবিষ্যতি।

result may be "confusion worse confounded." I am sincerely anxious to see the system spread. It would be a great blessing to the country. But in my opinion the difficulties are much greater than many seem to imagine. I am not, however, without hopes that these may be successfully overcome.

My thoughts on the subject have at last settled into something like a plan. It is this.—I think the friends of the Roman system should form a School Society, the object of which might be to communicate European knowledge in the vernacular languages and *Roman character**. Christianity should be openly taught as in Missionary schools, and the Scriptures and other Christian books used, along with small and simple compendiums of History, Geography, &c. This Society should be on the Catholic principles of the British and Foreign School Society, and, where practicable, the Lancasterian system might be introduced.

The parent Society would be in Calcutta, where there would be a central-committee and corresponding secretaries, &c., while auxiliaries with local committees might be formed at all the principal stations in the country. The schools should be plain economical day-schools, to give a plain but useful and elevating education to the common people. To teach the Roman characters at first to a few teachers would be a simple process, and if once one school were established, all candidates may easily learn at it, and in a few years there would be an abundance of teachers from among the scholars.

Had we at Banáras 90 such schools, averaging say 40 scholars each, in a few years there would be many thousands who could read all sorts of useful books in their own language. As the children would require to earn their bread in the usual way, it might be necessary to allow them a little time every day to learn the common Mahájani character and figures, but all their books should be in Roman. One great advantage would be that they would be shut up from reading the abominable, silly and superstitious trash found either printed or written in Persian or Nágarí.

The Society I think should prepare and print its own school books, with the exception of Scriptures, which could be got from the Bible Society. One uniform system would thus be introduced all over the country. In many cases the children could pay for their books, which would lessen the expense in this part of the plan, especially considering the comparative cheapness of Romanized printing, and the great number that would be by and by required.

I am very confident that almost all the Missionaries of every denomination would cordially co-operate in such a plan, and would

* On this subject we refer our correspondent to the *Calcutta Christian Observer* for June, p. 281.—ED.

gladly either superintend schools directly or act on committees of management. Backed by a respectable committee in Calcutta, the local committees would generally be able to raise considerable, if not sufficient funds, on the spot, and I have no doubt but much help might be got from various kindred Societies in Europe and America.

I do not think the plan I have sketched would interfere with any existing plans for Native education. The Government Schools are almost exclusively for English, and are principally frequented by the more respectable classes or expectants of office, and the Missionaries are almost all gradually abandoning the field of general education and confining themselves to Seminaries for preachers or catechists, or to orphan asylums, and schools for Christian children. As it respects school-books, I do not know how matters might be capable of arrangement with the School-Book Society, but it is evident that without altering their system entirely, they could not furnish a set of school-books, such as would suit schools where Christianity would be openly taught.

I think we should thus occupy a new and most important position, and not only secure the propagation of the Roman system, but bring into operation a powerful instrument for raising the Native character.

It is needless for me to say more at present: my only object in these crude remarks is to bring the subject under your consideration. I hope to be in Calcutta soon, when I shall be glad to discuss the subject, in hopes that if not this plan, some other mode may be struck out in order to accomplish the great object in view.

Bandras, 15th June, 1837. B.

VIII.—*Remarks on the Memoir of Kiernander.*

To the Editor of the Calcutta Christian Observer.

Dear Sir,

In the *Calcutta Christian Observer* for May you have given, without any signature, a memoir of the Rev. J. Z. Kiernander, the first Protestant Missionary to Bengal, in which the writer makes many excellent reflections deserving the very mature attention of every Missionary. Far be it from me to lower the standard of spirituality, of indifference to worldly ease and society which he proposes; I join him heart and hand to the full extent of his positions. The true Missionary's aim and object are of a purely spiritual and highly elevated character; and he cannot be too careful of any approximation even to a momentary forgetfulness of the solemn obligations to a holy consistency that press upon him, not only for the deliverance of his own soul in the great day, but in order that his example and spirit may never afford or even seem to afford the slightest ground of encourage-

ment to a worldly temper that would quote *his* behaviour as an excuse for, if not a sanction to itself in others.

But in order to this, it can never be either necessary or prudent to go beyond the plain indubitable fact in any case, in dealing out either praise or censure. I entirely acquit the writer of the memoir of Kiernander of any the slightest intention to overstep the limits of fact in the reflections he has indulged in upon what he deems the evidences and results of a decline of personal piety and of the fervour of devotion in that first of Protestant Missionaries in Bengal. I am fully persuaded he has been actuated only by a sincere desire to be faithful, and to caution all who now occupy or may hereafter occupy the Missionary field, against any indulgences that would tend to draw them off from the one great object, and to lessen either the efficiency of their labours or the power of their example. Happily there is little likelihood of the occurrence of frequent instances, like that of Kiernander, of high and wealthy connexions being formed by the Missionaries of the present day. They are advantageously placed generally, above the pressure of altogether inadequate means on the one hand, and out of the range of intimate intercourse with the powerful and affluent on the other. The wide difference between the characteristics of Indian society as it exists in the present day and as it was in Kiernander's time, not having been clearly seen and fully appreciated, is I conceive the reason why your correspondent has, as I apprehend, done real though unintentional injustice to the religious consistency of that eminent Missionary. At that period European society in Bengal was vastly more limited than at present; and in a still greater degree was it confined within the circle of the civil and military functionaries of the Service: few, very few others, and they chiefly mercantile men of eminence, were to be found in Calcutta when Kiernander inhabited it. Incomes too were much larger, fortunes were more splendid, a vastly more princely style of display and more luxurious mode of living prevailed. "Gold," says an old writer, "was plenty, labour cheap, and not one indigent European in all Calcutta." A man like Kiernander, of admitted ability, correct education, prepossessing appearance, refined and gentlemanly manners, would not only be deemed eligible for the first society, but courted and solicited to enter it; and such was the case: add to this, Kiernander was wealthy—both his wives brought him fortunes. Perhaps it may be thought he should, notwithstanding, have lived in the style of a man without fortune. It may be so. Yet even without a reference to the opinions of men in his day and to the universal practice of the existing society, let it be asked if the wealthy religious, lay or clerical, of the *present* day *have* put forth or *do* act upon such a principle? The writer of the memoir says, "He and his wife were among the richest people in Calcutta. They lived in great style, not calling to their table the poor and the maimed, but the rich and noble, with whom the Missionary was a great favourite." Now, Sir, putting Christian candour, and charity, and "evil surmising" out of consideration, let me again inquire whether the less affluent Missionaries of the present day, who yet have means *generally* adequate, I think, to the support of a creditable appearance and moderate hospitality, whether *they* do yet invite "the poor and the maimed" only to their tables? I do not ask whether our Bishops and Chaplains, with far higher emoluments, are thus in the habit of *literally* following our Lord's solemn injunction—an injunction, however, in my opinion that was *not* designed to express merely the *spirit* of Christian hospitality, but somewhat more of the *letter* too than is generally thought, as far at least as ordinary practice would lead me to infer—but whether the devout Missionary living remote from the rich and the great, exhibits often the edifying spectacle of such an example of disinterested and

self-denying charity? Does he *shun* intercourse with the wealthy civilian and courtly merchant? Is he never to be found at their tables? And may it be assumed that something else than the want of means prevents his seating them at his table in return? I ask not these questions invidiously, or as insinuating anything to the prejudice of the modern Missionary body. God forbid—a more disinterested and zealous body of real Christians (and I have pretty extensive knowledge of them) does not I think, exist—but simply by the juxtaposition of the cases to shew the unfairness of the inference—that because Kiernander, polished and refined, wealthy and courted, in a time when an expensive mode and style of living were universal, was found in the first society—and recollect that was the *only* European society in which he could have been found; for the only alternative was that of the very low, there being no middle rank existing—and having too a large income honorably obtained, lived as was expected of him, and was even courted; he was *therefore*, as the writer of the memoir states without the slightest expression of doubt, though the case was in truth, as will appear, so doubtful, "now becoming unfaithful to the trust that had been committed to him."

But to such an inference the memoir itself furnishes the clearest refutation: for firstly, Kiernander's popularity was coeval with his arrival at Calcutta. It was not the result of a continued residence there and in sequence of the usual compliances and flatteries and courtesies by which the way of a stranger is paved to the society of the mighty and the affluent. It was while he was still "faithful," while his first wife, the pious Wendela Fishcher, was yet alive, as the writer owns—"She lived to see her husband admired and esteemed by all, *while his religion was stedfast* in the midst of many snares." Again he says—"At the time of his coming to Calcutta, he was a man of ardent zeal, of great integrity, with a dauntless courage and decision of mind. Both he and his wife were devoted to the cause of their Lord and Saviour."

The fact was, that Kiernander, as my authorities (derived from family papers now in my possession, entrusted to me by his grandson), "came to Calcutta *on the suggestion* of Lord Clive, with whom he was on very friendly terms," having been advantageously known to him previously down the Coast. He was too, as the memoir admits, "a man of polite address and handsome countenance, alike fitted to appear in the Court of a Nawáb or the hamlet of a Hindu." His qualifications of all kinds were such as do not often meet in the same individual, and they aided by the very peculiar combination of favorable circumstances in which Kiernander appeared for the first time in Calcutta. Now without having recourse to the inference, very ill supported, of a decay of inward piety, there is quite sufficient in the above facts to account for the great popularity of this distinguished man. *He was what he was* from *the first*—there was no change, at least not the smallest support to the assertion that there was appears and we have no right to imagine any till there do. Every thing in Kiernander is against it. 2ndly, whatever "style" he may have lived in, it is admitted he was *profusely* liberal of *his own personal* means; and he had no other; for, as the memoir admits, "after his marriage he needed not nor would receive help;—and although by the successes of the French at Cuddalore and elsewhere he lost much of his means, he did not lose all, as is proved from what is related in the memoir, "that of the 175 children taught at his school (in a house given him by Government and under Lord Clive's sanction), *forty* were kept at his own expense (boarded as well as taught). And when his means increased with his second marriage, it is admitted "he was lavish in the expenditure of his money. He built a church which cost him £8,000 and other buildings for the mis-

sion to the amount of £4,000"—a total of 1 lakh and 20,000 rupees, an immense sum surely for one individual of even princely fortune to devote, not to his purposes of personal and luxurious gratification and idle ostentation, but to the honor of God, the maintenance of religious worship, and the feeding and teaching and moralizing of helpless orphans and deluded idolaters! I question, Sir, whether the history of Missions will exhibit a more noble specimen of a true devotion and disinterested sacrifice of private property to the best of causes.

Nor was this all—he not only gave his money and himself to the cause of the Mission, and the Church, and the poor, but "he looked out for assistance in his ministry, and chose for that purpose two persons, educated as Popish priests, who had abjured their errors: these were learned men, and Kiernander *passed much of his time in study with them.* For these two assistants *he built dwelling-houses,* along with *another* for the education *of the natives.*" And if it should be suspected that unfaithful himself and declining in personal piety and zeal, he thus contrived to do by delegation what he was too indisposed to do himself, and while living in state and luxury pacified conscience in thus serving God by deputy, the writer of the memoir shews us that "at the same time that he set up a splendid equipage and drove about in a carriage-and-four, he continued to use his eloquence in preaching the gospel;" and that not merely at his ease within the precincts of an elegant Church, (*built with his own money!*) and to an admiring audience of his courtly associates, but "*when he had visited the Hindu villages and returned home weary with the work,* he used to take the cool air of the shore in his beautiful equipage!" Proh pudor! and is this the evidence that Kiernander had "left his first love?" No, sir,—far other is the rational and only charitable and equitable inference. That a man possessing large means of luxurious indulgence, with more than enough of other calls upon his time and care and labour, in his church and in his schools, and in his studies with his assistants (see before); a man too polished and refined and "as fitted for the court of a Nawáb as for the hut of a Hindu"—in a climate like this, in the heat of the afternoon, could yet leave his "courtly associates," his luxurious home, forego the refreshing siesta, and betake himself to the villages around, enter those "huts of the Hindu," and bend his educated mind and lower his polished and eloquent speech to converse with them upon the holy theme of the gospel of Christ, far from the admiring eye of rich and great, with God and the poor heathen only for his spectators and his hearers—this was surely a habit that *could* have been supported only by a man saturated with the truth and principles of the blessed Gospel and filled with zealous pity for the poor perishing heathen. I do contend, sir, that it was utterly *incompatible* with a lukewarm Christianity; and it is a libel, a most uncharitable and ill-judged libel, on the character of the excellent Kiernander to draw any other conclusion, because, forsooth, "when he returned home weary with the work" (and none know the weariness who have not tried it, sir), "he used to take the cool air in his beautiful equipage!!" Away with the uncharitable censure! If then the Missionary of to-day should, after a similar toil, appear in his buggy upon the Calcutta course "to take the cool air," is it less to be inferred that he too courts to be seen at the place of fashionable concourse, and is actuated by a worldly spirit? But then—*he* drives a humble gig and a single "sorry jade"—but Kiernander drove "his elegant equipage," *said* to be "a coach and four!" What then? The amount of means makes the largest amount of real difference, the habits of the times the rest; and rely upon it, Mr. Editor, a humble Christian may recline on a spring cushion in a barouche, while a vain man may press the cor-stuffed seat of a plain Dykes's or bazar buggy or any other less courtly vehicle you may assume.

No, sir, characters are to be judged by substantial acts and habitual temper, not by extraneous circumstances, by which various minds are so very differently affected, and over which the variable usages of an ever changing society exert so great an influence. God only can pierce the heart and follow it through the mazes of a duplicity impenetrable to human eye—and I claim the right to think and to profess that the writer of the memoir of Kiernander forgot his province and invaded that of the "All-searching" when he penned the portentous judgment, he a man upon a fellow man, with such indubitable expressions of zeal and piety before him, that Kiernander "in the midst of all the affluence and admiration he met with, *forgot his Lord and Master*. He was deceived, and the word was choked by the deceitfulness of riches and the *lust of other things*." I say there is not one tittle of evidence in support of this judgment, while there is abundant evidence in reversal of it. What were those "other things the lust of which choked the word?" "Charity *thinketh* no evil!"

There is a *cant* of religious indifference to worldly indulgences, as well as a true spirit of renunciation of earthly things—and that cant is specially manifested in a narrow-minded sensitiveness to external and indifferent things,—things which may or may not be associated with "the love of the world." Far be it from me to enlarge the sphere of a Christian's, especially of a Christian Missionary's approximation to the engulphing vortex of the world. But I *do* contend with all my humble energies against so contracted a view of indifferent things, as that which has thus held up Kiernander as an example of one who "forgot that the friendship of the world is enmity against God, and *forgot his Lord and Master*." It is, as I said, a portentous judgment for a poor fallible fellow-mortal to pass! "His judgment is with his God." Thanks be to that God, it is!

But, Sir, I have more than this to say in vindication of Kiernander. I have authentic documents before me, family papers, furnished to me with the view of preparing a memoir of Kiernander, which my health and engagements have combined to delay, and in which I am now forestalled by your contributor; and in them I find a distinct assertion that the obnoxious "carriage-and-four" was *not* the venerable Missionary's but that of *his son's wife!* and as the same paragraphs account also for the rapid disappearance of the father's wealth, I shall quote them entire. "Mr. K. was possessed of considerable property, which he obtained by his marriage with his two wives, who were rich; and he became reduced in his circumstances (the second time)—the first was by the French invasion of Cuddalore, which led to his coming to Bengal,—only in 1782, i. e. after the arrival of his only son from England, whither he had been sent for his education. The building of houses in Calcutta was then considered a very lucrative business. Mr. K. assisted his son to the utmost of his power. The latter commenced building with a fair prospect of success; many of the houses in the (then) south end of Chowringhee were built by him, besides some in the town. Funds being required, Mr. K.'s credit was exerted, and thus *his* name was associated with his son's in obtaining them. But a sudden demand being made, which he could not immediately meet, (as all his money was locked up in unfinished houses and building materials,) the sheriff seized his property for a comparatively trifling sum. The other creditors of course became alarmed, and thus a total ruin of his fortune ensued. The property was sold by the sheriff for less than a quarter of its value. It had previously been considerably diminished by the great expence of building and then maintaining the church and school attached to it, (and other structures before mentioned for the Mission cause,) there being at that time no other funds but what

came from *his own pocket.* Mr. K.'s son was married in 1783 to Miss T. L. Morris, the daughter of Mr. F. Morris, Company's Standing Counsel in the Mayor's Court, and granddaughter by the mother's side of Mr. J. Smart, an eminent merchant of Calcutta, who died in 1745. Miss Morris when she married Mr. K. (junior) was rich, and a settlement of one lakh of rupees was made on her and her children, which of course was safe from the general wreck. Mr. K.'s son, after his marriage, kept up a proper establishment and *equipage,* (for his means, prospects and connexions) which his wife was entitled to from the fortune she brought him. *But the Reverend Mr. K. had nothing to do with it—his* own conveyance was *of a common description!"* Thus has the venerable Missionary, because his dutiful daughter-in-law occasionally prevailed upon him to "take the cool air (after his zealous Missionary toil) in *her* elegant equipage," been held up as a striking example of the danger of worldly splendour and indulgence "to take away the heart" from God; and a *still* faithful, laborious, generous missionary, denied the just esteem of posterity notwithstanding all his substantial life-long deeds of profuse liberality, patient self-denying and humble exertions, because "it gave offence" to weak minds that he should live as men of his means and station were then expected to live!

A word too upon another sentence of the memoir, in which the writer thinks it was a deficiency in Kiernander's case "that he took upon himself the arduous obligations of a Missionary, not from the first suggestion of his own mind, but on the proposition of the Apostolic Francke of Halle! Now mark—Kiernander "had visited the foreign universities (after completing his education at the university of Upsal in his native land), and there became acquainted with Professor Francke, *under whom he spent four years,* and was appointed inspector of the Latin school and was favored with other benefices. "On an application from The London Society for Promoting Christian Knowledge" for a proper person to be sent as a Missionary to Cuddalore, this work was proposed by Francke to Kiernander, who after some hesitation (the account in the history of Calcutta says 'some deliberation') accepted it. Would any ordinary judgment see in this "hesitation" any thing more than a prudent and necessary deliberation, before undertaking so solemn a responsibility, a christian weighing of his qualifications, inclinations and readiness to discharge the duties of his calling? The writer of the memoir does—he says, in a sentence replete, I regret to say, with most uncharitable precipitancy and evil-surmising, that "here begins the eventful and instructive history of J. Kiernander: and it would be well that all, especially those engaged in preaching the gospel, would mark the footsteps of the man, beware of *being wise in their own conceits and learn to watch and pray that they enter not into temptation!"* "He seems at first to have been *undecided* (the memoir had spoken only of "some hesitation,") in his mind as to taking the step of forsaking all for the Missionary work. It does not appear to be a thing which *moved in his own mind* before it was proposed to him; he had not, like many other *Missionaries, prayed and pondered the matter over in his mind, until* he had thoroughly weighed and counted the cost of the undertaking; and to this *may be greatly attributed* the needful chastisements he afterwards received at the hand of his heavenly Father." Now I do say I never read a more illiberal, uncharitable and unrighteous censure, or one founded on more puerile imaginary and frivolous grounds. To any man who would think for a moment it would require no refutation. It pretends to measure the value of a deliberate choice after "hesitation," because it was first proposed by another, not the original suggestion of one's own thoughts! Is not this absurdity in the extreme? How many of

our present Missionaries can declare the resolution of their zealous devotion to have been altogether self-originated, and not excited in them by those pressing calls and affecting appeals from pulpits and platforms which the Missionary advocates in our native land are daily addressing "to the young Christian men" of all denominations? I protest, Sir, for my own part, I think the fact that a man like Kiernander, well educated, *twice*-taught, accomplished, refined, and devout withal—for only to such a man would Francke for one instant have proposed it—*hesitating* to undertake the Missionary responsibility, a fine proof of his *special* qualifications for discharging it, a manifest expression of self-diffidence, modesty and integrity; and a far better ground for confidence in his future fidelity than when in the fervour of excitement under a public address, and vivid appeals to the feelings, a Christian youth *originates* the application of himself to the Missionary cause and *proposes* himself for the office, instead of being called to weigh his own mind thereon on the proposition of an apostolic man like Francke, who knew the talents and the piety alike of the accomplished and humble man he addressed it to. And who, Sir, will—who *dare* undertake to say that Kiernander when he "hesitated," did not, before he resolved to accept the proposition, "*pray* also and ponder the matter over in his mind until he had thoroughly weighed and counted the cost of his undertaking?" In truth, it would have been a sad illustration of a weak mind and precipitate judgment to have done otherwise—and with these Kiernander was never stigmatized. It required indeed no small devotion, and resolution, and self-denial in a man so qualified as Kiernander, to give up all the prospects that were so largely opening before him in Europe, to surrender all for the humble and, in a worldly point of view, ill-compensated toils and sacrifices of a Missionary, in a far land, under an eastern sun; resigning friends and "father-land," to carry the blessed Gospel to "the humble hut of the Hindu!" And when he did so, his dependance was on the very limited and precarious supplies of "Francke's occasional presents." His wives' fortunes were clearly out of all calculation: though it is saying no little in his commendation that he should have not only made so universally favourable an impression on all ranks and societies in India, and conciliated unmingled esteem and favour, but engaged the affections of *two* such women, and so endowed in person, mind and fortune as Wendela Fishcher and Ann Wolley.

A word of the latter. From what authentic sources of information the writer of the memoir has drawn his impression, which he states so positively, that she was "a young luxurious woman, who knew not the way of peace, nor how to live not to herself, but to Him who died for her—that she was like too many others, who can approve the preaching of the Gospel where no change of life is asked, and no devotion to God demanded," I know not. Many such characters doubtless there are among both men and women,—aye and who profess religion too; but in the absence of all documentary evidence that Ann Wolley *was* such an one, "dead while she liveth," I turn with more comfort and assurance to the *fact* that if she augmented Kiernander's wealth, that wealth did *not* diminish the amount of his exertions or lessen his liberality—large, very large portions of it went to the Church and the Mission and the schools—and whether "*she*, had *he* been a man like Swartz, would have been in no haste to marry him," as the writer would make us believe on his unsupported assertion and unfounded surmise, or not, I cannot tell—but this I *can* tell, that "a young luxurious woman" such as the memoir describes her "who knew not the way of peace," would not have readily acquiesced in the alienation of such huge portions of her wealth to pave that way of peace for others; and the writer allows that "she *never* led him indeed actually to neglect the outward fulfilment of his duties"—yet surely

this is all poor *man* can judge of and if punctually attended to the *only* criterion our common Master and Lord has given *us* for the determination of character—and "when she died, she *bequeathed her jewels to the Mission Church*, and with the proceeds he built a Mission school capable of containing 250 children!" This was to common apprehension, no very ambiguous mark of *some* correct views and feelings on religious matters—yet the writer of the memoir concludes—"We would drop a tear of compassion over the grave of such a woman, and say, 'Alas, she knew no better!'" Truly, every one who can appreciate *such acts* will drop, not a tear indeed but many a tear over the grave of such a woman, and say, "Alas! how few do like her!" Many a *Beth Tephilla* (House of Prayer) might be erected with the *jewels of Christian women!* I must not fail to remark, that this lady died in 1773, so that her influence, whatever it was, then at least ceased—yet Kiernander continued unchanged, to all appearance, first and last! Nor did his troubles and reverses commence till 1786. The only thing that has the least appearance of supporting the charge of "backsliding" brought against Kiernander, are his own devout and christian expressions of self-renunciation, penitential acknowledgment of unworthiness before God and submission to his fatherly chastisements. Yet surely these are but the language of every Christian—most so of the most faithful:—all scripture biography, every private memorial of the most eminent as well as of ordinary christians, is full of this humble sense of obligation to God's forbearance, confession of sin and unworthiness, and submission to corrective Providences. In Kiernander's case they argue nothing further (without positive proof to the contrary, which does not exist or has not been brought forward) than a sense and avowal of the ordinary frailties of a Christian state—in which all merit is heartily disclaimed, all grace thankfully admitted to be gratuitous and most merciful, and the divine benignity through the Saviour's blood-shedding and intercession alone, are made the ground of hope and confidence, whether of present acceptance or of future glory.

I have in my possession a document bearing the marks of being Kiernander's composition (in the hand-writing of one of his family), in which are a number of appropriate passages of Scripture arranged under the several heads of "Support under affliction, Lam. iii. 22; Heb. xii. 6; 2 Cor. iv. 17.—Of Pardon, Isa. xliii. 5; Ezek. xviii. 27; Isa. i. 18; Joel ii. 11; Dan. ix. 9, 10; Acts x. 43, and 1 John ii. 12.—Justification, Rom. v. 9, and viii. 33, 34, and 2 Cor. v. 21.—Victory over death, Ps. xxiii. 4, and lxxiii. 26; 1 Cor. xv. 56, 57.—A Happy Resurrection, John vi. 40; 2 Cor. v. 1; Rev. vii. 16, 17." These to any one who will look them out will be found full of light and comfort, and are a pleasing specimen of Kiernander's clear views and devout experience in practical personal religion. In a letter in *his own hand-writing*, dated Chinsurah, 23rd June, 1796, to one of his family, he writes—"when lately several adversities at once did befall you, your two houses stood empty without a tenant, your children were ill used and shamefully sent home without the least reason; this was hard, and you then experienced that you had need of Patience. Give me leave to add, that such vicissitudes are for our good, and when we make a right use of them we learn many good lessons from them. Should we always live in prosperity and have every thing according to our wishes that would in several respects be hurtful to us; all which I can not express in this short letter. Only now observe how soon you got a good tenant in one of the houses. So the Lord will and can soon provide the rest which is wanted. Be you therefore not too anxious; cast all your concernments upon the Lord. He will and can take care of you. We have a good God, and we should never have the least doubt to place

our confidence on Him and be all resigned to His good will." In this simple unaffected way did this venerable Christian impart to others the result of his own experience. And truly his was a bitter cup—old, poor, blind; his son, his wives, all gone—compelled to seek a slender pittance at Chinsurah—his friends of other days dispersed—another in his pulpit—his church, built *with his own* money, passed into other hands, lost by no extravagance or imprudence, but sold by the sheriff as his private property to meet a demand upon his son for whom he had been security—surely these were calls enough to "have done with the world" and to enter into himself and prepare alone for his final change—and blessed be God, *He* did not abandon his aged servant in his extremity. *He* poured divine consolations into his soul, heavenly light upon his inward vision, and purifying him from his remaining dross in the furnace of affliction took him to Himself and to his reward. "He rests from his labours and his works do follow him;" and with the older historian I may conclude.—"He had frailties in common with man—you, who wish to plant rue at his tomb, ask that faithful monitor, your own heart, if you have lived better!"

In this examination of the memoir, Mr. Editor, I am actuated by a simple desire to do justice to a good man whose memory I think most undeservedly under a cloud—not that I suppose for an instant the writer was less anxious than myself to do him justice; but he has been misled partly from being unfurnished with authentic sources of information, partly from following others in a train of pious indeed but I think ill-judged and *really* though not *intentionally* uncharitable censure that would, from a few incidental circumstances, weaken the force of all the moral evidence of a life of holy demeanour and zealous usefulness; and I have written evidence before me that much offence has been given by the memoir to parties quite unconnected with me or the family of Kiernander. I will only add a few items to correct or extend the information given in the memoir.

My documents state that—

"Kiernander was born, not in 1711, but on the 1st December, 1710;" and a portrait of him with a German inscription printed in Europe, asserts the same. The Church cost (at first) 67,320 Rs. (only 1518 of which sum was presented in benefactions) the rest was from the private purse of Kiernander. It was plastered as soon as finished and covered with a red wash, which was common at that time in Calcutta. From this circumstance the natives afterwards called it "The Lall Greejah" or *red* church, to distinguish it from St. John's Church, which was built a few years after and plastered with *yellow* sand." "Thus," says another writer *at the time* almost, "Calcutta once more beheld an English Church completed at the expense of a stranger!" This is the Mission or Old Church so called. Kiernander the younger had five sons and a daughter. He died in 1790, and was buried at Chinsurah. Several of the offspring of his sons yet survive, mostly in slender circumstances it is to be feared.

The family were connected by intermarriages with many good families in and out of the Company's Civil and Military services.

His wealth was at one time greatly augmented "by a large legacy from his elder brother in Sweden"—of which many knew not who could thence, with all his other means ill account for his large liberalities.

Shall I trespass too far, Mr. Editor, if I suggest the insertion of a letter written only the year before his death "to the Rev. Wm. J. Ringletaube shortly after his arrival in Calcutta in the service of the mission?" It is valuable every way—valuable as a clear, undesigned, unartful exhibition of the even tenor of this aged Missionary's religious views and feelings—it is valuable as a happy illustration of the design of Providence in com-

mitting to England the sovereignty of India—it is valuable as a memento of what our indispensable duty and obligation are; and I think, sir, the friends of missions will thank you for it.

REVEREND AND DEAR BROTHER,

I herewith return the 'Account of the Society for Promoting Christian Knowledge for the year 1796.' Accept of my thanks for the perusal of it; which now leads me to express my sense of gratitude to God, for his gracious Providence, so clearly and most sublimely appearing in so many instances; and which cannot but create in the mind of every reader, who wishes to see the enlargement of the saving knowledge of Christ and of his kingdom, a most hearty joy and gratitude.

Is it not by a signal Divine Providence, that this noble Society has now subsisted a whole century, in which period much good has been done in many parts of the world?

Is it not most remarkable, how, from time to time, such well-disposed persons have been found, who have supplied the places of those who have departed, and how this Society have thus continued, increased, and in every respect been improved and blessed?

Is it not most worthy of observation, how great and good the care of Divine Providence has been in providing, from time to time, the means whereby they have been enabled to do much good?

Must it not be a hearty rejoicing to every good man, to see how far they have extended their charitable design in so many and various branches of well-doing? How can we then be backward and silent with our gratitude to God, from whom alone all good and every blessing proceeds?

I am astonished, when I see the great number of children that have already, and do yet enjoy a good education, and who have thus been qualified for useful service to the public, and from whence the Church of Christ has received many worthy members; nay, heaven itself has received an increase to its numbers: without which care and education, too many might probably have been left in ignorance and vice, and thus cast away and been lost.

And how most admirable and highly laudable are their charitable endeavours in extending the same to distant parts of the world, to such where the light of the Gospel is extinguished, that they may, by these means, be enlightened, and find their way to Heaven!

And surely, if ever the light of the Gospel of Jesus the Redeemer and Saviour of mankind shall come to the natives of this country, it must come from England; for there is not an (other) nation in all the world, as the state of the world now is, that has the means nor the opportunity for such an undertaking: but for this excellent purpose, it seems the Lord has chosen England, and has therefore blessed them (the English) with wonderful and rapid increase of possessions in this country; which half a century ago was not any more than hardly a little territory or small tract of land, of about four or five square English miles, at each settlement of Calcutta, Madras, and Bombay, &c. Nor had they at that time, when I arrived in this country, which was in the year 1740, any thoughts of making conquests. But Divine Providence alone has directed circumstances, and led them on to success, and has now enlarged their possessions to a most valuable empire, nor doth this enlargement yet seem to stop in its extension. And when, at the same time, we consider the removal of an emulating nation who has been, and yet is, in opposition to the main design of propagating Christian knowledge; are these not instances, that may open our eyes, to see a wonderful and gracious Divine Providence, and that from the whole we may draw an equal conclusion, with that of David in Pslam cv. 44, 45,—"That the Lord has given them the lands of the heathens, and they have inherited the labours of the people; (for this purpose, and to this end) that they might observe his statutes and keep his laws." And not only themselves, but as it was also their duty to bring the natives of the land to the knowledge of the Lord, and to the same duty of observing the divine statutes and keeping the divine laws. No nation has as yet given greater proofs of their readiness to do this, than what a part of the English

nation has already done. And I have not the least doubt but that all who have opened eyes to see how much Divine Providence is yet acting in favour of England, particularly at this present period, and in all parts of the world, will confess, that the above conclusion is justly drawn, and ought with a willing mind and united endeavour to be executed.

And what a great wonder would it be to see, perhaps sooner than we expect, that the whole English nation unites in a General Society for Propagating Christian Knowledge among the nations in the East Indies? And then, how could the Lord otherwise than greatly bless such good endeavours, united in the true spirit of Charity? This great work, so much desired, would then, by the Lord's mercy and blessing, most gloriously be effected, and would also give the firmest stability to the English possessions. Yes, I verily believe, there can be few individuals in England who would exclude themselves from reaching out a helping hand towards the forwarding of such a happy work.

But I will return to another subject, wherein I heartily rejoice; which is this —that I find the Society are resolved to continue their kind care of the Calcutta Mission. It is indeed lamentable that the difficulty of finding proper labourers for sending out into this vineyard, has for so long a time been distressing. I trust, however, that the good Lord of the vineyard will in his own proper time, provide such who are willing to bear the burden and heat of the day, and ready to take up the load on both shoulders: which I hope, you, my dear brother, will never grudge to do. You will sufficiently be supported, when you put your trust in the Lord; your heavy burdens will be light and easy, by bearing them with patience; you will overcome difficulty by perseverance and firmly confiding in the Lord, who will not leave you alone nor desert you: for the work, to which you are called, is the Lord's own work, and he is the principal labourer; you are only the instrument which the Lord maketh use of, and both the work and the instrument are the Lord's; and that being the case, how can you fail of success, in that degree as the Lord is pleased to direct? Never let it slip out of your mind that you serve a good Master who is love itself, who amply rewards his faithful servants according to their labour, and will also here assist them, as their Almighty helper in all need, wherein he is nearest present with them when they least think it and have no man to help them. The most sad period in my life was that, when after 47 years' service in the Mission, only three years less than half a century, I was by old age, fatigue, and other vexations, quite exhausted, and under the necessity of leaving my post; and no successor sent out for the work in the Mission, neither any hopes given of any one coming to release me, &c. &c. In that situation, you may easily imagine my anxiety of mind was great. But see, how wonderfully and graciously Divine Providence interfered to my great comfort! Three friends were in readiness, surely by divine appointment. The poor Mission-Church got kind and careful Patrons, *Brown*, *Chambers* and *Grant*; be their good works never forgotten! I have seen it, and I have rejoiced, it has supported my depressed spirits. I do still now, in my 87th year of age, see it, and cannot but rejoice. I had much to say on this subject; but the facts do, better than I can, speak openly and loud.

Since the Lord has hitherto been our helper, which you may clearly see, so you may take courage, and be confident that the Lord will continue to lend a helping hand, and will not leave you alone, nor forsake you; but will bless you, and make you his instrument for conveying his blessings to many souls.

My dear brother, you may in the beginning, as also in process of time, find some difficulties; for the world is yet the same: there are many who are professed enemies to the Gospel of Christ; many who are cold and indifferent about it, and some, who are wolves in sheep's clothing, and such, as I have it in experience, are the very worst. But let not this cast you down; against all such, you have sufficient comfort in the whole 37th Psalm. The Lord will be on your side. He can and will procure you true friends also. When and wherever the Lord may be pleased to open a door for you, to work and to do good, do it. Wait patiently for the Lord's opening that door for doing that good which you may wish for: do not go before him, but follow his leadings, and he will wisely and safely lead you on in the right way of doing much good. He knows best the proper time

for every thing; He provides the means; He will give you strength and wisdom; He alone can and will bless your work. My heart is full and overflows, but my hand is weak. I can add no more, but that I am yours very cordially,

Calcutta, 26th March, 1798. J. Z. KIERNANDER.

"This venerable Patriarch," says the old Historian of Calcutta, "was now in the 76th year of his age and the 47th of his mission; an age at which in any climate the debilitated frame must feel severely the reverse of fortune: but how unspeakably severe must it have been felt by one who, for a period equal to the ordinary life of man, had been used to the gentle ease of India! The hovering cloud burst and the ruin of all his fortunes followed—the seal of the Sheriff of Calcutta was clapped even on THE SANCTUARY OF GOD ALMIGHTY." Referring to the foregoing letter he adds—

"Such are the sentiments which flowed from the soul of a mortal on the awful verge of eternity! Is this the language of puritanism? Is it pharisaical? Or is it the language of truth?

"The character of Mr. Kiernander has been variously and too unfavourably represented by those who judge without examination, and whose sole authority is *hearsay* from *hearsay*. We are more prone in general conversation to propagate malicious falsehood, than to display honourable truth: such is the human heart! such is the nature of man! The poet justly says—

'On eagle wings immortal scandals fly,
While virtuous actions are but born, and die.'

"I now conclude with repeating the answer made to my scrutiny by the gentlemen at Chinsurah who were intimate with Mr. Kiernander for the last ten years of his life. 'Had he been capable of guile, he could not have displayed that serenity which always beamed from his countenance: his composed visage bespoke the tranquillity of a soul conscious of its own purity. His deportment was such as mimickry dare not imitate, and deception would tremble to assume.'" So says the old historian, and very well too.

I shall conclude with the epitaph over Kiernander's *second* wife—it is, as the wording would sufficiently indicate, from his *own* hand, and strongly declarative of a very different estimate of that lady's religious character rom the one formed by the writer of the memoir.

In Memory of
Mrs. ANN KIERNANDER,
dearly beloved wife of
The Reverend
Mr. John Zachariah Kiernander,
First Protestant Missionary to Bengal;
whom,
from a life in which she practised every virtue
that adorns the character
of a Christian,
it pleased Almighty God to take to himself,
June 9th, A. D. 1773, in her age of 43 years and 2 months.
She departed with an entire though humble confidence
of a happy futurity,
thro' the merits of Jesus Christ, her Redeemer,
Having for some time desirously waited for the hour of her
dissolution,
with that serenity of mind
which a good conscience alone can inspire.
Her lamenting Husband
as a testimony of sincere and affectionate regard,
which she deserved when living,

and he still retains for her memory,
caused this to be erected.
ECHO.
In aeternitatem inspice, ad tempus respice,
Respice quid valet praesentis temporis ævum.
Omne omne quod est nihil nihil est praeter
Amare Deum.

I remain, Mr. Editor, yours, &c.
CINSURENSIS.

IX.—*D'Rozario's English, Bengálí and Hindustání Dictionary.*

To the Editor of the Calcutta Christian Observer.

DEAR SIR,

In your notice of the English, Bengali, and Hindustani Dictionary in Roman characters, published by Mr. D'Rozario, you have committed an oversight to which I beg to draw your attention—it is in attributing the *authorship* of that work to Mr. D'R. The title-page shews no such claim, and is blank as to the compiler, necessarily so, as it was the joint-production of several.

The principle of *suum cuique* alone, Sir, induces me to notice this mistake in the *Observer*. The "spirited Publisher," as you justly style Mr. D'Rozario, may well expect, and I am confident will meet with all the commendation and encouragement his useful and very creditable undertaking deserves—but he would be the last person himself, I feel assured, to assume to himself the credit of another's labours. He has very fairly and fully stated, in his preface, the extent of aid he has received in the literary execution of the work—of which the entire merit of suggesting is his, as were the sole risk and responsibility and the very severe labour of revising and carrying the sheets through the press. It may be as well to state simply, that of the 26 letters of the alphabet, two only, A and B, were supplied as to the Bengali by Baboo Tara Chand—the other 24 by the Rev. Mr. Morton. The additional English definitions which Mr. D'Rozario judged it well to insert after the MS. left the hands of the gentleman who supplied the native terms, of course as he says necessitated some additional native matter and a few substitutions to correspond—and for this he has very honorably taken on himself the whole responsibility.

This explanation will, I am sure, be satisfactory as well to him as to the friends of the other parties who were known to have been engaged in the work, and that not in equal shares, as has now been shewn.

I am, &c.
SUUM CUIQUE.

REVIEW.

The Christian Keepsake and Missionary Annual. Edited by the Rev. W. ELLIS. Fisher and Co. London, 1837.

There is a time for every thing under the sun, says the wise man, and happy is he who rightly understands the times and the seasons, who finds "the time for every thing, and every thing for its time." There was a time when it was deemed a mark of especial wisdom to sneer at Missions—when genius and talent vied with each other in attempting to cover with ridicule the Missionary and his labours. The men were weak, their schemes wild, and their object subversive of the peace of society and the stability of Governments; but *that time has past.* Time itself, the great interpreter of all events, has formed out of these despised characters men distinguished for their philological attainments—scholars practically wise—travellers the most enterprizing—and benefactors to our race the most abiding. They have explored and depicted in the most fascinating and faithful manner the lore of Indian science, the wild habits and manners of internal Africa, the curiosities, natural and moral, of cannibal isles, and the half dormant lives of the inhabitants of Greenland's scarcely trodden shores. Nor have they been forgetful of those countries which were redolent of nature's beauties, or of the arid and sterile desert, or the still but captivating scenery of the islands of the sea. These they have described till we have almost fancied we gazed on the real scenes. Nor have they passed by the botany, geology, or traditionary interests of these several sections of the earth; so that, their enemies themselves being judges, they are not just quite the idiots they were represented at the outset. We do not state this in the spirit of vaunting—far from it. If they had done none of these things, they had done their own work, in blessing men with the knowledge of salvation; but this they have done, and not left the other undone. We have alluded to this chiefly to mark the spirit of change which has come over those whose business it once was to exclude all but libels from their circle on the Missionary cause. At the time to which reference is made, the most talented periodicals were watchful for a mark at which to shoot their arrows poisoned with deadly venom. *Now* they are ready to admit with candid criticism the works and travels of those very men they once sought to ridicule. The press was then open for every attack, and but slow to admit the most talented and upright defence. *Now* they will mix up with their ordinary details the Missionary's communication and journal. In the social circle every idle story was accredited: all that was wild and mad was attached to Missions, and sometimes

things that were immoral and vicious. Now it is not treason to speak of Missionaries as reasonable beings, and to treat their talents and purposes with respect. It is not an unfrequent case for them, if now calumniated, to find defenders in men who, having seen their lives, (though far from coinciding with their religious views,) have been convinced of their integrity and utility. Christian Governments, where they dared, opposed, or frowned where they dared not oppose, and placed obstacles insurmountable to common motives where they dared not frown. Now we find some of them in friendly alliance with the Missions, or else either from the fear of that liberality which most despotically makes governments the puppets of its caprice, or from a secret attachment to the benevolent purposes of the work, silently offering aid in every way for the advancement of the kingdom of God. We know not that the vitality of Missions has been improved by this change. We fear not; but that it has transpired is evident. This it was our object to unfold.

We were led to this train of reflection by the publication at the head of this article, *The Christian Keepsake*, a Missionary Annual, edited by a Missionary, Rev. Mr. Ellis, which has found real favor with the public; for the Editor says, that it has been rewarded by an "approbation so decided, and a measure of success so extensive, as to demand the most grateful acknowledgments" of the publishers. It is a work full of interesting and useful information, not unmingled with light and pleasing pieces, and embellished by scenes of Missionary labor, and portraits of eminent religious characters, executed in the first style of taste and workmanship. What a change must have passed over the minds of the public since 1797, that in 1837 it should find in its heart to patronize largely a work of taste devoted to Missionary detail, and edited by a Missionary, and that it should rise in favor, while many of its compeers are sickening and dying, attended to the tomb by all degrees and classes of talent. This is indeed indicative of the great change. Magna est veritas et prevalibit. But we must stop, though it is a tempting theme, and refer our readers to the work itself, that they may "sit in the critic's chair and pass the sentence when they have paid the marks." The portraits and views are beautifully executed. Amongst the former we recognize some of the best friends of the human race,—the venerable Carey, the ill-fated but sweet singing Felicia Hemans; Tzatzoe the African preacher; Dr. Ryder, Bishop of Coventry; and a most touching picture of the infant Doddridge receiving instructions in Bible history from his mother before he could read, from the Dutch tiles on the mantle-piece. This picture alone is worth the whole book. While we looked at it we felt the very fire glow in our cheek, and the kind stroke of the hand of our venerable

instructress passing over our once cherub face. Gone, gone.—Oh our mothers, where are they, &c.? This picture reminded us that we were seering, for it made us look round for our little friends, our playmates, who used to sit and watch Jonah swallowed up by the whale, and Christ stilling the tempest, and the five thousand fed, on some such tiles as these from which Doddridge received his first impressions of the truths of the Gospel. They are gone too, nearly all gone to the grave; and we ——? and you, reader ——? But we must turn to the views. These are Mountains of Aboo, in Guzerat; Death scene of Heber; The Missionary's Grave; Malta; Rhodes, and the Moharram Festival, &c. The articles are from the pens of men who have seen and experienced what they tell; and well is it told. We shall be tempted to make copious extracts in future numbers; but for the present we extract a paper from the pen of the Rev. W. Campbell, of Bangalore, on "Mohammedanism in India." The subject is one of tempting interest to all interested in the propagation of the Gospel, its permanent and increasing establishment amongst a conquered people, its amalgamation with Hindu habits and errors, are topics which might be treated with interest and advantage. While the character of the people, embodying such a mixture of cunning and ignorance, religious zeal and gross wickedness, and the most absolute ignorance of their own faith, with a reckless fury for its support, are traits which might engage a master-painter to fill up. Nor would the conduct of Government towards them be an unfitting topic for disquisition. We must, however, leave these for the present, with this satisfaction, that the Moslem insult is now wiped off the coin, and removed from the correspondence of officials, and that soon the civil and criminal codes will possess only so much of Muhammadan jurisprudence as is humane and good. The extract will illustrate the evil of a trimming policy towards these haughty sons of the Crescent, while it may dictate to all future legislators that mercy does not always consist in concession, or justice in punishment. May the moral of history it records, not be lost on those whom it alone can benefit.

"Like every other system of error and imposture, Mohammedanism has been characterised by the pomp of its rites, and the pageantry of its festivals. As though the light and simplicity of truth, the spirituality of religion, and the glory and majesty of heavenly wisdom, were the prerogative of the Christian system alone; this imposture was not only established in blood, and propagated with the sword, but it has been upheld by rites and ceremonies subversive of the interests of holiness, and pandering to the base lusts and propensities of mankind. The accompanying plate is descriptive of the Moharram, as it is celebrated in India. Houssein and Hoossein were brothers, descendants of the Prophet, and heirs of the caliphat. Unable to withstand the treachery and the usurping ambition of Ayseed, who aspired to the throne of their ancestors,

they were destroyed in their attempts to uphold their power, and are regarded as martyrs to the faith. To commemorate their martyrdom, and to celebrate anew their funeral obsequies, this festival is held for ten days in their sacred month Mohurram. During its continuance, every kind of labour is suspended; the devotees of the Koran give themselves up, at one time, to mourning, and, at another, to mirth and festivity; temporary houses are erected in every direction, to celebrate the orgies; crowds of people, dressed in the most fantastic forms, their bodies besmeared with ashes, accompanied with music, and going through the most ludicrous dances, perambulate the streets, and, to obtain gifts, visit the houses of the rich and the affluent; the adherents of Houssein often quarrel and engage in fierce conflict with the devotees of Hoossein; feats of strength are performed, and fire-works and other exhibitions are got up, to amuse Europeans and other spectators; while scenes of carnage and blood have been known to close these solemnities. It was in the celebration of this and other festivals during 1832, that several attempts were made in the peninsula of India, to upset the government, and to realize an expectation which prevailed among the professors of the Koran, that their power was again to be established. At Bellary, at some of the stations on the western coast, at Bangalore, and at Cuddapah, riots were raised, and were attended with very serious results. Many Mohammedans who were discharged from the Indian army, and who had nothing to lose but every thing to gain in the struggle, inflamed the minds of the people to rebellion, and carried on a secret and combined system of correspondence with various parts of the country. What with the calamities which were impending over the peninsula; what with the rebellions which his subjects, so oppressed and exasperated, had raised successfully against the Rajah of Mysore; and the changes which kept the people in suspense for a time, as to the nature of the government which was to be established; what with the signs in the heavens above, which not only the astrologers, but the fears and prejudices of the many, interpreted into the most signal and terrible revolutions; the opportunity appeared most favorable to carry on deeds of ambition. In order to arouse the people to resistance, the Christian religion was represented as that of the Galilean; it was covered with scorn and derision; and references were made to the number of missionaries, to the establishment of schools, and to various operations of a benevolent kind, as testimonies that the English government were determined to employ force in the propagation of their faith. As a certain evidence of their success, the greatest stress was laid upon the vast majority of their numbers, when compared with the scattered tribes of Europeans; and nothing, it was maintained, was wanting but the erection of the crescent, to collect together the bands of the faithful, to animate them with a zeal and fervour in the struggle proportionate to the necessity, and similar to those of former days, to enable them to drive the whole European community into the sea. Defiance of the Company's power was added to scorn for the Christian religion; and contempt of their weak and timid policy, was joined to the defiance of their power; and they rioted in their threats, and in their increasing means of accomplishing their purpose. At Cuddapah, the fire of their enthusiasm burst into a flame; their large drum was beat, as the signal of terror and alarm; the Patans joined with the adherents of the mosque in their rebellious enterprise, and, inspired with rage against Christianity, as well as with implacable hatred against the government, their bands—exasperating themselves and their associates to deeds of blood—advanced upon the mission-house, to murder Mr. Howel and his family. As soon as the intelligence of the riot, and of the base designs of the multitude, were known at the magis-

trate's cutcheery, Mr. Macdonald, the sub-collector, and a gentleman whom all respected for his intelligence and his zeal in the public service, rushed to the spot unarmed, with the hope of using his powers of persuasion to bring them to reason, and of keeping them at bay till the arrival of the troops. But the moment he began to address them, they cut him down, imbrued their hands in his blood, and were triumphing over him as the first victim of their rage, and as a pledge of their future success, when the very appearance of the troops put their courage to flight, and shewed them to be as vile and cowardly when they had power to meet, as they were base and malevolent when they had nothing but reason and intelligence to fear. A slow and tardy execution of the law delivered seven of the insurgents to the gallows; but a retributive justice will pursue many more of them, as the abettors of this horrid murder.

At Bangalore scenes of riot and rebellion took place, which threatened to terminate in more dreadful consequences than these. At the festival of Ramsan, they all repaired to their Eedgah, which was situate in a field on the north side of the cantonment. Nothing could be more contemptible as a place of worship and of rendezvous, than was this small and dilapidated wall. But it was a shrine of their religion, and ought to have been respected. On their assembling at the spot, what was the object which filled them with horror and surprise? A pig, at any time and in any place a subject of disgust to Mohammedans, had been killed there; its blood had been sprinkled over the place, to pollute it; and its head, stuck upon the wall, was surmounted with a cross! Without any inquiry, and without any consideration, the whole assembly rushed to the Roman Catholic chapel, as it appeared to them all unquestionable that none but the party who adopted the cross as a badge, could be guilty of such an outrage. In an instant the doors and windows were driven in; the altar and its idols were laid level with the ground; the chandeliers were dashed to pieces; the priest escaped only with his life; and the frantic rage of the spoilers threatened very soon to lay the whole fabric in ruins, when the military were called out, drove them into the bazaar, and restored peace and order. While these things were going on, a naik, of the Company's service, a Mohammedan, and a disaffected traitor, repaired to the residence of the commandant, to give him the intelligence; and he had only cleared the gate of the premises, when it was ascertained that he was the perpetrator of this deed. After a few months' retreat among the hills in Nugger, a price was set upon his head; he was brought into Bangalore, tried by a court-martial, and shot. But, notwithstanding it was so plain that a Mohammedan was the author of this outrage, and that the views of this part of the community were decidedly hostile to the government; so infatuated were the Madras executive, as to call upon Christian officers to build them a splendid Eedgah, as though they would make it abundantly manifest that they were willing, not only to support idolatry and Mohammedan delusion, but to degrade the religion of the Bible, and dishonor those who believe it and support it, by making them the instruments of erecting this monument of infamy.

Such has been the policy which the Indian government has invariably pursued. To patronize idolatry, and to support any system of superstition, no measures have been too unchristian, none too unreasonable. What has been the honor of the Christian name! what the propagation and extension of the true religion! what the feelings, the principles, the conscience, and the morality of their European army! what the spiritual and eternal interests of the people themselves! what the blessing or the malediction of the Almighty upon their rule and their possessions! when false principles were to be supported, and a spurious and antiquated system was to be

maintained? No. These have been but as the small dust in the balance, when compared with the upholding of systems which are ready to vanish away. To the most superficial observer, it must have appeared evident, that there has, for many a day, been a struggle between the authorities in India, on the one hand, to cherish the superstitions of the people, and the events of providence on the other, to annihilate and destroy them. Like the tower of Babel, which, while it remained a monument of the folly and the ignorance of its authors, was the means of scattering them through the earth, and accomplishing the purposes of God; what has been the erection of this Eedgah, and the establishment of similar towers, but so many means which a watchful Providence has employed to expose the folly and weakness of men, to convince the rulers of the earth that though they are careful to build up, he will as certainly throw down, and to shew to all that the heavens do rule, and that He will make the wrath of man to praise him, and the remainder thereof he will restrain?

It is not theory, it is not speculation, but unquestionable truth. What was the effect which was produced by the system of policy alluded to? The very reverse of that which was anticipated. The Mohammedans grew in their own importance, and became more bold in their enterprise. Instead of considering this act as one of conciliation, they regarded it and treated it as one of fear and cowardice, and drew from it the weight of their influence, the assurance of their power, and the certainty of their success. No longer open and public in their attempts, they resorted to intrigues and a fearful conspiracy to accomplish their purpose—a conspiracy which, but for the interposition of a gracious Providence, would have rendered Bangalore an aceldama and a sepulchre. It appeared in evidence, that a fakeer, who assumed the mask of a button-maker, was the chief in the confederacy; that great numbers of the army, especially the Mussulmen of the infantry, of the cavalry, and the artillery, were seduced from their allegiance; that mercenaries were engaged to enter and take possession of the fort, the small gate of which was, at the hour appointed, to be under the guard of one of the insurgents; that the horses of the dragoons were to be cut, so as to render them useless in the struggle, the artillery was to be brought to bear and to pour its thunder on the European barracks, and the aid of the Mussulmen servants was not to be wanting in the hour of conflict; that proclamations had been circulated far and wide, denouncing Christianity and a Christian government, calling upon all the faithful to rally around the crescent, and establish their own religion and their own rule; and that the setting of the moon on the night after the discovery of the plot, was to be the signal for massacre and death, and for consigning the whole European community to contempt and oblivion.

This plot once exploded, the policy of conciliation was at an end; a dreadful example of vengeance was made; six men were blown away from guns, two were shot by musketry, and great numbers were banished. Notwithstanding the wish and the attempt of the authorities to exalt it, Mohammedanism was laid prostrate in the dust, and, as though Divine Providence had determined, in this last overthrow, to shew that no resources of its own, and no favors granted by others, could preserve it from destruction; one calamity has come upon it after another, and every attempt to rise has only sunk it in deeper disgrace and degradation. It matters not what may be the support and countenance which the Indian government confers upon this system of imposture; it matters not though its purse should be ready for its aggrandisement, and its right hand for its patronage; it matters not though Europeans, both civil and military, should subscribe hundreds and thousands of pounds annually to assist in the celebration of its festivals, and to advance its prosperity throughout the

world; its days are numbered—the hand-writing on the wall is against it—it has been weighed in the balance, and has been found wanting—the decree has gone forth against it, and cannot be reversed—the waters of the Euphrates must be dried up, that the way of the kings of the East may be prepared; and as sure as the Lord God Omnipotent reigneth, the day of its judgment is at hand, and its day of doom is not far distant. The efforts made to uphold Mohammedanism, on the one hand, and the evident symptoms of its decay, on the other, cannot fail to excite our liveliest solicitudes for the unhappy victims of its iniquitous delusion; and while our tenderest sympathies are exercised on their behalf, our efforts for their benefit will be marked by greater vigour, and our prayers will ascend with warmer fervour, that the day of their redemption may draw nigh, and that the set time for their deliverance may soon be fully come." φιλος.

Missionary and Religious Intelligence.

I.—BENGAL.

1.—Missionary Movements.

Letters have been received from our good friends, Rev. W. H. Pearce and Rev. J. Mack, from St. Helena, and Rev. J. Leechman, dated at sea, 18 days from the Sandheads. All parties were much improved by the voyage. May they and their excellent partners soon be restored to our little band of Indian Missionaries. Limited, however, as that circle was, it has been lessened by the removal of Mr. Carey Barclay, of the Serámpur Mission. He was a good man, full of faith and of the Holy Ghost.—We regret also to state that the Rev. J. Anderson, formerly of the Baptist Mission at Patna, who arrived in England in August last, entered into his rest in the month of February. His was a short but unblemished career. He was an intelligent, amiable, devoted servant of the Lord.—The Scottish Mission in this city is about to be strengthened by the arrival of the Rev. Mr. Macdonald, minister of Pentonville Church, Presbytery of London, who has given up his charge for the Missionary cause. We hear that he is a man of fine mind and spirit, devoted piety, and very eminent talent. We anticipate his arrival with great pleasure.—It is with sorrow that we announce that our fellow-labourer, the Rev. J. Hæberlin, is under the necessity of returning to Europe for the restoration of his health. We trust that so valuable a Missionary will soon return and bring with him many of the youthful disciples of Wurtemberg.—Mrs. Todd, of Madura, has been called to her reward after a residence of thirteen years in this country. She hath done what she could.—Mr. Henry Parnell, the associate of Mr. Groves at Madras, intends, we understand, to locate himself in Syria.—Rev. W. Start, of Patna, has proceeded to Europe to obtain more labourers for the Mission under his care at that Station.

2.—Native Converts.

Two young men, natives of Calcutta, were publicly baptized at Lúdiana, lately, by the Rev. J. Newton, of the American Mission at that Station. A respectable young man was recently baptized in the Union Chapel by Rev. A. F. Lacroix. The rite was administered after six years' inquiry. Since his profession he has been carried off by his connections, and his fate is at present involved in some degree of mystery. We have heard also of an instance of violence to a native youth seeking for baptism at Bardwán. He has been placed in confinement and chains.—We hear also

that a case of considerable interest to native converts is now before the Council ; it refers to the baptism of married females who become sincere converts to the faith of Christ. It will be our business to obtain the most accurate information on these and some other points of a similar nature which have occurred lately, and present them to our readers. The time is not far distant when the civil struggle will commence, for it is impossible that things can remain much longer as they are. The sincere convert to Christianity must seek and obtain the protection of his rulers as well as the superstitious Hindu and the cruel Musalmán. If things proceed at the rate they have latterly on this subject, the Missionaries will not be safe. Should this be the case it will be the most effectual way to convince our rulers, perhaps too late, that *timid policy* is not always the wisest. The question of civil liberty in connection with a Christian profession, is we are aware, one of considerable difficulty, yet it must be met.

3.—The late Fires.

The subscriptions for the sufferers amount to about 20,000 Company's Rupees. To this the Government have added 20,000 more, and have passed an act compelling all persons in future to cover their huts with tiled roofs. It has unfortunately come a day too late, as a great many of the rebuilt huts are already covered with *thatch*. The committee for relieving the wants of the poor creatures deserve the highest commendation ; their activity and kindness has been most untiring.

4.—The Weather.

The weather during the last few months has been the most extraordinary in the recollection of the oldest inhabitant. We have been almost without rain for eight months ; this, with the thermometer latterly at 95° and 96° in the shade and dry hot westerly and northerly winds, has induced cholera and other not less fatal diseases to a fearful extent. Many persons, both European and native, have been carried off during the last month. In the Mufassil, cholera, fever, and small-pox have been committing dreadful ravages. The want of water has been quite appalling : the rains have, however, at length set in, and the weather is delightfully cool. The Lord reigneth, and he will do all things well.

5.—Temperance Societies.

A Temperance Society has been formed at Dum Dum under the patronage of Colonel Powney. It is very prosperous. May every station soon have its Society in successful operation.

6.—Horrid Superstition.

A Fakír was brought before the Chief Magistrate the other day charged with being found eating piecemeal a putrid corpse at Nimtalá Ghát. The only punishment that could be inflicted on him, was to send him out of the boundaries of the city. We understand this disgusting practice is deemed a most sacred and meritorious act.

7.—Sunya'sis.

These are a set of idle, licentious villains, generally young, strong, and hardy men, who under the garb of superior sanctity are permitted to take all kinds of freedom in Hindu society. They may be seen parading the

native parts of the town almost in a state of nudity. We notice this more particularly, as we perceive lately they are not confining themselves to native districts, in defiance of a Government regulation. We trust the police will keep a vigilant eye upon their movements.

8.—ARMENIAN CENSUS.

J. Avdall, Esq. has recently published a census of the Armenian population in Calcutta, and has obligingly sent us a copy. The work displays considerable research. We shall make use of it in our account of the statistics of Calcutta.

9.—NEW PERIODICALS.

New periodicals for diffusing religious and useful information have been started at the Cape and Maulmein, and a daily paper in the Sandwich Islands. We wish them all well, and have but one piece of advice to give, if it can reach—*be local.*

10.—NATIVE SOCIETIES.

There are at present, we understand, three religious Societies in Calcutta, which may be deemed the rallying points of the respective religious parties:—1st, The *Dharma Shabhá.* This is the gathering place of orthodox Hindus; and violent enough it is in the fulmination of its curses and pains. It is, however, past its zenith.—2nd, The *Brahma Shabhá;* this was the offspring of Rámmohan Ráy's liberality. It meets in the Chitpur road. There are about ten principal members, at the head of which are Dwárakánáth Thákur and the Táki Bábus. It is dying a natural death. They profess to worship only one God, and wish to reform Hinduism by reading and distributing the Vedas.—3rd, The *Native Unitarian Association;* this is composed of young men educated in the different schools; it differs from the Brahma Shabhá in admitting the validity of all professedly inspired books, even the Bible which is read in turn. They meet in Bágh Bájár. There are besides these three or four Debating Clubs amongst the alumni of the Hindu College and the General Assembly's School, but not of sufficient interest to deserve a distinct notice.

11.—TAKI SEMINARY, FIFTH ANNUAL EXAMINATION.

The *fifth* Annual Examination of the General Assembly's School at *Táki* was held on Monday, the 19th June. Notwithstanding the great heat of the weather, upwards of 100 boys were present; and the total number on the list, in the English, Bengálí, and Persian departments, was about 180. The Examination was conducted by the Rev. Mr. MACKAY, with the valuable assistance of the Rev. Mr. CAMPBELL, of the London Missionary Society. Bábu BHABA'NI PRASA'D RA'Y examined the Persian classes, and expressed himself highly gratified with the progress they had made: but the improvement of the boys in the English school was far more conspicuous, and reflects great credit on the industry, as well as on the ability of their teacher, Mr. SHIELS. They were subjected to a long and searching examination on the various studies in which they have been engaged, and it is but common justice to the teachers, as well as to the taught, to say that they acquitted themselves admirably.

It would be an uncommon sight even in ENGLAND, to see in an obscure village school a large number of young men, not only tolerably versant in *two foreign* languages, but having a considerable, and, as far as it goes, very accurate acquaintance with Geometry, History, Political Economy, Geography, Algebra, Arithmetic and Composition, while at the same time they had the boldness to receive instruction in another religion. How

much more uncommon and extraordinary then must it be to meet with such a phenomenon in the midst of the jangals of BENGA'L! There is, however, nothing resembling ordinary village boys in the English school at *Táki*. They are the children of rich and respectable native gentlemen, chiefly relations of the CHAUDHURI BA'BUS; and in good breeding and personal appearance they are perhaps superior to the young men in any school in Calcutta. Even in the second class, some of the more advanced boys spoke English with such ease and grammatical precision, as to excite the surprise of the Examiners; and the remarks, which they made in conversation, were shrewd, bold, and independent, without being in the least impudent or disrespectful. Such is the promising state of the school at present, that, we believe, it is the intention of the superintendents, that one of the General Assembly's Missionaries shall reside among them occasionally for a month or two at a time, as soon as the reinforcement, which is expected from Scotland, shall render the measure practicable.

We appeal to the public whether the name of Bábu KALI'NATH RAY CHAUDHURI, the establisher and chief supporter of this noble institution, be not an honor to his countrymen. It has now been in existence for five years, and, in addition to that part of the expense which is defrayed by the General Assembly, it has cost the Bábus upwards of *twenty thousand rupees*. Already, stimulated by the example of the *Táki* Bábus, another rich and powerful zamíndár has, we believe, established an English school in the neighbourhood; and there seems no reason to doubt, that, by a little judicious encouragement from the Government in the shape of an honorary reward, many other wealthy native gentlemen would come forward, and materially assist the Education Committee in their labors for the diffusion of English knowledge through India.

The following is the Prize list for 1837.

I.—ENGLISH SCHOOL.

1st Class.	Madanmohan Bos.	Ráj M. Ráy.
Golak C. Singh.	*4th Class.*	Káli P. Cháturjyá.
Hara Lál Sarkár.	Ishwar C. Ráy.	Panchánan Bos.
Sambhu C. Bos.	Tárak C. Láhuri.	*8th Class.*
2nd Class.	Sríkánth Bos.	Umácharan Ráy.
Jagannáth Bos.	Príyanáth Bos.	Umesh C. Ráy.
Gopál C. Chakrabarttí.	*5th Class.*	Krishnamohan Bos.
Mathur M. Mojumdár.	Mohini C. Ráy.	Gopál C. Chakrabarttí.
Bishwambhar Mukarjyá.	Umá C. Bos.	Ashutos Ráy.
Kálináth Uday.	Umá C. Ghos.	Durgá C. Bos.
Kedárnáth Háldár.	Harimohan Cháturjyá.	Pránnáth Ráy.
3rd Class.	*6th Class.*	Madan M. Datta.
Isán C. Ráy.	Beni Mádhab Bánurjyá.	*9th Class.*
Mohesh C. Mojumdár.	Dwárakánáth Dás.	Nobin C. Bos.
Bharat C. Ráy.	Amrita Bos.	Káli P. Cháturjyá.
Gopál C. Ghos.	Nabakumár Bos.	Prasanna C. Mukarjyá.
Bhat C. Bos.	*7th Class.*	Sr. Gobind Bánurjyá.
Tárini S. Ráy.	Káli M. Bos.	

II.—BANGA'LI' SCHOOL.

1st Class.	Tálebar Gázi,	
Prán Krishna Dás.	*3rd Class.*	Umesh C. Chitradhar.
Dwárak náth Madak.	Bhagirat Páure.	*4th Class.*
2nd Class.	Lakshminárayan Madak.	Nata Madak.
Rádhámohan Das.	Kedár U. Madak.	Panchkauri Sarnakár.

III.—PERSIAN SCHOOL.

1st Class.	*2nd Class.*	*3rd Class.*
Jagamohan Bos.	Mohini M. Ráy.	Hara Lál Sarkár.
Golak C. Singh.		

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the month of May, 1837.

Day of the Month.	Maximum Pressure, observed at 9h. 50m.					Observations made at Apparent Noon.					Maximum Temperature, observed at 2h. 40m.					Minimum Pressure, observed at 4h. 0m.				
		Temperature.			Wind.			Temperature.			Wind.			Temperature.			Wind.				
	Barometer.	Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.	Rain.	Barometer.	Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.	Barometer.	Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.	Rain.	Barometer.	Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.
1	29,842	86,5	92,2	84,5	S.		29,830	86,8	94,0	87,2	S.	29,760	87,5	95,3	88,6	S.		29,720	88,3	94,0	86,5	S.
2	,896	81,2	86,5	80,0	N.	1,15	,882	83,5	89,9	84,0	S. E.	,820	85,5	93,5	86,5	S.		,780	85,5	91,5	85,0	S.
3	,884	80,1	83,8	79,9	E.	1,40	,874	80,8	88,5	82,5	N. E.	,798	82,0	95,5	93,2	S.		,756	82,2	93,0	92,5	S.
4	,830	82,3	90,0	85,6	S.		,820	83,5	92,3	88,0	W. S. W.	,750	83,9	84,0	84,0	S.		,736	81,5	79,5	78,6	E. S.
5	,888	81,2	85,0	82,4	E.		,900	81,5	87,5	85,5	S.	,830	81,8	90,0	86,8	S.		,800	81,5	87,0	89,2	S.
6	,892	81,8	88,8	84,7	S.		,878	83,2	92,8	87,5	S.	,822	84,3	97,0	92,0	S.		,800	84,5	94,3	90,0	S.
7	,888	84,3	88,5	85,3	S. W.		,866	85,2	93,8	89,0	S. W.	,802	86,8	98,9	94,5	S. W.		,790	87,0	97,5	92,3	S. W
8	,838	84,8	90,5	86,5	S. W.		,820	85,2	97,0	90,8	S.	,762	85,5	98,5	95,0	S. W.		,728	85,5	97,3	94,5	S.
9	,908	78,8	78,8	75,5	calm.	0,52	,886	79,0	79,2	75,5	S. E.	,800	83,7	97,5	95,2	N. W.		,792	83,5	94,2	91,2	S.
10	,878	82,7	88,0	85,0	W.		,872	83,4	92,0	87,5	W.	,814	83,7	91,4	89,2	calm.		,796	83,7	90,0	87,7	W.
11	,844	81,6	88,8	84,2	W.		,830	82,9	92,7	86,0	W.	,762	83,9	99,0	94,0	W.		,750	83,8	97,5	93,8	W.
12	,830	84,8	93,0	87,5	W.		,810	84,5	97,5	90,5	S. W.	,710	84,5	101,0	92,5	W. S. W.		,690	84,5	99,5	91,8	W. S. W.
13	,750	85,0	94,0	86,2	S. W.		,732	84,5	95,0	89,2	S. W.	,660	84,8	101,8	91,8	W.		,628	84,8	100,1	92,5	W.
14	,770	85,2	95,3	86,5	W.		,748	85,5	98,0	89,2	W.	,674	86,0	102,5	92,7	W.		,648	86,0	100,9	93,0	W.
15	,790	85,5	92,0	86,2	S. W.		,756	85,8	98,0	90,4	S.	,680	86,0	101,0	93,5	S. W.		,650	86,2	98,0	91,2	S.
16	,746	86,5	93,0	88,5	S.		,730	87,0	95,5	90,4	S.	,692	93,0	86,5	92,2	S.		,678	92,5	94,0	90,5	S.
17	,776	88,0	94,0	87,7	S.		,760	93,8	98,2	91,5	S.	,714	95,2	100,7	92,5	S.		,686	96,4	98,5	93,8	S.
18	,770	89,5	93,4	88,4	S. S. W.		,752	92,0	96,2	90,1	S.	,682	93,7	97,2	91,8	S.		,660	93,2	94,5	90,8	S.
19	,698	87,5	94,2	85,8	S.		,684	91,2	95,8	89,9	S. S. W.	,640	92,2	96,8	89,7	S. S. W.		,610	92,2	94,8	88,5	S. S. W.
20	,674	87.8	91,4	84,5	S. H.		,650	91,7	93,5	88,8	S. H.	,616	91,5		89,5	S.		,600	90,8		88,0	S.
21	,700	88,0		83,8	S. H.		,680	89,0		89,0	S. H.	,628	90,9		91,5	S. H.		,612	91,5		90,8	S. H.
22	,714	90,3		88,5	S.S.W.H.		,710	93,3	96,3	90,3	S.S.W.H.	,686	93,5	96,3	90,3	S.S.W.H.		,652	92,5	95,0	90.5	S.S.W.H.
23	,740	89,0	93,2	86,8	S.S.W.H.		,722	91,3	96,7	89,5	S. S. W.	,686	92,5	97,8	91,2	S. S. W.		,656	91,9	95,5	89,5	S. S. W.
24	,778	89,9	93,0	87,5	S.		,750	92,2	96,5	88,5	S.	,700	93,1	97,0	89,9	S.		,664	92,7	94,7	88,8	S.
25	,774	89,5	95,0	88,2	S.		,764	91,5	97,8	90,0	S. H.	,728	92,2	98,5	92,5	S. H.		,714	91,8	95,0	89,5	S. H.
26	,830	88,5	92,3	87,5	S.		,810	91,9	96,8	88,2	S. H.	,770	93,5	97,0	91,2	S. H.		,750	92,1	94,2	89,3	S. H.
27	,764	89,5	93,0	87,8	S. H.		,748	91,5	94,2	88,7	S. H.	,712	92,2	95,0	88,5	S. H.		,690	91,8	93,9	87,4	S. H.
28	,710	88,8	94,5	88,0	S. H.		,684	90,0	97,0	89,5	S. H.	,654	90,5	97,8	90,2	S.S.W.H.		,630	90,0	96,[illegible]	88,9	S.S.W.H.
29	,638	88,8	92,8	87,8	S. H.		,612	91,5	96,3	88,2	S. H.	,560	93,3	97,0	95,0	S. H.		,534	92,5	94,3	89,8	S. H.
30	,570	90,1	95,0	89,0	S. H.		,556	92,6	96,4	91,5	S. H.	,504	95,5	100,2	93,2	S. H.		,472	95,5	99,0	92,8	S. H.
31	,592	92,8	98,0	90,0	S.		,582	96,5	106,2	96,5	W.	,538	100,0	110,2	98,9	calm.		,498	97,5	107,8	99,2	S. E.

THE

CALCUTTA CHRISTIAN OBSERVER.

No. 63.—*August*, 1837.

I.—*On the Vernaculars of Upper India.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

At a time when there are symptoms of increased activity in attempts to prepare suitable books for the instruction of the natives, the following remarks on the subject of the vernaculars of Upper India may be of some use.

The communication of knowledge to the natives of Upper India, has hitherto been very much impeded by the want of a well defined vernacular language, adapted to the mass of the people. The literature of the country has been almost entirely sealed up in languages either dead or very imperfectly understood. These languages are the Sanskrit, the Persian, the Persianized Urdu, and the poetic dialects of the Hindus. The Arabic is also a good deal studied, but as it is not employed as a medium of intercourse, as used by native writers in their books, it cannot be considered as so much affecting the literature of the country as the others.

There are thus in Upper India (excluding Arabic) four learned languages, more or less unintelligible to the mass of the population; so that all that is written in them is lost to the great body of readers, and useful only to an educated few, and as almost every thing hitherto written is in some one of these languages, the common medium of speech is almost entirely neglected. Hence to learn to read, among the natives, is almost synonymous with learning an unknown or half unknown language. No one expects to meet with a book the words and phrases of which would be understood by persons who cannot read, when read to them by another who can.

With respect to Europeans, their knowledge of the language has generally been derived from the worst source imaginable. Even those who have the character of Oriental scholars, are, for the most part, but little acquainted with what is really the spoken

language of the country. The usual course for a young man who wishes to learn the language is this: he gets a Múnshí who sits down and teaches him a jargon of Arabic and Persian mixed with a little Hinduí—this he calls Urdu; or he obtains a Pandit who teaches him a jumble of murdered Sanskrit, and words from twenty or thirty spoken dialects, which he calls Hinduí or Bháshá. These worthies no more think of teaching what the people actually speak, than of teaching the language of the moon. The languages thus acquired are, therefore, as much, or almost as much, dead as either the Sanskrit or Persian; but unfortunately they pass for the vernacular, *and almost all attempts yet made at vernacular book-making, have been made in these unknown tongues*, so that they are only intelligible to the initiated few, by whom the foreign sources of the words have been explored.

Hence, to a great extent, the complaints about the want of a language adapted to the communication of knowledge and the many remedies proposed. The Orientalist is for enriching the vernacular by large importations of Arabic and Persian, and the enthusiastic advocate of English is willing to give it all the scientific beauties of his favorite; but neither the one nor the other seems even to inquire whether the alleged poverty is real or affected. They want not only to encumber the poor kúlí with breeches, but also with regular English top boots. The wretched poverty of the vernacular has been so much talked of, that it may seem strange to doubt it; but it does seem stranger, that in a great populous country civilized for thousands of years, where all sorts of traffic have been carried on, sciences more or less studied, where metaphysics and religion have always been discussed, where drugs, dyes, and simples of all kinds have been extracted and compounded on chemical principles, and where almost every thing known or practised in every other large community, has been practised,—I say it seems very strange, that in such a country there should be no medium of intercourse sufficiently intelligible to the great mass of the people, by which knowledge on almost every subject may be communicated. It is true this indigenous language may be a "rudis indigestaque moles," and little refined, in consequence of not being cultivated by a long succession of able and elegant writers; but a language that daily expresses the thoughts and feelings of thirty or forty millions must be copious, and must have in itself such stores of words and phrases, that in process of time, in the hands of able writers, might be moulded into such forms of elegance and precision, as would answer every purpose to which mere language can be applied. The evil has not been that there is not a good vernacular, but that a foreign basis has been adopted, and under the name of vernacular a mere jargon invented by the interest and pedantry

of exclusive classes, who never will desire to see the people instructed. The alleged poverty of the language has prevented its riches from being explored by Europeans. They have found no books, or very few in a plain common dialect, and hence they have merely studied the jargon of the Múnshis and Pandits, and in their own writings have imitated them. When an Englishman sits down, say to translate any thing, he has got a Múnshí to whom he explains the idea and asks what word will be best; and the usual way with the Múnshí is to advise him to insert some word from Arabic or Persian—one would suppose the most intelligible the best, but no;—if he only get one so far-fetched that few even of his own fraternity can understand it, so much the better. To write so as to be understood by the people, is no part of his plan. He would disdain to write for any class less learned than himself. Hence he does not write in any spoken dialect, but forms an incongruous mixture of all the tongues he is acquainted with. Not only does he introduce the words, but he uses the grammatical construction of the different languages from which he draws them, so that the whole style of what is called high Urdu is nothing more than a string of quotations from Arabic and Persian, the interstices being here and there filled up with Hinduí.

The following mixture of Greek, Latin, French, and English, each retaining its own grammatical form in the same way as the Arabic and Persian do in this high Urdu, will give some idea of what sort of a language is generally used by Múnshís.—John iii. 1. "There was a man ek tōn Farisaiōn, nomine Nicodemus Judæarum Primarius, who came to Jesus at night, kai eipen autō, Magister, nous savans que tu es un docteur apo Theou eleluthas, for no one can do tanta ta semeia nisi adsit ei deus. Jesus answered and said to him, Amen, amen, lego soi que si un homme ne nait de nouveau, eum non posse divinum regnum videre."

The above would be understood by one who has learned the languages from which it is taken, and a number of the words might be made out by a mere English scholar, as many words are now fully incorporated into the English from these languages, as well as from the original source of most European tongues; but no one would think of writing such a jargon and calling it English.

There are indeed many words from Arabic and Persian fully received into the spoken language of this part of India, and these of course compose an essential part of the Urdu, or Hindustání, as in English we have a vast number of Latin, Greek, and French words fully naturalized; but the great evil is, that in this sort of Urdu, there is no distinction made between words actually known and understood and such as have never been naturalized at all.

When a man knows Persian he seems to think it below him to write any other language, and when obliged to do so he takes for the basis of his style not the vernacular, but the foreign tongue which he has acquired. As he has no wish to instruct the people, if he has any object beyond immediate profit, it is merely to display, not his knowledge of things, but of foreign words. I have heard such men frequently refuse to write one of the purest and best expressions in the language, merely because, as they said, "every one speaks it." What ought, in every language, to be the best recommendation of a term is made, by these miserable pedants, the very ground of its rejection.

Instead of encouraging and fostering such a preposterous taste, Europeans, and especially public institutions, such as the Tract and Bible Societies. School-Book Society, &c. ought to put it at defiance, and insist on having books really vernacular. The officers of Government, now that the vernacular is used in many departments, might do much to destroy this absurdity, by making the people write as they speak, merely attending to Grammar, and excluding common vulgarisms. I have seen, however, some of the new vernacular Court documents, and they have much damped the pleasure with which I hailed its introduction. It is merely the same old threadbare Persian coat, not even turned over, but a few new buttons in the shape of Hindí prepositions, stuck on to make the unskilful think a real change has taken place; but the thing itself is just as unintelligible as the real Persian that preceded it, and consequently quite as well calculated to mystify the people. The Civilians, however, can now do immense good, if they will manfully insist on having the real spoken language written, instead of a jargon as bad as Irving's unknown tongues.

It is a very great mistake to suppose, that there is no medium between this Maulaví jargon and the low vulgar. There is an abundance of well-understood words and phrases to be found in the best books and in every-day use among the people, sufficiently elegant to be introduced into any composition. These should be carefully separated from those words which have not been naturalized, and are consequently not current among the people, and I am perfectly convinced such a body of words will be found, as will be quite sufficient to communicate all the knowledge we possess. It is true, when we are treating of scientific subjects, we may require a few technical terms, from foreign or dead languages, especially when the science has not been studied at all in this country; but there can be no use whatever for introducing foreign constructions or idioms, and these words will be so few, and stand so connected with others, that they will occasion very little inconvenience even to a reader who may not clearly understand them taken separately.

The Urdu, which is undoubtedly best understood by the people, is that which has most of its verbs and general structure from the Hinduí. Its nouns, adjectives, and connecting particles are mostly of Persian origin, but in such universal use as to be generally regarded as Hindustání. The nouns are declined not according to the Persian and Arabic, but something like the Hinduí. In the Maulaví, or as it is called high Urdu, many of the same words are often used, but according to the Grammar of the original languages from which they came, having Arabic or Persian plurals, &c. In fact they are used exactly as we do Latin or French quotations, while the other style treats them as we do Latin or French words fully naturalized in English. By this Hindustání Urdu, I do not therefore mean a vulgar mixture of Urdu and Hinduí, such as is spoken usually in the bazárs, but a simply constructed language, such as Musalmáns and Hindus of the middle classes generally speak. Very few words need be used in it that are not found in books, but a vast number to be found in books must be laid aside as too difficult. The number of books in Urdu is so miserably small, that they can never form a standard of writing, apart from the verifying of almost every word by attending to the mode in which it is used in conversation.

If we want really to do good, we must build a system of literature for the country, the knowledge contained in which should, as far as grave works are concerned, be entirely European, and the language vernacular, such as every man can comprehend without going through a learned education. As long as there are abundant terms in the spoken language, why should we load it with dozens of synonymes from others? Were all the public Societies to determine on a sort of standard of style, approved by the most experienced, as really simple and intelligible, and then employ such men, and such only, as could write in it, they might soon procure a complete set of useful books and translations, which would have an immense effect on the improvement of the country.

I find I have drawn out my remarks on the Urdu to too great a length to admit of what I intended to say on the Hinduí: but, perhaps, on another occasion I may offer some remarks also on that extensively spoken, but much neglected language.

Yours sincerely,

B.

Banáras, 20th June.

II.—*Chapter of Correspondence.*

1.—New American Mission at Sambhalpur.

To the Editors of the Calcutta Christian Observer.

Dear Sirs,

Being desirous of cultivating a union with, and participating in the prayers of my fellow Missionaries in India, I embrace this opportunity of informing them, through your valuable periodical, of our recently commenced station at this place.

Sambhalpur is situated on the eastern bank of the Mahánadi, about 300 miles above Cuttack. It may, with its adjacents, be justly considered the hill country of Orissá. It is the residence of a Rájá, who has the entire control of the zillah, though he is much under the Company's influence, being tributary to them.

The soil of this country is called generally fertile, and the climate delightfully pleasant and healthy.

The inhabitants generally speak very pure Oriyá, though, as in all parts of Orissá, much Hindustáni is spoken.

The people have the same shasters and superstitions that exist throughout all Hindustán. They observe *caste*, though it has not assumed that regularity by which it is characterized in most other places. It is not always easy to tell which of two castes is the highest, or to what extent persons may go without losing caste. From the highest to the lowest they are far from being strict, and some, especially women and children, are entirely regardless as to what they eat or drink.

Of Bráhmans, there are five different castes, who eat meat of all kinds, except the cow, although the first caste profess it is against their principle to do so. The first is the only caste exempt from manual labor, their only business being to cheat the people, and perform their superstitious worship in temples.

Though caste does not seem such a barrier to the introduction of the Gospel here as in some other places, idolatry appears still more formidable. To see the firm faith of the poor devotee in his idols, is truly lamentable.

The temples in this place are numerous. Some are very large, and the appearance of many bespeak great antiquity and ingenuity in sculpture. The chief of these temples are dedicated to Jagannáth, Mahá Deb, and Simli.

The Púrí festivals have much patronage here. When we first arrived, we were sorry to find several of Jagannáth's deceitful and impudent pandás in search of pilgrims*.

Beside the Oriyás, there are several hundred Dhúngá Coles. These people, who are natives of Chhoṭá Nágpur, are, in many respects, of very interesting character. They have a language peculiar to themselves, but it is not written. They live in small villages by themselves, and like the Jews, when sojourners in a strange land, regard the land of their fathers with great veneration, and often visit it. They are considered more faithful and laborious than the Oriyás, but it is certain they are more easily offended. They have but three castes, and these all live by manual labor. These different castes drink water together, but eat and smoke separately. Children have no caste till after marriage, which usually takes place at the age of fifteen or sixteen. I have frequently conversed with the most intelligent who could speak Oriyá, in regard to their

* These vagabonds are the creatures who urge poor wretches to the plains of Orissá to fill the coffers of Jagannáth for the British Government!—Ed.

customs and religion, and they agree in relating the following particulars. Unlike many Hindus, they eat all kinds of flesh. Whether the animal has been slaughtered, or has died naturally makes no difference with them. It is particularly worthy of notice, that they have no temples, priests, or shásters, and they say such is the case in their own country, every man being his own priest, performs his own worship, whenever and however he pleases. Neither have they any images, but they say they worship the invisible Lord by sacrificing chickens and goats, and at the same time repeating in substance the following prayer: "O Lord, look upon me. Thou art my father and mother. Accept this offering which I bring to thee; and when I wander about in the jangal, give me food and drink. Give me all mercy, and save me from all harm." We hope the time will come when our Society will be able to extend their efforts, not only to the Coles in this vicinity, but to the great population in their own country.

On the 1st of January last, my colleague, Mr. J. Phillips and myself, both of the American Free Will Baptist Board, arrived at this place, and after some exploring, and a little acquaintance with the situation of the country and people, resolved to make this the scene of our labors. We have now accomplished the building of our houses, and are prepared to pursue the study of the Oriyá, and also to hold conversation with the people, who continue to visit us, though not in such numbers as on our first arrival. We expect a native preacher from Cuttack to our assistance; when he arrives we purpose daily visits to the bazár, and also occasional excursions to the neighboring villages. On each side of the river the country is so thickly set with small villages, that a person on horseback might visit three or four in an hour—affording a delightful prospect for short Missionary journeys. The next cold season we intend more fully to explore our field of labor. Though we intend to make it our chief object to preach the Gospel, yet we are desirous to commence native boarding-schools as soon as we find it practicable. As we do not anticipate much difficulty in obtaining children we think such schools only will be advisable, where we can have the children entirely under our influence. I have already two interesting children given me, an Oriyá boy, and Dhúngá girl. When we commence schools we wish to have Christian masters, for we have never been able to learn that much good influence has attended the instruction of heathen teachers. As our prospects thus far have been encouraging, we hope, through the Divine blessing, yet to see this dark heathen wilderness illuminated by the Sun of Righteousness, and to this end, may we have the prayers of all who love our Lord Jesus Christ.

Sambhalpur, June 22, 1837. ELI NOYES.

2.—CONCENTRATION OF RELIGIOUS MEETINGS IN THE MUFASSIL.

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

The following letter from a friend in the neighborhood to the address of the President of the Karnál Tract Society, contains sentiments so much in union with those of all desirous for the extension of the Saviour's kingdom, that I make no apology for desiring its insertion in your *Observer*.

"My Dear Friend,

"We have been for some time meditating a plan, or an attempt at forming a 'Christian Association,' for the purpose of concentrating, and bringing into more close connexion, the resources of those who pray for the building up of our Saviour's kingdom in this part of India. In every

thing 'union is strength,' and 'as iron sharpeneth iron, so the countenance of a man his friend.' Our scheme is something like this;—to form an association of rather a general nature, say for the promotion of Christian knowledge, embracing in its geographical limits. Mirat, Dilhí Lúdiáná. Sabáthú, and all the intermediate stations. Let there be an annual meeting of this association, say at Karnál, where each of the stations included would be represented by delegation. A part of the ostensible object of the association might be to devise ways and means for the successful establishment and superintendence of native schools, to provide books, and bring forward suitable teachers, &c. But a very important object of the association would be to bring Christians together, to combine the counsels and efforts of Officers, and Missionaries, and Christians of every class in one common effort, for the promotion of the great principles of Christianity in this region. The yearly meeting at Karnál might be held in the cold season*. Then you could have an anniversary of the Temperance Society, an anniversary of an Auxiliary Bible Society, and have a week of anniversaries like those held in different parts of England, Ireland, Scotland, and America.

"We think that the very fact of meeting regularly once a year to discuss such topics, and have these discussions made public, through the medium of the periodicals published in this part of India, would have a happy influence in awakening and concentrating the piety which exists in this region, but which exhausts itself very nearly in unavailing wishes, and unattempted enterprises.

"We should be glad to hear your sentiments on this subject, and, if you think that something of this kind would have a happy influence in rallying the piety, and strengthening the resources of the Christian portion of this community, will you kindly embrace the first leisure time you can command to let us hear your sentiments, and any suggestions that occur as to the name or objects of such an association. And, also, if you approve of the idea of forming such an association, will you bring it forward in your correspondence with any stationed within these limits, including Dilhí. You see no attempt has been made as to any of the details. These can be arranged when it shall have been ascertained that the enterprise so far commends itself to the Christian community as to make it worth while spending time in arranging the details."

The Society for the distribution of Tracts at Karnál have fully entered into the wishes of the writer, and propose, as soon as they are aware of a corresponding feeling existing on the subject at the out stations, to discuss and arrange the details connected with the Association proposed.

Your obedient servant,

J. H. Wakefield,
Secretary, Karnál Tract Society.

3.—The Orphan Asylum and the Theatre.

The Theatrical Donation to the Orphan Asylum.

To the Editors of the Calcutta Christian Observer.

Sirs,

The conduct of the managers of the Circular Road Orphan Asylum in rejecting the donation presented to them as a sum realized from a theatrical performance, deserves to be placed upon perpetual record. It is an instance of the triumph of Christian principle that deserves the more to

* The Tract Society have suggested to their correspondent the end of the cold season, as not interfering with the drill season of officers.

be held up to admiration, as the Committee is composed of ladies ; and if they have suffered any pain from the manner in which gentlemen have written of their conduct, they know that the circumstance will not lessen their reward.

I do not wish to commit you to a controversy on the point, but I conceive it is your duty to place the fact on record, and misrepresented as it has been, to place it in its true light.

Whether the Committee had the power to reject a donation at all, is a question I cannot conclusively decide ; but I have a right to assume that they had the power, for it is not stated that any rule of the institution withholds such an exercise of discretion, and every similar society with which I am acquainted, permits it. Then did they act with propriety in acting as they have done? I shall endeavour to point out what I conceive is the only true solution of the question.

The only defence of their conduct I have seen, puts the case upon the ground of consistency, that is, that any recognition of theatrical amusements would subject the Committee to a charge of inconsistency as Christians. But I would take higher ground. Truth is truth without any regard to extraneous circumstances. Now, if every member of the Committee were an actress, they would still have acted right in rejecting the donation. True, their conduct in such a case would be highly inconsistent ; but the inconsistency would be this, that turning from a continued course of error, they had once acted right.

Now, would any principle laid down by Divine Truth have been violated by the Committee, had they accepted the donation ? We are not to do evil that good may come—and none of those whose opinions have weight with the Christian, would have ever looked upon theatrical exhibitions as being other than evil ; and if the source be polluted, that which proceeds from it must be polluted also. The Committee (if their conduct as individuals is to be at all considered) by encouraging the Theatre, no matter for what purpose, would be obliged to admit the propriety of its continuance ; and if they once recognized it as a good—a thing by which the funds could be properly augmented—they might themselves be fairly taunted for not going on the stage to promote an object so desirable. Christianity permits no such views.

I have seen much said about *charity*, a word that does not at all apply to the case in the way in which it is used. The meaning of this word, though now generally understood to mean eleemosynary donations, is simply *love*, and love in its Scriptural sense is opposed to every thing evil. No impropriety can be recognized by it ; and those who are so ready to quote Scripture against the Committee would, if they were to study the chapter to which they refer, find that those who acted with strict charity, are the Committee of the Orphan Asylum.

*

4.—Government sanction of Idolatry.

Cuttack, July, 1837.

The Játrá was the smallest I ever saw ; the pilgrims from a distance were principally Bengáli women, and they set off home *the day after the old block left his den.* It is well the attendance was so small, as we have no food to spare. Rice has been selling at 8 seers per rupee for some time at Cuttack ; at Púrí 12. Multitudes have died from starvation, and disease induced by want of food. The people say they never knew rice so dear. There is plenty in Cuttack, but the authorities wont move a finger to induce the villainous dealers to open their stores. It is too bad. During

the few days S. and I stayed at Púri, the wife of our native preacher, died of cholera. She died, clasping her hands over her bosom and repeating, "Oh my father, God, pardon me! pardon me!"

The Government *are still tampering about the pilgrim tax, and corresponding with the folks here who profit by it!!!* That is not the way to get just views. I am afraid that there is a disposition to play false at head-quarters, and unless the subject is kept before the public, *all they will do is to put natives in the place of Europeans and still take the money!!*

5.—State of Ava.

Ava, April 14.

"The state of the country has been such since the commencement of the civil war, that the dák has not been sent down as usual; this is my only apology for not answering your note sooner. You can easily conceive, that our situation has not been very agreeable in the midst of such violent political disturbance as is now agitating this unhappy country. Though our anxiety and alarm have been great, our actual suffering has hitherto been small. But the sufferings of the poor Burmese throughout the country, have been tragical to the utmost. A minute detail of them would require more time than I can command. Such high-handed robbery, connected with such vile treachery and savage cruelty, is paralleled by nothing short of a French revolution.

"Our new king, the victorious Prince Tharyawadi, has not yet taken his seat in the royal palace, but remains at Sagaing, awaiting the arrival of his family from Mok-so-ba. It is now doubtful whether Ava or Amarapura will be made the royal city. The aspect of things in and near Ava has been a little more calm during the last week, but what is going on in the interior it is impossible to say.

"You may be aware ere this reaches you, that Mr. Kincaid fell among robbers on his way from Mogoung, was stripped, tied with ropes, and placed under guard at Sabanago, a place about 100 miles up the river from Ava, whence he escaped into the jangals and made the best of his way home through Shán villages and wild woods. When he arrived here he presented the most shabby appearance you can imagine. His beard of thirteen days growth, barefoot, with a singular admixture of the Burman, Shán and English costume, all torn and filthy. His wife, even, stared in utter astonishment, not knowing, at first, who he was. A part of our time since the disturbance, has been spent at the presidency, with Col. and Mrs. Burney, as our house was considered far more unsafe than theirs against attack. I may here mention, by the way, that there is no end to the kindness of Col. and Mrs. B. both towards us and the suffering Burmese. They have saved many from the wrath of despotic rulers. May *they* be saved from 'the wrath to come.'"

III.—*Reminiscences of a School-boy.*

Reward of pride.

"Alfred," said James one day to his elder brother, "pray let us talk of the home we left for school; I was then too young to recollect any thing but the parting and distress."

"With all my heart," rejoined Alfred; "for I was old enough perfectly to remember our kind parents, their goodness

to me, their grief at parting, and their injunctions to us to love each other. We had a fine house in India, many native servants, and there was always peace and plenty. But to that home we return not again, for our beloved parents are no more."

"O what a sad reminiscence," said James; "yet you are happier than I, my brother, in that you can think and talk of our parents, their tenderness and anxious care for you, and in what manner our dear mother first taught you to read the best of all books, the Testament."

"Indeed," replied Alfred with a sigh; "but I have likewise darker recollections of the past, for I was not always a dutiful child. Almorah is the place where I was born, at the foot of the majestic snowy mountains; to think of this, was ever my delight; it made me very proud, I became impatient of control and, perhaps, too fond of strolling about in my native hills, forgot the value of time and was ever gazing on scenes I then imagined could never be sufficiently admired. For these idle ways I was reprimanded, and once, when my mother rebuked me rather sharply, I answered in my passion, 'I love my liberty more than any thing else in this world, and will be unbending as the rock and free as the wind.'"

"Truly," said James, "that was an ill speech to make; but did you not ask forgiveness afterwards?"

"Alas! I never did," was the rejoinder; "and now that I have no mother to care for me, repentance comes too late, and I am justly punished, although convinced that I was freely pardoned."

"I am sorry for you," said his brother, "and would try and repeat what I have lately committed to memory about repentance, did I not perceive that you are disturbed; we will think of something else. Can you remember the name of the place where I was born?"

"Certainly," replied Alfred; "you were born at Banáras, the seat of native learning and Indian sages. And it happened one night as I was standing before an open window to enjoy the cool air, looking out upon the clear sky, that a bráhman stopped to speak to me. 'Do you admire the heavens, my son,' he inquired looking up, 'thus will your path on earth be strewed with riches like yonder glittering sparks of fire, and you will be great among your fellow men as the bright moon among those little stars.' Our parents being from home, the bráhman gained admittance, and presented me with a fan made of peacock's feathers, and for you he gave a piece of crimson silk, in which the servants wrapped you to please the kind old man;—he was so tall and strikingly handsome in my eyes, that I can never forget his commanding figure. Indeed, I sometimes see him in

my dreams; still pointing to the beautiful stars and blessing me."

"Well," rejoined James, "it is good I was too young to recollect any thing of that old man, as his words seem to have infused a poison into your breast. We are taught to believe, that the *meek* shall inherit the earth, therefore, let us rather reflect on this lesson, and cease to ponder the words of a heathen priest, who has proved no true interpreter of the planets, for instead of the grandeur he predicted we are poor orphans, and a dark cloud rests on the morning of our days."

"Too true," said Alfred, "and that is what frets and chafes me continually, for I cannot brook to be called a 'poor orphan' and have no one to wait upon me here. It was not so in India in my own father's house."

"You know that I cannot distinctly remember those happy days," replied James, taking his brother's hand affectionately, "yet changed as our prospects in life seem to be, we may not repine. Am not I, dear Alfred, from true affection, like a servant unto you, ever watching your desires, and looking up to you as my elder brother?"

"You are," said Alfred, "but it is contrary to my wish and often provoking, because you should learn to rely on your own strength as I do, and not always pretend to be soft as the silk in which they wrapped your infant limbs."

James now let go his brother's hand, his voice was tremulous, yet mastering his emotion, he observed, "This is unkind, and I can only say, at present, that it is somewhere written for our instruction, 'Be not high-minded but fear,' that is, fear to offend even a little child."

It was now Alfred's turn to be sorry; he repented of the hasty words he had uttered, but turned away to conceal the gathering moisture in his eyes, and a moment afterwards his rising pride sealed his lips. Seeing several of his playmates drawing near, he started off to join them in some wild enterprise. Superior to them all in learning, as well as strength and boldness, they submitted cheerfully to his control, urging him to shew the way they were to go.

"Farewell, James," he called out from a distance, looking round; "speak not to me this day of fear, for I am going to scale the steepest crag and climb the highest tree, and when I have obtained the prize I have in view, will return to converse with you."

He went forth in the pride of his young heart, exultingly; but returned not again as he had intended to be reconciled. His foot had lost its wonted firmness that day, and ere the desired prize was won, he had fallen from the crag never to

rise again. They took him up, and laid him at his brother's feet, pale and motionless; quenched was the fire of his dark eyes. But who can describe the agony of that moment? James looked at the sad object before him with clasped hands, mourning in his inmost soul for his beloved Alfred—now lost to him. And whilst others blamed and talked much of recklessness and the dreadful fall, he alone was heard to sob, and murmured out at last in broken accents, "Gracious Lord and Father! temper thou the wind to the shorn lamb."

And in after years on that very spot of ground, a young man dressed in black was often seen to linger at the sunset hour, singing in a soft and mournful voice,—

> "The less of this cold world the more of heaven,
> The briefer life, the earlier immortality."

Gentle reader, the moral of the above tale, if required, is easily told; it is as follows.

It is most certain that God resists the proud in heart; they may be flattered by deceivers for a time, but never can be *truly* blessed.

The tongue is often sharp as a two-edged sword, and persons that are so unhappy as to wound kind hearts by hasty and bitter words, and have the grace to repent, should declare their feelings in spite of pride, lest the happy time of reconciliation, by being deferred, never come. C.

Chinsurah, July 10.

IV.—*The Edinburgh Review and Evangelical Preaching.*

The Edinburgh Review still holds extensive rule in the literary world; and many adopt the opinions of their Review on all subjects, quite as implicitly as they adopt the opinions of their party. The "reading public" is now so vastly multiplied, that the most distinguished men and the ablest writers of the day eagerly avail themselves of the opportunity of acting upon it through the pages of a popular Review. But the habits and objects of public men are not favourable to piety; and it is notorious, that the leanings of the Review in question have been all the other way. Of course in conducting a leading periodical, great latitude must be allowed to the contributors; for high talent will not be cramped within common-place observances: nevertheless, certain broad lines must run through the work, and there are certain ways of treating all great questions. We presume, therefore, that when any one opens the 130th No. of the Edinburgh Review at the article "Evangelical Preaching," he will be prepared from former experience to expect something of hostility, something of ridicule, and a very scanty something of theological knowledge. It is indeed said, that "Religion, *as* such, in this age and country, is never visited with obloquy," which falls only on "dogmatical absurdities, or superstitious observances." But certain truths, on which the Reviewer is pleased to bestow these names, are, as we shall proceed to

show, essential truths of the Christian religion; and these, we fear, are now despised or doubted by thousands and thousands, whom a work of meaner name could not have reached, or led astray. It will surprise many, that such an unhappy mistake should occur in the higher walks of literature; but it may be too easily accounted for. To the disgrace of our country, the systematic study of the evidences and doctrines of Christianity forms no part of the education of youth, being restricted to the clerical profession: and, in what is emphatically called literary society, many are to be found, who have not read a book on the evidences, never dipped into any systematic work on divinity, and in whose families the Bible has ceased to be a household book. We mention these facts for two reasons; first, that on a subject so momentous, no undue weight may be attached to the opinions of a writer of some literary note; and secondly, to excuse, as far as may be, certain statements in the Review, which, as coming from a Christian, stand very much in need of every possible palliation.

The charges brought against the Evangelical party are—1. Errors in doctrine, which affect the matter of their preaching; 2. Errors in judgment, which affect the manner and usefulness of their preaching; and 3. A few minor peculiarities, which distinguish them as a *clique*. In meeting these charges, we shall be no blind apologists. We love the evangelical party; we love evangelical preaching; but we love truth more. There is an Evangelical cant, even as there are a High Church cant, and a Whig cant, and a Liberal cant: and there are hangers on attached to every party who, for their own selfish designs, or through sheer weakness, or stupidity, mangle or distort its principles, which they cannot, or will not understand. Again, soundness and union in the main are quite consistent with difficulties and weaknesses on lesser points; and the man, be he friend or foe, who points these out, does good service. But we must protest against the Reviewer's identifying the Evangelical party with the nameless occupier of some unknown pulpit, and thus, holding up to the public as theirs, doctrines which they detest and abhor. Their doctrines are to be found in their works; and the writings of Luther, Melanchthon, Calvin, Leighton, Usher, Hall, Howe, Owen, Jonathan Edwards, and a host of others like them, are not hidden in a corner. Yet the doctrines which these great good men taught from the Scriptures, to which the Church, even in the depths of the dark ages, has ever borne *written* testimony, and which, in our own times, are supported by the names of Scott, Simeon, Martyn, Fuller, Robert Hall, Foster, Thomson and Chalmers, are, according to the Reviewer, "false," "preposterous," "utterly nonsensical," "folly," "absurdity," or "mere fashion," and the men who hold them, "poor silly creatures." Before one uses such terms, he ought to be *very* sure of his ground.

In attempting to give a plain straightforward answer to the specific charges brought against the Evangelical school, we shall begin with their imputed errors in doctrine. The question is stated, by the Reviewer in a note p. 430, to lie "between them, and the remaining portion of the established churches of Britain." It would be difficult to find a definition less precise, or less correct: but, passing this, let us come to the STANDARD OF APPEAL. The following proposal of the Reviewer will be admitted to be, at least, original. The italics are ours, but we give it in his own words. "It is not our purpose," says he, "at present to test the peculiar doctrines of the Evangelical school, by their *conformity either with Scripture, or with particular ethical theories!* We shall content ourselves with showing their inconsistency with one another, and with principles on which their supporters profess to defend them, or which, *at all events, we suppose they would admit!*" p. 430. Nothing certainly can be easier than to win the victory, if your opponent consents to be bound hand and foot; but, as such things

do not happen every day, we shall take the liberty to *suppose* that the Evangelical party refuse their consent; and we shall appeal on every point of doctrine to the Word of God, and to the public standards of the established Churches of Britain. As the Reviewer chooses to restrict the question to parties *within* these Churches, a reference to their own standards, and to the scriptures which all admit to be of paramount authority, must be perfectly fair, unobjectionable, and decisive. "To the law, and to the testimony; if they speak not according to this word, it is because there is no light in them."—Is. viii. 20.

I. Human Depravity, is the first doctrinal point on which they are said to err. "They insist," says the Reviewer, "that every thing whatever that man does (at least in his natural state) is evil, and altogether evil; that he not only never seeks to do good, but that he is continually and wholly intent upon wickedness; that his every thought and every act is wickedness, and only wickedness. Now if these assertions were mere figures of speech, we should not quarrel with them. We war not against tropes and hyperboles. But if they are literally meant, nothing else can possibly be said of them, but that they are *utterly nonsensical*," p. 430. The following is the doctrine of the Church of England, as laid down in the 13th article. "Works done before the grace of Christ, and the inspiration of his Spirit are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace, or (as the school authors say) deserve grace of congruity: yea rather, *for that they are not done as God willed and commanded them to be done, we doubt not but they have the nature of sin.*" The Church of Scotland holds the same doctrine. "Works done by unregenerate men, although for the matter of them, they may be things which God commands, and of good use, both to themselves and others; yet because they proceed not from a heart purified by faith; nor are done in a right manner, according to the word; nor to a right end, the glory of God; *they are therefore sinful, and cannot please God, or make a man meet to receive grace from God.*" Confession of faith. Chap. xvi. Sect. 7. Again Chap. vi. Sect. 4. "We are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil." The declarations of Scripture are equally strong and explicit. "And God saw that the wickedness of man was great on the earth, and that *every imagination of the thoughts of his heart was only evil continually.*"—Gen. vi. 5. "There is *none that doeth good*, no not one."—Psalm. xiv. 3. "Behold, I was shapen in iniquity, and in sin did my mother conceive me."—Psalm li. 5. "A corrupt tree bringeth forth evil fruit."—Matt. vii. 17—and 18, "Neither can a corrupt tree bring forth good fruit." "In me, that is in my flesh, dwelleth no good thing."—Rom. vii. 18. "So then, they that are in the flesh cannot please God."—Rom. viii. 8. "To the pure all things are pure, but unto them that are defiled and unbelieving, *is nothing pure.*"—Titus i. 15. But we need not multiply such texts; the Bible is full of them. We have before us eight confessions of faith, including those of the German, Swiss, Belgian and Dutch Churches; and we need scarce add that on this subject they all in the main agree. We have already said that certain statements of the Reviewer needed palliation; and, with every possible palliation, there is something awful in the irreverent ignorance, which, expressing Scripture doctrines in almost the very words of Scripture, declares them to be *utterly nonsensical.*

The arguments by which this assertion is supported are in the same flippant style. We are asked triumphantly, Whether there be any wickedness in a man's directing his thoughts and actions to procure food for himself and his children? Certainly not in the mere brutal instinct, which has no moral character whatever. But it does not require much consideration to

see, that it may occupy a very disproportionate share of his thoughts and actions, and exclude far higher duties. There is no abstract wickedness in a servant's attending to his own affairs; but if, for these, he neglects his master's, that very thing which was otherwise good, becomes evil.

He then objects to the assertion, that every action not springing from a regard to God's will, is sin. "People," says he, "may, if they choose, define wickedness to consist in having a stomach, or a brain."—"But is it a doctrine of Scripture?" We answer, it is. "Whatsoever is not of faith, is sin.—Rom. xiv. 23.

The following climax, which ignorance alone preserves from blasphemy, winds up the whole. "The idea that sin with God is one thing, with man another, of course makes an end of all arguing on this subject. * * * If sin be not known to be sin, it is for that very reason (as a subject of responsibility at least) not sin," p. 431. Luther talks of meeting an adversary with a plain text, like a thunder-bolt; and there is a very plain text on this subject. Jesus Christ, when reproving the Pharisees, spoke to them thus, "That which is highly esteemed among men is abomination in the sight of God."—Luke xvi. 15. A practical illustration of the Reviewer's theory will be found by turning back for a few leaves to the article on the Thugs; where it appears that thousands go on from generation to generation in a course of murder on a scale so large, that one of them confessed that he was present at the death of 700 human beings, and yet not one of these wretches entertains the least suspicion that he is doing wrong. That this is sin, is not more certain than that they believe it to be no sin; and, if they are not responsible, we can only say that the British Government has much to answer for in putting them to death.

But we have not space to enter into the real merits of this question, which the Reviewer entirely overlooks: so we shall pass on with him to the next stumbling block in his way. This is the case of "some silly creature impressed with the necessity of seeing his '*lost and perishing state by nature*' as the phrase is," and then, on the strength of an artificial frenzy, finding himself saved, a saint, and looking down on others who are making, or attempting to make, progress in holiness and virtue. The phrase in question seems to have excited his indignation in no common degree; for he attacks it again in a foot note, and professes not to understand it at last, after pursuing it through five different suppositions. We give the note, as a curious specimen of that ignorance of the very elements of systematic theology, to which we formerly adverted.

"A word or two on this very favorite expression of evangelical preachers. We confess we do not very clearly apprehend what it means; nor, we suspect, do those who use it so much know either. Does it mean that our nature subjects us to perdition? Then, assuredly, we are subjected to perdition for no fault of our own—unless it be said that we made our own nature. Is this consistent with divine justice? If it means the state of liability to condemnation in which we should have existed, if atonement had not been made for our sins, then we were never in this lost and perishing state; for the atonement had been made before we were born. If it means our liability to condemnation, if we follow all the appetites of our *nature* without moral and religious restraint, then we are in a lost and perishing state by nature, just in the sense in which we are under sentence of transportation to Botany Bay by law, *i. e.* if we break the law. If it means the state of vice and wickedness, into which we should have fallen, if left to the power of *nature* without moral and religious culture, then we were never in this state. If it means none of these things, what does it mean? Surely those who have perceived 'their lost and perishing state by nature' can tell." pp. 431, 432.

How highly reprehensible in every view this passage is, will appear from the simple fact, that the very purpose for which Christ came into the world, was, as he himself declares, "to seek and to save that which was *lost*."—Luke xix. 10; Matt. xviii. 2, &c. Again in 2 Cor. ii. 15, 16, the

Apostle divides all men into those that are saved, and those that *perish*, and in Eph. ii. 3, he speaks of himself and other Christians as "having been *by nature* the children of wrath, even as others." We shall not insult our readers by offering any explanation of this melancholy truth; and we feel humbled and ashamed that any Christian should be, or should pretend to be, ignorant of its meaning. The case of the individual, supposed to be an example of evangelical conversion, will come in more naturally afterwards.

2. Regeneration is the second question at issue.

On this subject the doctrine of the Evangelical School is represented to be as follows:—That regeneration is "a *change* altogether different in kind and degree, from any step in moral or spiritual improvement made either before or after, and so great, that the part of a man's life immediately preceding it, may justly be termed a state of desperate wickedness and blindness; that the change is accompanied with a transition from the fear of tremendous danger, to the enjoyment of security and hope; and that it is *always a single distinguishable event* in a man's life." pp. 432, 433. Further, "they never cease maintaining that man can do *nothing* for himself, and that regeneration is *altogether and entirely* the work of the Spirit." "Such expressions as these," he continues, "obviously mean that when one man has come into a state of salvation, another has not: this is not by the first person doing something which the other failed of doing, but by a supernatural intervention being made in behalf of the former, which was not made in behalf of the latter." pp. 433, 434. "What kind of sense," he asks, "is this, to urge a man to do something, and tell him, in the same breath, he can do nothing?"

This, we believe, with one exception, is a tolerably fair representation of the Evangelical doctrine*. Regeneration is often a single distinguishable event in a man's life, and in the infancy of the Church, was generally so. Many can point to a particular event—perhaps an attack of sickness, or the death of a dear friend, or the meeting with some weighty passage in a book or sermon,—as the commencement of their religious life; and, if more be needed, there will be no lack of witnesses among their neighbours, that from that time their characters had *permanently* changed. No one surely can deny that here the conversion was a single distinguishable event. But every evangelical writer, with whom we are acquainted, holds that most generally regeneration takes place in a secret unperceivable way; or, as Leighton hath it, "God gives this spiritual being as the dew, which is silently and insensibly formed; and it is the peculiar gift of the Spirit of God." vol. i. p. 154.

We shall now turn to the standards. The Church of England holds the condition of man to be such, "*That he cannot turn and prepare himself, by his own natural strength, and good works, to faith and calling upon God.*" Art. X: and it holds regeneration to be so *altogether and entirely* the work of the Spirit, that it takes place even in infancy. And in the Book of Homilies, Book II. Hom. 16, it is thus written:—"'*That which is born of the flesh,*' saith Christ, '*is flesh, and that which is born of the spirit is spirit.*' As who should say, man of his own nature is fleshly and carnal, corrupt and naught, sinful and disobedient to God, without any spark of goodness in him, without any virtuous or godly motion, only given to evil thoughts and wicked deeds. As for the works of the Spirit, the fruits of faith, charitable and godly motions, if he have any at all in him, *they proceed only of the Holy Ghost, who is the only worker of our salvation*, and

* We use this word, as it is used in the Review, to denote a certain set of doctrines. Whether it was taken by the party to whom it is now applied, or given to them as a nickname, is a matter of very small consequence.

maketh us new men in Christ Jesus. * * * Such is the power of the Holy Ghost to regenerate men, and as it were to bring them forth anew, *so that they shall be nothing like the men that they were before.*" This is plain speaking. The Church of Scotland speaks yet more plainly. "They who are effectually called and regenerated, have *a new heart and new spirit created* in them. Confess. Chap. xiii. 1. "This effectual call is of God's free and special grace alone, not from any thing at all foreseen in man; who is *altogether passive* therein, until being quickened and renewed by the Holy Spirit, he is *thereby* enabled to answer this call, and to embrace the grace offered and conveyed in it." Confess. Chap. x. 2. Of course to parties within these Churches, the extracts now made must be decisive, both as to the nature of the change, and the agency by which it is effected.

But as neither the followers nor the opponents of the Evangelical School are confined within the bounds of the two Churches, or within the bounds of Britain, we shall appeal from the standards of fallible man to the authority of the Word of God. 1. In regard to the nature of this change, we read that it is as great, as though a dead man should come to life, "And you hath he quickened, who were dead in trespasses and sins." Eph. ii. 1. It is compared to a new birth, "Except a man be born again, he cannot see the kingdom of God." John iii. 3: to a new creation, "If any man be in Christ, he is a new creature." 2 Cor. v. 17: to the transition from darkness to light, from the service of Satan to the service of God, from *perdition* to *everlasting life.* See Ephesians, and the New Testament, *passim.* Whether the language of the Evangelical School be stronger than this, we leave to the impartial reader. 2. In regard to the agency, "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God." John iii. 5. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." Tit. iii. 5. The work then is the work of the Spirit; and it is *entirely and altogether* the work of the Spirit; for Phil. ii. 13, we read—"It is God, who worketh in you, both to *will* and to *do* of his good pleasure." "Which were born, not of blood, *nor of the will of the flesh, nor of the will of man,* but *of God.*" John i. 13.

We have thus seen from the Scriptures, and from the standards to which we appealed, that regeneration is a change, different from any other that takes place in the human mind, and so great, as the transition from death to life, or from a fear of perdition to a sure hope of everlasting life: that a man can do no more towards his regeneration, than he can do towards his being born again, or recreated, or raised from the dead; and that the change is wrought entirely by the Holy Spirit, working according to his own good pleasure. Indeed if there be one Scripture doctrine plainer than another, it is this, that salvation is entirely of grace. "So then it is neither of him that willeth, nor of him that runneth, but of God that sheweth mercy." Why there should be a supernatural intervention in favour of one man, rather than of another? and, Why one man should be born a Christian, and another man a Thug? are questions to which we can give no other answer than that of Paul, "Nay, but who art thou, O man, that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?" We know that the thing *is;* and we know, that it is for wise and good purposes, because God is wise and good; and so believing, we are content to wait in humble confiding faith, until death removes the veil, and we know, even as we are known.

We are now prepared for the case which is brought forward as a fair example of regeneration, as it is held by the Evangelical School.

It is quite evident that many such cases may occur, for there is nothing in which men are so apt to be grossly deceived, as in regard to their religious state; and if any one wishes to see this very question probed to the bottom, he has only to turn to the masterly Treatise of Jonathan Edwards on the Religious Affections, where he will find, over and above, deep thought, sound judgment, vast theoretical and experimental knowledge of religion, and the seriousness of a man in earnest about the salvation of immortal souls. He strips the mask from hypocrisy and delusion, and shows what is the truth. But the Reviewer, without any discrimination between the appearance and the reality, declares the leading characteristics of a genuine conversion to be the morbid raptures of some silly creature, and offensive to all sound religious feeling.

"What can be more offensive to sound religious feeling than to see some silly creature impressed with the necessity of seeing 'his lost and perishing state by nature' as the phrase is, forthwith working himself artificially into a frenzy,—tasking himself with sins, which neither he nor any other body could specify—then suddenly passing from a depressed to an excited state of spirits, finding himself saved—a saint—one of God's people; and, on the strength of these morbid raptures, looking down on persons who all their life, or all their responsible life, have *only* been making, or attempting to make, a gradual progress in holiness and virtue." pp. 431, 432.

Now, passing without notice, as they deserve, the flourishes about frenzy, and morbid raptures, where lives, or lived, the man, who has not great reason to be humbled and depressed under a deep sense of his shortcomings and sins before God? Where lives the man, who will not rejoice in the assured hope of salvation? The Scripture doctrine on this point is, "That the whole world is guilty before God." Rom. iii. 19. That Christians were at one time "the children of wrath, even as others." Eph. ii. 3. "But that they are washed, sanctified, justified." 1 Cor. vi. 11. And finally, "That they *know* that they are of God, and that the world lieth in wickedness." 1 John v. 19. They are further called upon to "rejoice with joy unspeakable and full of glory," 1 Peter i. 8, in their own faith, and to look, not with contempt, but with deep love and compassion upon the whole human race. We ask then, What is it, other than scriptural truth, which the Reviewer has caricatured and scoffed at in the passage quoted above?

He next proceeds distinctly to deny any supernatural agency in regeneration, stating that the divine aid is simply the natural effect of the promises and threatenings of the Bible upon the human mind, in no way distinguishable from its ordinary operations; that any sensible effects, or direct communications of divine influence are never specifically treated of by the evangelical party; and, that any pretension to them is at the most "a crude and unauthorized fancy." pp. 436, 437. It would be difficult to collect more blunders into one statement. For the doctrines, laid down by the Reviewer as true, are avowed by *no party* in the Churches of England or Scotland, and we do not think it worth while to defend the Evangelical School against the Socinians. Then it is not true, but ridiculously incorrect, to say that they do not treat specifically of the sensible influences of the Spirit, for, not to speak of numerous distinct treatises on the subject, one can scarcely take up any practical Christian book, in which it is not fully and frequently mentioned. And, waiving the recorded confessions of thousands of the wisest and holiest men that the world ever saw, are we to believe that when John says, "We know that God is in us, and we in him, by the Spirit;" 1 John iv. 13; and when Paul tells the Romans, "The Spirit itself beareth witness with our spirit, that we are the children of God," Rom. viii. 16,—are we really to believe that they

were giving utterance to a crude and unauthorized fancy, and thus "recklessly scattering the seeds of presumptuousness and delusion?" The *dilemma** therefore in the Review resolves itself, and gives place to a dilemma of another kind, which is this: Shall we believe the testimony of the Apostles and of thousands since their time, whose veracity, piety, great learning, and sound judgment have never been questioned, or, shall we believe the smart slipshod of the writer in the Edinburgh Review? They speak, with knowledge, of that which is familiar to them, of that which they declare to be passing within their own minds; he speaks, in ignorance, of that which, he declares, he has never experienced.

We shall not stop to *prove* that there is a difference, though the Reviewer is pleased to sneer at it, between the faith of a devil and of a Christian man, or between the faith of a man living in vice and debauchery, and of another living in habits of prayer, and holy walking with God: for we cannot understand what is meant by denying it. The faith of the Hindus, as evinced in their privations and tortures, simply proves that it is easier to undergo privations than to put away sins, as every one knows who has studied his own heart: and we know also, that those who make pilgrimages, wander about naked, swing on hooks, or cut themselves at Kâli-ghât, are generally, both in station, and in vice, the very refuse of the population. Is the Thug faith a *saving* faith? yet they die quite confidently. All men would be saved, if it could be done in their own way; and their own way is any way, every way, except God's way; for "the carnal mind is enmity against God." How beautiful and how applicable is the language of Micah vi. 7, 8. "Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly and to love mercy, and to walk humbly with thy God?" O it is no voice from the upper sanctuary that requires from the poor misguided Hindus, torture, murder, human agony, and human blood! And shall we take pride to ourselves, or assume any merit, because we differ from them? God forbid! It is entirely and altogether of his sovereign and undeserved grace. Besides, of what use is it to string together sentences about rational belief in the face of the undeniable fact, that, as sure as there is a sun in the firmament, multitudes of Christians believe the Gospel to be true, and yet die in their sins?

Faith and Works is the only remaining doctrinal question in dispute between the Reviewer and the Evangelical party. Here, it seems, they err in preaching salvation by faith only, and denouncing as a fatal error the idea that our works can, even in part, contribute to the procuring of our salvation. pp. 438, 439. St. Paul affirms indeed, that "We are justified by faith, without the works of the law;" but, as the Reviewer says, this and every similar text have a *direct and visible* reference to circumcision (the Italics are not ours) solely; and to preach against seeking salvation by works *now*, in the way that St. Paul did then, is among the greatest absurdities that ever entered the human brain! Now we did think that all Christians knew that the law, included *moral* as well as ceremonial observances: for St. Paul himself declares immediately after, Rom. vii. 7. "For I had not known lust, except *the law* had said, thou shalt not covet:" nay his *argument* being (Rom. xi. 6), "*If the election be of grace, it is no more of works; but if of works, then no more of grace,*"—we cannot see how the substitution of ceremonial for moral works, can change its nature in the least: for when the change is made, the difficulty remains where it was.

* The *dilemma* is this: If they feel the sensible influence of the Spirit, why do they not specifically treat of it? If they do not feel such influence, why do they give utterance to crude fancies?

Others are in the like predicament ; for in the BOOK OF HOMILIES, Book I, Homily 3rd, we read, after declaring that we are justified by faith without good works, " These and other like sentences, that we be justified by faith only, freely and without works, we do read oft times in the best and most ancient writers ; as, besides Hilary, Basil, and St. Ambrose, before rehearsed, we read the same in Origen, St. Chrysostom, St. Cyprian, St. Augustine, Prosper, Œcumenius, Proclus, Bernard, Anselm, and many other authors, Greek and Latin." The CONFESSION OF FAITH also asserts, " Faith to be the *alone* instrument of justification." chap. xi. 2. Nevertheless the Evangelical clergy, in preaching that men should not depend in the least on their works for justification, are guilty of the greatest absurdity that ever entered the human brain !

Again, Evangelical writers define faith to be " certain mystical and undefined feelings in regard to the atonement only (notions, by the way, for which Scripture does not afford the shadow of a warrant), instead of a general persuasion of the reality of Christ's authority, and consequent reception of his instructions, and submission to his commands." p. 448. There is another definition, p. 439, where it is said " the only points of belief comprehended in faith, are, that we are saved wholly and entirely by Christ's sacrifice, and not in the smallest degree by any thing we do, or can do, ourselves." From which the logical inference is, that, by performing good works, we prove that we do not trust wholly and entirely in Christ, p. 439 ; nay, it is broadly insinuated, p. 448, that "the cultivation of moral virtue is, on the whole, considered by them, as not advisable." Now what shall we say of a writer, who gravely advances such absurd calumnies ? Where, or by whom is it maintained, that to believe one part of Scripture, and *not* the whole, is faith, or that good works are not advisable ? Again, can any thing evince greater ignorance of Scripture than the assertion, that it does not afford the shadow of a warrant for believing that salvation cometh only of Christ ? There would be something amusing, if it were not too melancholy for amusement, in the indignant surprise which the Reviewer evinces, when he listens to a preacher calling upon his hearers to believe on the Lord Jesus Christ. What, says he, are they heathens ? Do they not believe already ? p. 447. Aye, they believe, and so do the devils,—but is *this* the faith by which men are justified ? This brings us to the last point on which we shall animadvert, and which, we believe, will not leave a doubt with our readers in regard to the qualifications of the Reviewer, as a guide in theology.

" If good works," says he, " do not contribute to our salvation, what motive is there (founded on a regard to salvation) for the performance of them." If tempted to evil, why should a man constrain his inclinations ? It is answered, saving faith necessarily produces good works ; and therefore they are *proofs* of faith. Now, he continues, " we not merely deny that faith, in the evangelical sense, will produce good works, but assert the very contrary." Again, " To say to a man you are saved by faith without works, but you must give the works too, or else you cannot be reckoned to have the faith—what is this but a *pitiful sophism ?* Does God Almighty thus *trifle* with the understanding of his creatures?" p. 440. In answer to this passage, which is not more nonsensical than blasphemous, for *every* Christian preacher holds with St. James, that there is a living faith, as well as a dead faith, and that a true faith in religion, even as a true faith in any other truth, *necessarily* leads men to act on it,—we ask, Can any man believe that Christ died to save him—to save him from hell, to lift him up to heaven—and yet feel neither gratitude nor love ? And, if he love Christ will he not remember Christ's own words—" If ye love me, keep my commandments?" The true believer cultivates every good word

and work*, not from any vain or selfish dependence on them, for he reads, "cursed is he, that make the flesh his arm;" but because they show his love to Christ, help forward the Gospel by showing what glorious effects it produces, when bodied forth in action, Matt. v. 16, and, being in accordance with the will of God, and his own better nature, produce within his soul a pure and calm delight. The very consequence which this flippant writer asserts, St. Paul denies with horror and indignation, "Shall we go on to sin then, because we are not under the law, but under grace? God forbid." The reasoning of James on this subject is to the following effect: The saying, that we are saved by faith only, has been abused; for there is a *dead* faith, as well as a *living* faith: and faith without works is dead; if then ye have faith, show it by your works; for a dead faith will not save you. Therefore when Paul says, Ye are justified by faith only, and James adds, You must give works too, the result is a *pitiful sophism*, by which the God, who inspired them, is *trifling with the understandings* of his creatures! We have already said that ignorance is the only palliation for such conclusions as these, and we believe that this ignorance—ignorance of the Bible, of the Evangelical system, of the doctrines of the British Churches,—is now made perfectly apparent.

We shall now show, that his ignorance of the HISTORY OF EVANGELICAL DOCTRINES is equally great, and, of course, more extraordinary. He asserts in a long rambling sentence, p. 429, that these views are the *fashion* of the times;—of sudden and violent growth;—re-appearing in the revolution of a cycle,—deriving their birth, when there was little light from scriptural criticism, natural theology, and ethics; all but exploded during a long space, distinguished by some of the most illustrious names in divinity ever known in the world,—at present, spreading, not downwards from the enlightened and reflecting, but upwards from the rash and ignorant, by pertinacity and conceit, operating on timidity or love of popularity;—and that all this gives presumption of unsoundness and delusion, p. 429. We shall not stop to analyse a thing so confused and contradictory; but shall simply state the facts.

The doctrines, which are truly as well as nominally evangelical, are, as has been shown, found in the Bible, and were held by the universal orthodox church, until the beginning of the 5th century, when Pelagius and Cœlestius first advocated opinions, in some respects similar to those of the Reviewer, viz. that man is not corrupt by nature, but, is capable, with the aids of external grace, of regenerating and sanctifying himself: that the influences of the Spirit are not needed; and that good works are meritorious. These errors were confuted by the famous Augustine, Bishop of Hippo, condemned in a council held at Carthage A. D. 412, condemned in Rome, condemned in France, condemned in Britain, and for "a long space" effectually suppressed. Towards the end of the century, John Cassian introduced the semi-Pelagian system, which was condemned A. D. 529 by the councils of Orange and Valence, and their decision was confirmed by the Bishops of Rome. The Evangelical doctrines were upheld by Isidore of Seville, and our own Bede and Alcuin, the most illustrious names of the 6th, 7th, and 8th centuries, and were again avowed as the Catholic faith in the councils of Valence, (A. D. 855,) and Langres, (A. D. 859.)

* In a foot note, p. 450, we have the following example of an "ethical theory." "Morality comprehends *duty* in general,—to God, as well as to man. It is really more correct to say, that religion is a part of morality, than morality of religion." But the knowledge of salvation through Christ,—the sure hope of the resurrection unto life,—peace with God—the influences of His Holy Spirit, and all divine aid.—can these be called *duties?* Are the motives which lead to morality, the sanctions by which it is enforced, parts of itself? Yet nothing is more common than to hear such absurdities urged.

Things remained in the same state during the tenth and eleventh centuries, in which the only name of note is that of the great Anselm, who was a follower of Augustine. In the next century, the illustrious Bernard of Clairvaux, and Peter the Lombard supported the Evangelical doctrines against Abelard and others. With Anselm begins the Scholastic age, when the controversy was renewed with increased vigour, though on grounds somewhat different. In the thirteenth century, Albert the Great, Bishop of Ratisbon, and Aquinas, one of the ablest men that ever lived, threw a lustre on the orthodox cause: in the 14th, Duns Scotus opposed it; and since that time, the controversy has been carried on, within the Roman Catholic Church, by the Thomists against the Scotists, by the Dominicans and Augustinians against the Franciscans, and by the Jansenists against the Jesuits. In the Reformed Church, the names of Wicliffe, Huss, Luther, Calvin, and Edwards, the standards of the English and Scotch Churches, almost the whole body of Congregationalists and Baptists, and the works, which have been published, and are publishing every day, may be allowed some weight in determining, whether, among Protestants, these doctrines have ever been forgotten, or exploded.

These are facts which any Ecclesiastical History will verify: and they prove, on the part of the Reviewer, a "Cimmerian darkness" almost without parallel in the history of literature. What can be more absurd, than the lofty and contumelious scorn, the condescending mockery, with which he handles the opinions of Augustine, Aquinas, Calvin, and Edwards, being all the while in the most blissful ignorance, that he is dealing with any other than a few rash, ignorant, pertinacious, and conceited Evangelicals! It is but common justice to the party, with whom he wishes to identify himself, to say, that they are not in the least responsible for his misrepresentations: for there is no great party in the Church of England, nor any party at all in the Church of Scotland, who hold such doctrines as he has advanced.

But, though utterly unqualified to criticise the *doctrines* of the Evangelical School, he is a shrewd observer of their manners and peculiarities; and in another paper, we shall consider what success he has had in discovering those points in which they err: for while we will not give up, no nor even defend against such a writer, one jot, or one tittle of the truth of God, we are quite willing to surrender the faults of men, when they can be established, to the most unsparing reprobation. M.

(To be continued.)

V.—*Church Mission at Bardwán.*

Although the disinterestedness of Missionary exertion, in their attempts to evangelize the benighted heathen have been generally assented to, yet there are some who frequently question the extent of success, and even consider the labour as almost in vain. They ask, What can a handful of Christian Missionaries do among thousands and millions of headstrong, bigoted idolators? The error of this notion will clearly appear when we bear in mind, that it is not within the province of man to overturn idolatry and superstition; to release the captive soul bound in the fetters of ignorance; to open the bigoted mind to a conviction of deviation

from the strait and narrow path that leadeth to life or to change the heart. I say these are beyond the feeble efforts of a priest or a preacher. They may sow, but have no control over the crop; they are mere tools in the hand of the Great Worker of all things. The Lord alone is able to regenerate the soul,—loose it from the manacles with which Satan has shackled it, and to awaken the spell-bound sinner to a sense of the impending danger. This He achieves by the preaching of his word and making overtures of peace to guilty sinners in the glorious Gospel of the Saviour. The good seed sown by his ministers is watered by the Holy Spirit, and until this is done, the seed is sown but soon to die away among the cares of the world, the deceitfulness of riches, and the thousand other wily arts of the devil to allure the apostate sons of Adam to their own destruction and misery. Nor is the hand of the Lord shortened now from what it was in old times, for as Elija was able singly to combat and overcome the numerous hosts of Baal's prophets, so even in our days can the Lord by means of a child reclaim to himself a whole nation. This is indeed a powerful encouragement to all those that have embarked and are toiling in the good work. They have nought to fear—it is the Lord's cause—and when he is for them what can Satan do against them? Besides the success already vouchsafed, loudly calls upon them to persevere—to proclaim aloud the glad tidings of great joy to all nations—Peace on earth and good-will towards men. And who can say that the time may not be far distant when Satan's kingdom will be seen falling like lightning to the ground. Even so Lord, "thy kingdom come!"

As an example of the success which Missionaries have already met with, the following short and very imperfect account of the Church Mission at Bardwán is offered.

Bardwán is a civil station and a beautiful one; its soil is as rich and fertile as that of any part of Bengál, and the air remarkably salubrious. It stands at a distance of about 60 miles N. N. W. of Calcutta, and the inhabitants of the zillah are computed at about sixty thousand souls, mostly Hindus. Among this formidable number of rational creatures (in a melancholy state of ignorance) there is only *one* steward of the Lord's vineyard. But even the results of his individual efforts have been such through the mercy of the Almighty, that they are alone a sufficient answer to all sceptics as it regards the utility and necessity of religious exertion.

Native Christians.—Of this class there are about sixteen families, who compose a little village in the Mission compound, living in such a state of harmony and contentment that on their felicity and peace broils, bickerings and vain regrets seldom encroach. Their religion is not in meats and drinks as

is too often the case; for they are not supported by the society or any public contributions, but earn their own daily bread. Some are engaged as Bengálí preachers, and others as teachers in the Bengálí schools, &c. And while the husbands are pursuing their respective callings, it is a pleasure to see with what alacrity the wives busy themselves in the preparation of food, the care of their little ones, or in other ways relating to the concernments of an industrious house-wife. There is beside a male and female school, an infant school. The boys are taught English and Bengálí, besides being brought up to handle the chisel, use the needle, or work at the loom, all of which will be of more utility to them through life than hammering at a mathematical proposition, and expounding Virgil and Homer. If East Indians and others placed in the humbler walks of life would rear their offspring in a similar way, it would not only be of more advantage to themselves but of greater service to the country.

The girls—almost all orphans—are instructed in common and ornamental needle-work, carpetting, knitting, &c.; and to read their Bengálí Bibles. These are under the immediate control of an English young lady whose zeal for her charge reflects the highest credit on her devotedness. The infant school is also conducted by her, and no doubt is as useful as it is interesting. The Missionary is respected and beloved by the Christians, who regard him not only as their spiritual teacher but as their common parent; his word with them is almost law, and nothing seems to afford them more pleasure than to do his bidding. On Sundays you may behold them with one accord, in clean apparel and with cheerful countenances, filling their several places in the native chapel, where they conduct themselves with a decency, seemliness and solemnity, that sufficiently evinces the sincerity of their devotions and the piety of their hearts. At such a sight as this what generous heart can but be gladdened, and what Christian will not be filled with emotions of the purest joy?

Bengálí Schools.—These are five in all; one at Kánchannagar, one at Belná, one at Bárrí, one at Lákkuddí, and one in the Barrá bazár. In each of these schools the number of boys in daily attendance, varies from 70 to 100, and they are instructed in reading Arithmetic and translation. The teachers are some of them native Christians, and others Hindu pandits. They are visited by the Missionary himself, or the Catechist twice or thrice a week, when the children are examined. It is worthy of remark, that the children of the lower orders in this place show a great inclination to receive instruction of *every kind*, even biblical. This is not the case in many districts, where

instruction is rejected simply because it is Christian. Here, however, this objection is less prevalent, and even when the parents are somewhat averse to it, the children are quite uninfluenced by their superstitious prejudices.

English School.—This school-room, which is situated in the Barrá bazár street, about two miles from the Mission House, was erected in 1834, at the expense of the Rájá and other benevolent gentlemen. It has been conducted by an English master. The course of education comprises the rudiments of the native language, the elements of Geometry and Natural Philosophy, the outlines of Geography and History, &c. The number of boys on the list is generally from 50 to 70, but during the last month the school has been nearly deserted in consequence of the conversion of one of the scholars to Christianity. This youth, who is about the age of 16 or 17, has been for some time deeply impressed with the errors of his own faith and the excellence of Christianity. These sentiments he could no longer conceal from his connections, this done they commenced a system of the vilest persecution to compel him to renounce his new faith. Their conduct, however, had not the least effect on the youth, who bore all with firmness for sometime, till at length, wearied by their violence and importunity, he embraced a favourable opportunity and fled from the parental roof for refuge to his tutor, from whom he had imbibed the principles of eternal truth. His next step was, to offer himself a candidate for baptism; and the Missionary deeming him worthy, took him into the visible Church. These circumstances spread a general panic among the native gentlemen, who removed their sons from the school lest they also should embrace these *strange doctrines*, and their minds become influenced by a knowledge so irresistible and so fatal to their boasted caste. It is hoped, however, that this ferment will soon subside, and the school resume its flourishing aspect and continue to enlighten the minds of the rising Hindu generation not merely with worldly knowledge, but that knowledge which can render them wise unto salvation.

Preaching.—In addition to the above measures for the propagation of the Gospel in this place, native Christian teachers (besides the Missionary himself and an East Indian Catechist), are daily going about in the surrounding villages, pointing out that darkness in which they themselves once sat, and shewing the glory of the marvellous light to which God in his mercy has been pleased to bring them. It is true they are very frequently opposed by the self-conceited and crafty Bráhman, nay even hooted at and otherwise insulted by the mob; yet generally they get attentive hearers, some of whose hearts are no doubt often touched with a conviction of the truth. There are no particu-

lar cases of conversion at present, nor can much in this way be expected considering the state of the native mind; nevertheless it has been ascertained that, in many instances, a hearing of the Word has led to serious inquiry.

See then the "lights and shadows" of the Missionary life while there is something to depress there is much also to encourage in this narrative. Let every Christian Missionary persevere in the good work with fresh zeal and renewed ardour, since the result is with Jehovah, whose word will not return to him void, but will accomplish all that whereunto he hath sent it.

N. A. C.

VI.—*Journal of the operations of the Rev. Joseph Wolff in Abyssinia and Yemen.*

(Extracted from Oriental Christian Spectator.)

"The business of a Missionary is with *Man*."—Dr. Chalmers.

April 24, 1836. I preached on board the Hugh Lindsay, whilst she was still in the harbour of Suez. I preached on the words of our Lord in Luke xvii. 26, 27, 28, shewing that in the latter times the majority shall hear with the same indifference the preacher's voice: "Repent, for the day of the Lord is at hand!"

May 6. We sailed from Suez. Passengers were Captain Leslie, Majors Hibbert and Montgomery, Messieurs Lindsay, Edmund, and Constable, and beside them a young Parsee, Noordenjee by name, who was two years in England; learned to speak and to read well English, and to converse about politics like an *English gentleman:* but, alas! he seemed to know nothing about Christ and his Gospel. On our arrival at Cosseir, I preached on board the Honorable E. I. C. Sloop-of-war, Clive, on Revelation xxi. 5, 6; and spoke about the renovation of the earth which was ruined by the fall with the whole creation, and is now like the ruins of Palmyra, but will again be renewed and delivered from the tyranny of rebel man, and governed by the second Adam, the Lord from heaven!

May 11. We arrived at Jiddah. The troops of Muhammed Ali, commanded by Kheorsheed Pasha, were just marching against the Bedooeens around Judeydah and Medinah. It is the opinion of men of circumspection that the war with the Arabs will prove to be the death of Muhammed Ali; beside this, there are emissaries of the Sultan all over Arabia, who go even as far as Sanaa to excite the Arabs against *Muhammed Ali.* Muhammed Ali exiled the *Shreef* of *Mecca,* and got him transported to Cairo, for it was discovered that he was in secret understanding with the Arabs, and mislaid the Pasha's army through waterless deserts! Ahmed Pasha is now Governor of Mecca, and tries to soothe the inhabitants thereof by giving large alms to the dervishes in the *Kaaba.*

May 16. Two English travellers from India arrived at Jiddah, Messrs. Bayley and Ormsby. Mr. Ormsby tells me that a missionary may easily establish himself among the inhabitants of Socodra.

Preparations for my Journey to Abyssinia.

The Hugh Lindsay, with my kind fellow travellers, had left Jiddah, for Bombay, and I prepared myself for going to Abyssinia. A German and Abyssinian servant of Mr. Gobat was just at Jiddah to draw money for Messieurs Gobat and Isenberg. The history of the German servant

of Mr. Gobat is too remarkable to suffer it to be passed over with silence. *Andreas Mueller*, this is the name of that now *excellent* Christian, was born near Schaffhausen in Switzerland: he lost his poor father when three months of age, and also his mother he lost in his early years. Poor Andreas Mueller fell into the hands of a chieftain of highway robbers and became initiated into his trade. He assisted in robbing the pilgrims to the convent of Maria à Einsiedlen; but the whole gang was at last taken. Andreas Mueller confessed at once *the truth*, and nothing but the truth. The chief of the robbers was hung, but Andreas Mueller, after having been for a while in jail, set at liberty. He read the Bible and was converted, and proved himself, now more than twelve years, the most faithful, the most sincere, and most upright Christian that one may imagine, with a talent beyond his station in life, and a Missionary zeal which may serve as example to Missionaries by profession. I determined upon going with him and the Abyssinian servant of Gobat, Hadarah by name, who has learnt German at the following occasion. He was at Cairo in the service of Mr. Isenberg, who was appointed to be Missionary under Mr. Gobat after the return of Mr. Gobat from Europe, as Mr. Isenberg wished to have some person who might be able to speak with his intended wife, who was a German. He sent Hadarah to the kitchen of Mrs. Krune, where he learnt the German mode of cooking and the German language at once.

May 17. Myself, Andreas Mueller, Hadarah, Bethlehem, and my Armenian servant, left Jiddah for Mosawah. On board the vessel we embarked the sailors were mostly from Suakim, where they have a language of their own called Hadaareb. I give herewith a specimen of a few words of that tongue.

Language at Suakim called Hadaareb.

Hadaareb.	*English.*	*Hadaareb.*	*English.*
Hadeeb	Bread	Tona	Sheep
Aad	Milk	Osha	Cow
Aeyam	Water	Waro	Ship
Odag	Man	Tebre	Sky, heaven
Dosha	Meat	Dedaya	Earth
Aukonayan	God	Dedagad	Woman
Domaara	Gold	Huaddah	Judge
Daashte	Silver	Gonba	Gonba
Seraam	Flower	Hende	Wood
Omek	Ass	Toane	Fire
Echeedab	Tongue	Todrek	Moon
Deleele	Eye	Heyook	Stars
Jaseer	Island	Toyen	Sun
Wooangol	Ear	Oogena	Heart
Endooa	Country	Eshok	Spirit
Tegoor	Teeth	Taala	Neck
Ognof	Nose	Ofa-e	Belly
Ragad	Feet	Oo-ash	Fishes
Dedella	Tent		

There were also some people from Zanzebar there. As I think that philologians may take an interest in knowing some of the words of the inhabitants of those islands, I add here a few of the words used in the language of Zanzebar.

Zanzebar.	*English.*	*Zanzebar.*	*English.*
Enyame	Meat	Mokono	Hand
Mokade	Bread	Ongooro	Feet
Unbane	Sea	Matombo	Belly
Moto	Fire	Shombe	Salt
Umboo-a	Dog	Muntu	Man
Entente	Dates	Watolo	Child

May 20. Our vessel anchored before Lyt, a town belonging to Muhammed Ali. The town is a half an hour distant from the sea, and therefore I had no time to go there, but there is the sepulchre of a Muhammedan saint near the sea, to which the inhabitants of Lyt and other places perform their devotion. I entered the burial house, and put an Arabic Bible upon the grave-stone of that saint, by which means the Bible will come into the hands of the people of Lyt.

May 29. We arrived at Noora, an island inhabited by a few Arab fishermen, seemingly good-natured. There were also Muhammedans from Mosawah there. I preached to them the Gospel, to which they listened with apparent attention. The Arabic of those inhabitants and of Mosawah is already adulterated with the ancient Ethiopic and the Tigre tongues.

Arrival at Mosawah.

May 30. We arrived in the Island Mosawah at the coast of Abyssinia. This place is beside Arkiko (which latter place belongs properly to Shiho inhabitants at the foot of the mountains of Abyssinia) to Muhammed Ali. The air of Mosawah is *horrid*, and the water very bad. I took up my abode in a cottage of straw near the sea, where I had cool air.

A poor black from Argoba, who wished to accompany me through Abyssinia, went bathing in the sea and was drowned. It is very dangerous for a black boy at Mosawah to go alone through the street, as they are instantly stolen and sold; I was therefore apprehensive that the boy may have been stolen, until we found his body in the sea.

It is remarkable that the small-pox never exists at Mosawah, and if somebody brings it from Mecca, he is not allowed to enter the town, but must sleep outside. The Mosawah people go therefore seldom to Mecca.

Hassan Effendi, the Governor of the place, was not there at the time, but came the next day. I knew him already, as I was three years before at Mosawah. His Secretary, Sheikh Abd-Arrahman, received me in the kindest manner. Several of the inhabitants recollected me, and my converation with one of their Sheikhs.

May 31. The Governor arrived from Kraal near Mosawah. This Governor is an amiable, but very devoted and superstitious Musalman. He came from the monument of the saint Sayd Abd-Alkader Algilane, buried at Bagdad, and worshipped particularly near Mosawah. Hassan Effendi, the said Governor, tells me that as there are four quarters of the world, thus there are four Sheikhs celebrated. 1, Sayd Ahmed Albadawee; 2, Sayd Abd-Alkader Algilane; 3. Sayd Ibraheem Aldasukee; 4. Sayd Ahmed Alrekay. Every Sheikh has forty bodies: with thirty-nine he may do every thing bad, but goes for nothing: with the fortieth body he serves God.

I gave away a good many Bibles and tracts in Turkish and Arabic at Mosawah. They speak at Mosawah, beside the Arabic also the Tigre, with a great deal of pure Ethiopic. At Arkeko near Mosawah, the Chief of the Shiho resides, who has the title of Nayeb, which means vicegerent, for he was from time immemorial the vicegerent of the Sultan of Constantinople; for the inhabitants of the valley called Shiho on the road to Halay and Hamazien, provinces of Abyssinia. But at this present time he is no longer Nayeb of the Sultan, but the humble servant of Muhammed Ali, the Viceroy of Egypt, who instals him in his offices or deposes him, just as he pleases. No traveller is able to go to Abyssinia without being escorted by a Shiho recommended by the Nayeb, for the Shiho people are a very murderous and rapacious tribe. In the time of Mr. Salt, the abovementioned Nayeb took a very large sum from every traveller for giving him such a Shiho as a companion; but he took nothing from me, as I came with a firman from Muhammed Ali, but he advised me to enter Abyssinia

by the way of Hamazien, and not by the way of Halay, for the latter place suffered much the year before by famine. The Nayeb provided me with a guide and camels and mules, and I started for Abyssinia on the 2nd of June 1836, with the servants of Mr. Gobat, and my Armenian, Bethlehem by name, and we went to Gral, north-north-west from Mosawah. At 6 o'clock in the evening, we left Gral, and arrived at Zaga, a place inhabited by the Shiho. The Shiho have quite a language of their own; I have written down a few words, which I have learnt from a Shiho.

Water	Habesa	Month	Alsa
Milk	Han	Day	Sile
God	Yallah	Night	Bar
Flesh	Haszo	Evening	Yemete
Great	Agoora	Son	Bara (Chald)
Little	Andooka	Daughter	Saala
Year	Egidda	Brother	Saal

The greatest and most cruel robbers among them are those of the tribe of Taltal. They strike fire by rubbing together two pieces of wood of a particular kind, but they are entirely unpractised of fire-arms.

At 2 o'clock P. M. of the 3rd of June, we set off from Zaga, and at 5 o'clock we arrived at a river called Tatal; and at half-past five, going west-north-west, we arrived at Marat Hamat, where the Bedooeens speak the Tigre language mixed with a great deal of Ethiopic.

June 4. We left Sahate at 2 o'clock in the afternoon, and travelled till 6 o'clock over stony hills westward, when we arrived at Eylet, a little village in the plain, inhabited by Musalmans of Mosawah, belonging to the Nayeb. At the distance of six miles from Eylet south-west, there is a hot spring, called by the inhabitants May-Way, which water the people make cold and drink of it. The heat was excessively great the whole day. I felt myself very unwell indeed, and even our guide got an attack of the cholera, so that he even vomited blood, of which he cured himself by eating a great quantity of black pepper.

June 5. We stopped in the morning at Eylet. One Abyssinian Christian from Hamazien arrived there. As he only spoke the Tigre language, Hadarah, the Abyssinian servant of Mr. Gobat, of whom I already mentioned that he had learned the German language and cookery from Mr. Isenberg, served me as interpreter with the said Abyssinian. The Abyssinian Christian said to me, "We shall have to fight together as you have brought books." He observed, that at Gondar I shall find many to speak to me, for there are very learned men there. That Abyssinian was evidently disgusted at seeing me smoke a pipe, for no priest in Abyssinia is allowed to smoke, and an anathema is pronounced against every priest who smokes; this the Abyssinian Christians have common with the Wahabites in Arabia and the Musalmans of Bokhara, for among both smoking is not approved of. The same Abyssinian advised me that, on my arrival at Gondar, I should assemble all the learned men in the house of the Negus, i. e., king of Abyssinia. I replied to him, that our Lord Jesus Christ assembled the people in the presence of the poor woman of Samaria, and the Gospel, preached in the presence of a poor woman, is as powerful and effectual as preached in the presence of kings.

We suffered a great deal of the hot wind blowing at times at Eylet, which is like that I felt some years ago at Lahore. The report reached also this place, that the cholera was raging at Adwah.

June 6. In the morning, at 2 o'clock, we left Eylet, and arrived at 6 o'clock at a place called Sabr Gooma. There we found about two hundred cows, which belong to the Shiho, who live under trees and bushes. In the night-time, tigers, lions, and elephants, and wild bears, are wander-

ing about, so that one is obliged to keep the whole night a large fire burning, in order to keep off those wild beasts from devouring the cows and men. They seldom, however, attack man when they are left at peace by the latter. The Abyssinians frequently kill the hyenas in the following manner:—They either kill an ox and fill it with poison, or bind a little goat in an iron trap, and, when the hyena comes to take it, she herself is entangled in the chain, and then the Shiho, who is all the time concealed, comes forth and cuts off her head. The elephant is caught in the following manner:—They allure him to the water, and the moment he begins to drink they cut off his rostrum, and sell his teeth; but they do not know in Abyssinia, as they do in Hindustan, to make tame an elephant.

This night, at 12 o'clock, a wolf came about ten yards distant from us, but, without making an attempt to attack us, ran off.

June 7. Our bearers made a noise for not getting to eat before the time, and threatened to leave us; but Bethlehem behaved very firmly, and after a few minutes they all came back and were quiet. In the afternoon I loaded my Abyssinian Scripture upon ten buffaloes, for camels cannot go up the mountain, and thus went west-south-west, and arrived in the evening at Ginda, where Abyssinian Christians are making their wheat in order. Those Christians on seeing me, they all stopped with astonishment, and young and old exclaimed, "Kupte! Kupte!" which means "O Copt! O Copt!"—for all the white people in general are believed to be Copts, for the knowledge of geography is very limited in Abyssinia, and it extends only from Tigre to Mosawah, Egypt, and Jerusalem; and the only great monarch whom they know is Muhammed Ali. Some of the distinguished chiefs, however, are acquainted, since the time of Mr. Salt, with the name of England. The Muhammedans of Abyssinia, however, are more acquainted with geography.

June 8. We went west-south-west over hilly road, and arrived at Ser-Aroot. Musalman and Christian merchants accompanied us. The Abyssinian Christians are immediately distinguished from the Abyssinian Musalmans, by the former wearing a silk string around their neck.

June 9. We set off at 6 o'clock in the morning, and went over mountains, and reaching the top of the mountain we were in the province of Hamazien, in a village called Asmarah, and, though it belongs already to the chief of Hamazien, the poor inhabitants of the place are nevertheless obliged to give fruit and cows and sheep to the Nayeb of Arkeko, a Musalman who, not only contents himself to take what is granted to him from the Chief of Hamazien, but takes opportunity at the same time also to send his Musalman servants there, and other parts of Abyssinia, to steal the children of the Christians, and then sell them at Mosawah to the Governor, Hassan Effendi, and to Muallem Youssuf Yakoob, British Agent at Jiddah. Whether the British Government of Bombay is able to forbid their native agent at Jiddah to carry on such a trade or not, is not for me to decide; but that Agent, an Armenian Christian himself, has lost a great deal in my estimation, for, when I was at Jiddah the first and second time, in seeing that gentleman perform his prayers with all apparent devotion, I believed him to be a real Christian; but how can real piety exist in the heart of a Christian who sells Christian children to the Muhammedans of Mecca and other places, and the females frequently to the profligate Frenchmen who are in the service of Muhammed Ali? Beside this, it is deplorable to know that frequently such Christian children are stolen from their relations and sold to Muhammedans.

Asmarah, the above mentioned village, contains about one hundred and fifty houses of Christians, or Kustaan, as they call themselves, and they have there one church built of stone, with an outer court. In the midst

of the church they have built a kind of ark called Tabut, in which the Gospel in the Ethiopic tongue and the Psalms of David are kept; they have also in the church some ugly pictures of the Virgin Mary, either painted in Abyssinia itself, or brought there by some pilgrim from Jerusalem. I saw some Abyssinian Christians approaching the church, kissing the ground and the door posts; but, in spite of their veneration for the building of the church, they leave the churches very dirty, and only cleanse them on solemn feast days. I saw at Asmarah the first Abyssinian priests; they are all dressed in white clothes, and wear a white turban on their head, for black colour, I understand, is abominated in Abyssinia. These priests asked me in the Amharit tongue, which I already spoke a little, whether I was a Christian. On the affirmative, they asked me whether I knew the Lord's Prayer, the Angelic Salutation, and their late Aboona Kyrillos? id est, the late Bishop they had received from the patriarch of the Copts in Egypt, of whom I shall make mention in the course of my journal.

One of the Abyssinian Christians gave us a room in his house, for the Abyssinian houses in general contain one room. We were put in such a room. Men, women, children, cows, all in the same place! The landlord brought me Abyssinian beer to drink, which is made of bread and corn. Bethlehem went on to Zuasega to give notice to the chief of Hamazien, Hyloo by name, that I had arrived. He immediately despatched a man with a mule to fetch me from Asmarah to his place of residence. I set off accordingly, and took with me about twenty copies of Abyssinian Scriptures, for the purpose of making to him and the priests of Zuasega a present of them*.

VII.—*Practical Remarks.*

To the Editor of the Calcutta Christian Observer.

Dear Sir,

Should the following extracts from a very able commentator, whose practical remarks are always sententious but most pithy and pointed, meet the plan of your excellent periodical, I hope you will give them insertion. They are short, and may meet the eye and reach the heart of many a reader needing either the comfort or the warning they embody.

I am yours, &c.

Cinsurensis.

Note on John i. 38. *What seek ye?*] "Such questions we may conceive the blessed Jesus still puts to those who in simplicity of heart desire an acquaintance with him. A question of this nature we may profitably ask ourselves: *What seek ye?*

* Mr. Wolff sailed on the 15th of last month for America (from which he may proceed to Liberia in Africa) before he could get more of his journal transcribed for our Magazine. The continuation of it we expect to receive from St. Helena.—*Edit. O. C. Spectator.*

In *this* place? In the *company* you frequent? In the *conversation* you engage in? In the *affairs* with which you are occupied? In the *works* which you perform? Do you seek the humiliation, illumination, justification, edification or sanctification of your own soul? The edification of your neighbours? The good of the Church of Christ? or, the glory of God? Questions of this nature often put to our hearts in the fear of God, would induce us to do many things which we now leave undone; and to leave undone many things which we now perform."

Verse 39. *Come and see.*] "If those who know not the salvation of God would *come* at the command of Christ, they should soon *see* that with him is the fountain of life, and in his light they should see light. Reader, if thou art seriously inquiring *where* Christ dwelleth, take the following for answer: He dwells not in the *tumult of worldly affairs*, nor in *profane assemblies*, nor in *worldly pleasures*, nor in the *place* where *drunkards* proclaim their shame, nor in *carelessness* and *indolence*. But He is found in his *temple*, wherever *two or three are gathered together in his name*, in *secret prayer*, in *self-denial*, in *self-examination*. He also *dwells* in the *humble, contrite spirit*, in the *spirit of faith*, of *love*, of *forgiveness*, of universal *obedience;* in a word, He dwells in the *heaven of heavens*, whither he graciously purposes to bring *thee*, if thou wilt *come* and *learn* of him, and *receive* the salvation which he has bought for thee by his own blood."

Chap. ii. 24. *He knew all men.*] "Because he alone 'searcheth the heart and trieth the reins.' He knows who are sincere and who are hypocritical: he knows those in whom he can confide, and those to whom he can neither trust himself nor his gifts. Reader, he also knows *thee:* thy cares, fears, perplexities, temptations, afflictions, desires, and hopes; thy helps and hindrances; the progress thou hast made in the divine life, or thy declension from it. If he know thee to be hypocritical or iniquitous, he looks upon thee with abhorrence: if he know thee to be of a meek and broken spirit, he looks on thee with pity, complacency, and delight. Take courage—thou canst (then) say, 'Lord, thou knowest all things, thou knowest that I love thee,' and mourn because I love and serve thee so little: then expect him 'to come in unto thee, and make his abode with thee.' While thy eye and heart are 'simple,' he will love thee, and thy whole soul 'shall be full of light.' To him be glory and dominion for ever!"

ADAM CLARKE'S COMMENTARY ON THE HOLY SCRIPTURES.

VIII.—*Outline of an Address delivered at the interment of Mrs. C. Fraser, Allahabad, March 28th, 1837. By the Rev.* J. McEwen.

My Dear Friends,

We are assembled this morning to witness another of the seeming triumphs of that great enemy of our race, which has been pursuing his victorious and uninterrupted course for nearly six thousand years; and although the frequency of such scenes tends to render our minds familiar with them, and consequently less susceptible of serious impression, yet the event is one of deep and solemn interest: it speaks to all of us in loud and impressive language, and every one who is possessed of true wisdom will attend to the heavenly admonition.

And what my friends is this language? What is the voice which comes from that grave which has just been opened to receive the mortal remains of one, who but a short time ago was animated with life and vigour? The voice is addressed to all, and it is this,—"It is appointed for all men once to die." Death is the wages of sin, and as all have sinned, so all must thus far bear the penalty. But it addresses each one of us in particular, and its language to us is, "Remember, sinner, thou too must die; prepare to meet thy God."

Scenes of this kind are very frequently styled, "the last scene," with regard to those that are departed, and so far as it regards their connection with this world it certainly is the last scene. When once the grave shall have closed upon our mortal bodies, we have for ever done with things below. Then the place which now knows us shall know us no more.

But here a question of deep importance presents itself to every reflecting mind, and it is: Is this indeed the last scene? When once our bodies are committed to their kindred dust, is there then a complete and final end of our existence? There is something in every bosom that shrinks from the thought. There is a principle in every intelligent mind, which instinctively shudders at the very idea of annihilation. From this we must conclude that he who is "the Father of our spirits" as well as "the former of our bodies," he who implanted in our souls this desire of immortality designed that we should live for ever.

But here again the question returns with redoubled force. If the soul must live after it leaves the body, where or in what condition will it exist? To this awfully important question human wisdom can give no reply. A dark and mysterious cloud hangs over the grave, concealing from our view all that lies beyond its dark confines, nor has human science with all its powers

of research ever been able to penetrate that cloud. Shall we ask paganism, whether it can answer, and satisfy the inquiring mind? Ah! no—its vanities only tend to bewilder the imagination, and render the gloom still more terrible.

Shall we turn to hardened and cold-hearted infidelity, and ask, Whether, with all its boasted freedom of thought, it can remove the cloud, and lay the unseen world open to our view? Here also is silence. Infidelity, my friends, may do to amuse and deceive you in the time of health and prosperity, but when you draw near the confines of the grave, it will then utterly fail. At the view of the King of Terrors it shrinks back with amazement, and leaves its deluded votaries to encounter the fell monster in their own strength.

But must this important question remain for ever unanswered? Must we remain for ever ignorant of all that lives beyond the grave until we ourselves enter that world whence no traveller has returned? No, blessed be God! Jesus Christ has himself entered the grave; he has passed through the dark valley; he has drawn aside the veil, and has brought life and immortality to light. In the glorious Gospel we are informed of that state of blessed rest and eternal peace which await all those who believe and follow the Saviour; and there we are also warned of that state of righteous retribution which awaits the finally impenitent. But let me remind you, that the Gospel which is indeed good tidings of great joy, has no message of peace except for those who believe it with all their hearts, and cordially embrace that Saviour which it reveals.

Are any of you disposed to ask, What will the Gospel do for us if we embrace it? Let me draw your attention to the scene before us. Our sister whose mortal remains we are now about to commit to the cold and silent grave, was one who believed the Gospel, and loved and served that Saviour which it reveals, and she found that it was able to support her in the hour of her trial, and to cause her to rejoice even in the view of dissolution.

> "She came to the Cross, while her young cheek was blooming,
> And raised to the Lord the bright glance of her eye;
> And while o'er her beauty Death's darkness was glooming,
> The Cross did uphold her, the Saviour was nigh."

And is that religion not worth embracing which can support in trouble and banish every fear, and enable even a weak and timid female to triumph over the last enemy, and rejoice in the prospect of death in the full hope of a glorious immortality? Is that religion which can support the minds of bereaved friends and enable them to commit their loved one, to the dust without

a murmur, in hope of that time when death-divided friends shall meet to part no more, not worth embracing? My dear friends, if you would enjoy true happiness even in this world, you must seek it where alone it is to be found. You must embrace that Saviour who alone can bestow it. If you would enjoy that support in trouble, and calm peace in the prospect of death which our departed friend enjoyed, you must endeavour to follow her as she followed Christ. If you would partake of those blessings, which those now partake who are inheriting the promises, you must imitate them in their works of faith and labors of love; and remember that they who sow to the flesh, shall of the flesh reap corruption, but those who sow to the Spirit, shall of the Spirit reap life everlasting.

Poetry.

THE MISSIONARIES' DEPARTURE FOR INDIA,

NOVEMBER 16TH, 1835.

THEY go—for sincere is the glad consecration
That sends them far hence with the Gentiles to dwell;
And build up His kingdom whose precious salvation
Spoils death of its sting, of its victory, hell:
Beyond the wild storm and the dark-heaving ocean
They go to the beautiful land of the sun;
In whose groves and sweet valleys reigns passion's commotion;—
Whose plants must be gathered, whose dwellers be won.

There dead to the world, its allurements and glory,
The toil of the teacher they'll meekly assume;
And patiently tell to the pagan the story
Of the manger, the garden, the cross, and the tomb.
And far, far away from the home of their childhood,
They'll watch and they'll wander, as duty shall call,
On wastes and on waters, by jungle and wild wood,
Unfriended, unshielded, yet strengthened in all.

In Idolatry's temples they'll tell of His merits;
In Zayats shall mention be made of His love;
'Till in labours they sink, and their sin-wearied spirits
Leave earth for the holiness centred above.
Do they falter? Oh no! for in Him all victorious
O'er sickness, and sorrow, and death they will be;
In tears and in trembling they plant, but how glorious
The harvest of souls that already they see!

They go—though to them, while as aliens forsaking
Their country and kindred, the future is dim—
They know, when on beams of eternity waking,
They'll find more than country and kindred in Him.
They climb the tall vessel—and why doth emotion
That swells in each heart, of regrettings yet tell?—
Because they have not, for *one* life of devotion,
Ten thousand for Him who has loved them so well.

They leave us for time, and we them now committing
To Him who in pow'r trod the billows of old,
Entreat tho' we're severed—His will so permitting,—
In life, may be finally one in His fold.
O Jesus! who wept in the days of thy sorrow
With those that were weepers, thou chidest not now;
Though in tears to-day parting, there's hope for the morrow;
That hope and the joy and fruition art THOU!

"Alleluia to the Lamb who has purchased our pardon,—
We'll praise him again when we've passed over Jordan!"

W. B. TAPPAN.

MISSIONARIES' WELCOME TO INDIA.

(*Written after reading the above.*)

WELCOME to our Eastern land,
Wand'rers, welcome to your home;
Welcome, small but faithful band,—
Hence you never more may roam!
Welcome, welcome, to your toil;
Welcome each who peril braves,
Welcome, welcome to the soil,
Where you seek your early graves.

"Welcome?"—word of love and bliss
When friendly hearts their feelings tell,
But on such a spot as this
Sounding like a sad farewell!
Here nor fame, nor honor's won;
Here nor joy, nor peace is found;
Here are pains and cares begun,
Never ceasing in their round.—

But you bear of truth the light;
And it sheds its holy ray
O'er this gloomy land of night—
Yet to shine in heavenly day.
Like the scatter'd stars of heaven,
Wand'rers, spread amid the gloom,
Till, unto your number given,
Star-light all the scene illume.

What though stars appear to *set*?
What though each in *darkness* gleam?
Shall their rising we regret?
Shall we mourn the kindling beam?
These are heralds of the dawn,
Pointing out the flight of Time;
Signs that day is coming on
Bright'ning o'er this gloomy clime.

Welcome, welcome, brethren then,
Be ye all by Heaven blest:—
Lead, oh! lead your fellow men,
To the Saviour's promised rest.—
Work of glory! work of God!—
Servants of the dread Most High,
With the Gospel's sandals shod,
Through each thorny desert fly.

Bear the glorious tidings far;
Faint not, in the weary way;—
Sink not, in the coming war;
Boldly meet the whelming fray:—
Rest not, for you fight for *peace*;
Fear not, angels are your guard;—
Fight, till you obtain release
Hence to gain your high reward.

Thus the soldiers of the cross,
Few, but in their armour strong,
Counting all, but duty, loss,
Rush amid th' opposing throng;
And the vict'ry they shall win;
They shall captive lead the land,
Conqu'ring all the powers of sin;—
Welcome, welcome, glorious band.

Soon the idol gods shall rot;
Soon their cars shall fail with rust;
All their myst'ries be forgot;
All their temples sink to dust.
Welcome, welcome, then we cry,
Welcome, welcome! angels sing
Welcome, welcome! sounds on high
Welcome, heralds of our King!

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REVIEW.

Oriental Fragments, by the Author of the Hindu Pantheon. London, 1834.

Ed. Moor, the author of the Hindu Pantheon, is well known to all our readers, for his abilities and literary attainments, particularly in Indian pantheistic lore, which have earned for him a high position among those who within the past fifty years have contributed to extend our acquaintance with brahminical cosmogony, theogony, and archæology. His great work, the Hindu Pantheon, exhibits a very extensive search into the arcana of eastern idolatry; and while abounding in fancy and extravagance of interpretation, and in deductions of most questionable solidity, in numerous instances, from a comparison of the Eastern and Egypto-Greek pantheons, has yet in its numerous and valuable plates, comprising faithful delineations of almost every variety of subject in statuary, sculpture, and painting, &c. connected with its curious details, brought together in an imperishable form, much of the ground-work of every future investigation.

The Oriental Fragments, are justly so entitled. They are portions of the lively and active author's extensive common-places, and, as he has himself indeed allowed, so little reduced to any thing like order or arrangement as to render a review of them a business of some difficulty. Though somewhat late in the day, the work having been published in 1834, we have yet been induced to bring a notice of it before our readers, from the importance of extending correct notions, as we think, upon the subjects of which it treats, and encouraged both by the general inclination to investigate such matters which is probably extending rather than diminishing, and by the belief that few comparatively, in India, have yet become acquainted with the Oriental Fragments.

The Fragments are three in number.

The 1st is "on Eastern correspondence—seals—stones—oriental MSS., &c." These subjects are illustrated by several well-executed engravings, but contain information of far more importance to the student in Europe than in India. We find little that requires to be noticed in our pages. Incidentally, however, we are furnished with what may serve as an illustration perhaps of the frequently recurring phrase in the Scripture "the beloved" and "beloved son" as applied to our blessed Lord Jesus Christ. It is found among the accumulated *titles* of dignity and royal favour in the translation of Sindeah's great seal, p. 15. "The pillar of nobles,—*the beloved son* of eminent station—Maháráj Doulut Rau Sindeah Bahádur. Shrí Náth, the victorious of the

age, the minister with absolute power, supreme deputy of the Lord of lords, the *most particularly beloved son*, Pandit Purdhan Mahárájá-dhiráj Sevai Madhu, Ram Narain Bahádur, &c." In like manner it was pronounced of David *primarily*, in the 2nd Psalm, in which the opposition of the neighbouring kings is shewn to be in vain, that the Almighty had declared, "I have set my king upon my holy hill of Zion;" in confirmation of which this divinely constituted sovereign says "I will declare the decree—The Lord hath said unto me, thou art *my son*, this day have I begotten thee." So too the Israelitish people are shewn to be the favored and protected of the Almighty, by the application to them collectively of the epithet of "*Son*." "I have called my *Son* out of Egypt." And in the new Testament, with more peculiar propriety and force, "Son," "Son of God," "Beloved," "Beloved Son," "only begotten Son," &c. are phrases declaratory of Christ's divine exaltation, supreme dignity and superiority, and special favour with the God of heaven and earth. Whatever other theological applications such phrases have, or are thought to have, the coincidence of *similar titles* bestowed on royal favourites and individuals of high dignity and authority, is striking, and we think very illustrative of the above Scripture Phraseology in a verbal and historical point of view.

Fragment the 2nd is entitled "Paganism, Papacy, Hinduism, Nuns, Coronation, &c."

A large portion of this Fragment or rather collection of fragments, consists of many very desultory observations upon the analogies of Hinduism and Popery, in which are *some* striking things, and well deserving attention. What the author calls "the inventive faculty of papal mendacity" is painfully illustrated. "Several writers have noticed the striking resemblance, amounting indeed to identity, between the superstitions of the polytheists of ancient times, and those of the more modern Romans. There can be no doubt but many of the fables and legends of the poetical mythologies of *Greece* and *Rome* have been vamped and altered—not for the better—by Papists." Many clear instances are given which will amply satisfy any who may have doubts upon the subject; and perhaps some may be induced to take them from a layman not over-zealous for any form of Christianity, but fully alive as well to the absurdities of *lying legends* as to the abominations of corrupt practice. Statues, idols, rosaries, crosses, pilgrimages, holy places, unctions, saints, mediators, queens of heaven, mothers of God, austerities, prostrations, monkery, forced celibacy, nunneries and monasteries, painful self-inflictions, abandonment of society for an impossible purity and abstraction, religious *merit*, superhuman powers thence acquired, boons asked and granted, heavenly apparitions, miracles without end and without

aim, holy stones, rings, charms, amulets, candles, marriages of devout saints to the mother of God, and of holy virgins (?) to divine beings! lying inventions, monstrous legends, relics and apotheoses, miraculous cures in sacred springs, images sent down from heaven, and buildings, sacred chapels, translated through the air; devout trances, that cause insensibility to the flight of time; mysteries, mummery, vain repetitions, stones worn by the knees of untiring devotees; pillar-saints, priestly cunning and dominion, earthly *goods*, penances, confessions, initiations, flagellations; puerility, indecency and debasement of understanding, unblushing effrontery of assertion of things most monstrous and impossible—these and a host of other similar things, alike not only in general analogy but in the minutest peculiarities, are characteristic equally of Hinduism and Popery, of false religion and corruption of the true in all places of the earth; and ample illustrations of them are given in the 'Oriental Fragments.'

We cannot pass over this branch of the subject however, without adverting to what we deem the author's very indefinite notions of what *is* religion, and what is *real* Christianity in particular. And we the more anxiously do so because it is to be feared that many Europeans who came out very young to this country, and who usually spend many years surrounded by Hindus and Mussulmans, to whose gross superstitions, absurd notions and revolting practices familiarity too often renders the understanding and the feelings, to a lamentable extent, alike callous. Removed from all the sanctities of home and from the ten thousand associations which foster the early feelings of piety and virtue, it may be, excited by a mother's fond instructions and example—cut off from any large intercourse with their fellows in India—encompassed with a thousand seductions—rendered listless by the climate—luxurious by the habits of India—subjected to little necessity, especially if among the military, of serious occupation; or if civil or other duties require it should be otherwise, yet furnished with few means of rational and domestic enjoyment, unless happily themselves men of families, there is considerable danger of losing the salutary impressions of earlier life and of taking up with the loose and unrestrained opinions that in these days of sceptism and unrestraint float about every where asking for an idle admission, an admission which is too readily accorded, because they flatter the pride while they lull the conscience, and stimulate the active passions of fallen man. But to return to the Fragment:—

"We read sometimes the relation of a traveller in barbarous countries 'that the natives have no notions or feelings whatever of religion'—and presently perhaps 'that they have abominable ceremonies of funerals, worship the devil, &c.' what is this or either of these, but religion? Even the fear of lonely midnight,

or of passing a gibbet, or a murderer's grave, is religion—as far as it goes. It has reference to something supernatural, something psychological—and that alone is religion. Certain orthodox or ultra-orthodox individuals are sometimes apt to think that none others can be religious or devout who are not so exactly in the same way as themselves. A religious deist, or a devout pagan, they can form no conception of. But surely such persons, however erroneous their faith, may and do exist." Again—"The doctrine, to me so repelling, of faith over or without works, I cannot help thinking very dangerous. With too many of us faith seems to be all in all; the hope which arises out of charity, humility, and all their works, is nothing—worse than nothing, even damnable! Faith, mere faith, wears indeed too much resemblance to those easy cushions on which mental laziness loves to repose. No doubt but a great majority of mankind, if they think at all, think by proxy, and it is fit they should."

There is in these quotations strong indication of the author's very slight acquaintance with the doctrines of the new Testament, and with the principles of faith, the temper, and the behaviour of really devout Christians. He, like too many others, exemplifies, it is to be feared, that "thinking by proxy" on *religious* matters, which he thinks "befits the majority of mankind," and instead of attentively examining *the Bible* for the doctrine of faith and works, he saves all 'thinking' on the subject, by simply setting aside a figment of his own imagination which he persuades himself, or others have told him—for such loose charges usually pass *unexamined* from mouth to mouth—is the doctrine of faith; though if it be is indeed "the faith of devils" only; and so is content to reject a very different doctrine, that of "the faith of God's elect," which he confounds with it, and is therefore "repelled by!" But is this a reasonable procedure? Where are the accredited, acknowledged and approved expounders of Christian *faith*, who inculcate it "*over* or without works—and who deem charity, humility, and good works nothing, worse than nothing, nay even damnable?" But although a visionary here and there indeed may detail his own ravings for the words of the Spirit, is the exception lamented by all to be taken as the rule, and the *abuse*—an abuse inseparable from the right of private judgment and human infirmity—to discredit the *use* of the actually divine authenticated doctrines of the inspired volume? Nothing is, alas! more common or more an occasion of daily regret to Christian teachers, and of injury to uninquiring laymen, than the confounding of the separate notions of *faith as a groundwork of justification*, i. e. as a *claim* to the divine favor, and of the same faith as a necessarily *operative principle* of humility, hope, love, and moral obedience, those 'good works' of which the author of the Frag-

ments speaks, and to which he assuredly cannot attach a higher value and importance than do all the whole body of the genuine Christian world. Can we be *justified*—that is, as frail and sinful men, full of infirmity and guilty of many errors in practice and deficiency of right affection—can we look for *pardon* and acquittal at the tribunal of the holy, just, and righteous God by a few and most imperfect *good works?* In other words can the man who has committed the breach of one law—human or divine—plead it as a sufficient ground for acquittal on that charge, that he is not equally guilty upon others? would or could the *human* lawgiver and judge admit such a plea? will then the God of all the earth, the Lord of lords, supreme legislator and judge of all, proceed upon a principle which, by *His* impressing power, our own instinctive persuasives teach *us* to reject? But on the other hand, will a *belief* of *any* system of truths, no matter how excellent or rational, avail, where that belief has no *moral* influence to improve the affections and amend the life? We need not wait for the answer—it is prompt and final. Now, Holy Scripture, seeing that "all the world is become guilty before God, does set forth only the name of Jesus Christ whereby we may be saved;" it "sets *him* forth to be a propitiation for our sins, through *faith* in his blood;" it declares that now "God justifieth the ungodly by the *faith* of Christ:" that "all that believe are justified from all offences," and that "*without such faith* it is impossible to please God." But what does such language mean? surely nothing more than that, having no claim by our good works (even supposing a man to possess the largest stock of virtuous accumulations) to set aside the positive verdict of "the soul that sinneth it shall die;" God "so loved the world that he gave his only begotten son that whosoever *believeth* in him should not perish, but have eternal life—delivered him up for us all, poured out his soul (or life) an offering for sin—gave him to be (a) sin (offering) for us, that we might be made the righteousness (righteous servants) of God in (by) him." The doctrine of "faith without works" then, is that those who *have* no good works to plead, (and alas how small the sum of good any man who knows himself in the *light of the God of perfect purity*, would venture to assert he possesses!) may, by God's benignity and mercy, secure favor and a free pardon at his hands, through a simple, humble, trustful belief in, and faith or reliance upon, his dearly beloved son Jesus Christ, *as the propitiation for the sins* of all—that there is "no respect of persons with God."—that the vilest of the vile are not cut off from all hope and possibility of salvation; but, on the one condition of faith only—without the necessity of a *previous* acquisition of a stock of holy merit—may at once obtain a gracious acquittal and acceptance. Is not this most merciful and engaging? Does it

not indeed "commend the love of God towards us?" and is it not exactly such a Gospel as is adapted to the fallen, lapsed, sinning condition of our race? But is it less pure than it is forgiving? No—read the same scriptures that announce it traced in characters so large and plain that "he who runs may read"—"Without holiness *no* man shall see the Lord;" "*faith without works* is *dead*, being ALONE." "There is now no condemnation to them which are in Christ, who walk *not* after the *flesh* but after the *Spirit*;" "Purify yourselves from *all* defilement both of flesh and spirit (heart) and perfect holiness in the fear of God." But it would be to transcribe a large portion of the N. Testament to copy one-half of the positive declarations enforcing the real character of true faith in a Christian, and which shew its efficacy on the *past* to be justifying—on the *future* to be sanctifying. And this is the faith of Protestantism and the Reformation, "The faith once delivered to the saints," and happily still kept and loved, and felt and taught by the whole church of the Redeemer, in every division and section of its universal extension. Say where is it either irrational, justly *repelling*, or *unsafe*, and tending to loosen the bonds of holiness, charity, unity and good works? Evidently, the misconception is that of ignorance that *does* not, or of a secret, perhaps unacknowledged reluctance to submit to its *holy* influence, that *will* not learn.

We think the author of the Fragments not more, in some respects, unacquainted with the genius and truth of real Scriptural Christianity, than he is with the spirit of Hinduism, though not universally. He sees and acknowledges the monstrousness of its fables, the impurity of its details, the unpractical nature of its most refined speculations; and in the contrast with Popery he has shewn its actual tendency to delusion and immorality of the grossest kind and widest extent. Yet is he not a little enamoured of its recondite mysticisms and beautiful though wild sculpture and all-embracing fable. But a danger to which all speculative and lively minds are exposed, is that of losing sight of the abomination *morally* of a system which is so fruitful in subjects for curious inquiry, and for the ardent range of fancy and speculation; so diminishing the salutary horror that should form a check upon the growth of an actual fondness for its images and its delusions. Not a few of our *old* Indians have been far seduced, if not into actual idolatry—though of this even there are not wanting some few striking instances—at least into a *practical* abandonment of the sober, solid, manly, holy truths and practices of an intelligent and devout Christianity. Coupled with the flattery of the senses and the allurements to the passions which abound in this country, great *has* been the havoc, numerous the "shipwrecks of faith and of a good conscience;" though, thank God, a happier state

of things *is* rapidly progressing, and the instances are daily rarer. Enough of danger, however, to call for a warning voice to the young and the inexperienced, the idle and the *curious* alike—and let even "him that thinketh he standeth, take heed lest he fall!"

Mr. Moor has occasionally shewn, and very beautifully too, the superiority of Christian precept over Hindu and Papist allegory or fable. Thus, after detailing (from the Rámáyana) the indecent story of the Muni Vishwámitra, whose thousands of years of abstract devotion were broken and rendered fruitless in an instant by the seductions of Menaká the Apsará or courtezan of Indra's sensual Paradise, and which he compares, fittingly enough, alas! with the Papist relations of St. Francis, St. Anthony, and other Munis or saints of *their* calendar, who were similarly assailed by female seductions, he concludes—"In relations such as these the Hindus, it is supposed, intended to inculcate good," by shewing how sages even of great virtue and renown have not been proof against female blandishment: hence, warning all less safe individuals from trusting too much to their own firmness; and that after all, the greatest security for frail mortals is in the absence of temptation. But admitting that the object was the inculcation of morality, the vehicle is of doubtful tendency. How vastly inferior to "When ye stand, take heed lest ye fall." This is very just, and the more so when it is considered that no *indications* of a moral purpose ever accompany such relations. The writers seem merely to indulge a prurient fancy, and to revel in the delights of sensual detail. Nor are even the *virtues* of those holy devotees any thing of a *moral* nature whatever, except so far as mere *carnal abstinence* may be deemed such, which all the history of mankind, and all moral reasoning, as well as the Holy Scriptures, clearly teach it *is* not, but tends to the stronger outbreak of the very evil it professes to curb; and unless when exercised on prudential and moral grounds and for purposes of paramount utility and on the call of higher duty, is a positive mischief if not a sin;—as sin it certainly is against the arrangements of the Great Creator and Ruler of mankind, and *has* been the fruitful source of incalculable abominations. But the *professed* object of all such self-restraint in Hindu saints, is ever some self-aggrandisement or acquisition of ulterior power, or successful revenge (as was this of Vishwámitra's), and is *never* shewn to lead to the improvement of the mind or character—nay is even represented as consistent with the most unextinguishable anger, enmity, pride, self-will, love of rule, hatred of rivals; and when the end is obtained, followed by the most unrestrained indulgence (whether on earth or in paradise) of shameless lust, cupidity and cruelty,—nay *rewarded* by the express permission to indulge therein! Such is Hinduism! Who

would not contribute to its subversion, and to the substitution of the pure, benign, and rational system of Jesus Christ ?

It cannot be doubted that *some* light has reached many of the Brahmins, and will ultimately have effect; though meanwhile, as "by this craft they have their living," like the silver-shrine-makers at Ephesus, they "hold the truth in unrighteousness," and having "the key of knowledge, neither go in themselves nor allow those who would to enter," as did the Jewish doctors in our Lord's time. Our author well says—"The Romish Priests too *must*, very many of them, know better. How is it possible that in Rome, the general mart of intelligence and philosophy, her Popes, Cardinals, Bishops, Priests, Gentry and others, *can* believe in the mendacious stuff preached and practised ? May I be forgiven if I wrong them,—but must not their lives—some of them—be 'one vast hypocrisy ?'" The details of Blanco White on the Spanish Priesthood are a strong affirmative comment on this most serious question—may none blessed with a protestant education learn, in the exercise of a mawkish and faithless liberality to think lightly of those who 'corrupt the faith' and the practice of the gospel !

One more extract and we must close the notice of this Fragment. "The Hindus like, perhaps, all others, are superstitious in the ratio of their ignorance. Those who know the least of the principles of religion are the most earnest and fervent in the practice of its exterior rites and ceremonies, sacred symbols and things. The ignorant, connecting them with some inherent virtues, worship and adore. The simple and pure devotion of the heart (in such) may be humbly hoped to be acceptable to the Deity ; but it is unprofitable to *priests*." We have gladly embraced this occasion to remark upon a fact that has often been quoted, and by many deemed inexplicable and a scandal,—it is, that *false* religionists —Mahomedans and Pagans of all countries—corrupters of *true* religion,—Papists, and others,—are very often seen to be far more attentive to their religious duties than enlightened Christians of even protestant communions.—How is this ? Why plainly it is the fact, that the former classes are taught to believe, and do believe, that certain outward observances, genuflexions, prayers, fasts, vigils, penances, &c. are *meritorious* and efficacious to their salvation—and at so easy a purchase who would not secure so vast an attainment ? But the enlightened person who professes some moderate degree of regard to a pure Christianity, fully aware that any merely outward observances, prayers, sacraments or aught else, unaccompanied by devout affection, the mortification of appetite, the subjugation of passion, the curbing of revenge and love of the world—unfollowed, in short, by a holy life of unreserved obedience, are absolutely *worthless* as to effect, and of no avail whatever to render him accepted with God ; and therefore,

he has no inducement to practise them, when he is not willing to be *all* for God; he consequently neglects all appearance and profession of piety, contenting himself with a moderate correctness, decency of external behaviour, suitable to the decencies of an improved state of society, and promotive of worldly repute. And so it is, in precisely the same manner and on the same grounds, that when a Hindu, a Papist, &c. is enlightened enough to despise his former superstition, seeing through its craft and worthlessness—if he be not at the same time brought under a *moral* influence, he becomes at once either an open or a secret unbeliever, deist, or whatever you please to call him. And of such there are vast numbers to be met with every where; such are numberless Jewish Rabbis, Popish Priests, and enlightened laymen of both communions; such are the educated Hindus of Calcutta and elsewhere, whom knowledge *without grace* has made discerning without rendering them religious; opened their eyes to a gross and base imposition. but given them no better sources of spiritual comfort and guidance and holy influence in exchange. As to the *possibility* of a poor blind Hindu bringing his *heart* into his absurd and impure ceremonial, we need say but this—look at the *probability* of it, whether you regard his education, his moral character, or the nature of the worship—his judgment let us leave with his God, "the Judge of all the earth;" but let us be careful how we relax, for a shew of charity, the eternal bonds of goodness, and confound the distinctions of good and evil!

We must not omit to observe that the genius and human artifice of Mahomedanism are judiciously treated in many respects, by Mr. Moor, though with a *gentle* hand in tracing its *moral* influence.

Not a little very important matter on Church creeds, &c. occurs which we are reluctantly obliged to pass unnoticed—we hope many of our readers will, however, give it an attentive reading, as we have done, and as it well deserves. Equally important are the remarks on Church reform. "Standing still is not standing fast," &c.

On the vain distinction made by Papists between the *worship*, λατρεια, of God, and the *adoration* δουλεια, of saints and mediators, &c. it is justly asked,—"If this be admitted, what signifies it? Is religion only for logicians and sophists—for those who try to confound black with white?—and not for those who humbly endeavour to distinguish one from the other? It is the art of sophistry to confound the distinction between right and wrong—the knave disregards them." Be it observed too this distinction is verbally the same that all idolators, Hindus, and others, allege in excuse of *their* image and saint worship, that

through the image or the mediator they *adore* only the one God. —Now had this been allowable, would not the second commandment have drawn the distinction between images of the true God and the false? But no, it prohibits *all* images—"Thou shalt not make to thyself *any* graven image, nor bow down to it, nor worship it" with either a higher or a lower worship.

CINSURENSIS.

(To be continued.)

BIBLE SOCIETY.—*From a Correspondent.*

We are happy to be able to announce the publication, by the Calcutta Auxiliary Bible Society, of Mr. Bowley's translation of the Gospel of St. John in the Hindustáni language and Roman character. Of the 3,000 copies printed, 1,000 are both in English and Hindustáni, in parallel columns, with each English verse opposite to the corresponding Hindustáni verse. The Hindustáni translation of St. Luke, by the Banáras Translation Committee, is now in the press, and will shortly be published, printed exactly in the same manner as the above. Mr. Bowley's Hindí translation of the Psalms, in the Nágarí character, is also in the press, and as Mr. Yates has kindly undertaken to correct the press of that portion of it which was left unfinished by Mr. Hæberlin, this edition may be expected to be very accurate*. It is also hoped that a much improved translation of the Psalms in Bengálí by Mr. Yates, will shortly be printed on account of the Society.

A Translation into Hindustáni of Dr. Doddridge's Hymn, beginning with the words—

"Arise, my tenderest thoughts arise."

Uṭho, narm ḳhiyálen uṭho,
Ánkh se sote áb kholo;
Badí barhí, bandhan toṛá,
Aur zamín par bahchalá;
Á, dardmandí, dil men, á.

Zát insán kí bilkul bigṛí,
Sharm ke daryá men ḍubí,
Báp mubárak zaḳhmí húá
Beṭá nám haqír jánná;
Á, dardmandí, dil men, á.

Dekh, insán kí sárí ḳhúshí,
Maut pahunchte, miṭ játí,
Ág men girte, jo na bujhe,
Garchi royá nit karen;
Á, dardmandí, dil men, á.

Ai Ḳhudá, is hál ko dekhke,
Dil afsos se hain chhede,
Kásh, ki unkí madad karen
Ág o bad se bacháen:
Á, dardmandí, dil men, á.

Par, dil ká rahm nátáqat hai,
Dekhke, ham faqat rote hain,
Tú apnehí háth ko ab barhá,
Aur dukh se ḳhúshí ko baná;
Ḳhudáyá, dunyá ko bachá.

R. C. M.

* We have been informed that Messrs. Hæberlin and Yates's labours in this work are confined entirely to seeing that it is printed according to the copy.—ED.

Missionary and Religious Intelligence.

BENGAL.

1.—Missionary and Ecclesiastical Movements.

We have received letters since our last from our esteemed friend Rev. G. Gogerly. His health has been fully restored by his visit to Britain and he may be expected back to the sphere of his former labours in a few months. The Scotch Church, at this Presidency, has received a valuable and important accession, in the arrival of the Rev. W. H. Meiklejohn, as junior Chaplain. He is, we rejoice to hear, a faithful and eloquent preacher of the doctrines of the Gospel; and we hope he may become a powerful co-operator with his able and respected colleague, in all schemes for furthering the work of the Lord among his countrymen and others. Mr. M. was appointed junior Chaplain, on the resignation of his Brother-in-law Dr. Bryce, late senior Chaplain.

According to communications lately received from Britain, the Rev. J. MacDonald, who is about to join the Scotch Mission here, intended to sail for India in course of the ensuing month. It is feared that Dr. Duff's health will not permit him to leave Europe this season.

The Rev. H. Malcom is in the Straits prosecuting his inquiries. We believe two Missionaries will sail from England in the course of this month to strengthen the London Missionary Society's Mission in this city. The Great Head of the Church appears therefore to be lifting up the light of his countenance upon us once more.

2.—Ordination.

The Lord Bishop held a private ordination at Bishop's College, June 24th. The Rev. J. Hughes, formerly of the London Missionary Society, was ordained priest; and the Rev. J. Goldstein and Bábu Krishna Mohan Bánurjyá were ordained Deacons. This young native is, we believe, the first Christian convert who has received holy orders in Bengal. Our readers may remember that he received Christian baptism from Dr. Duff of the Scotch Mission, nearly five years ago. Our best wishes are with him. May he become a successful instructor of his countrymen.

3.—Sailor's Home.

This important institution was publicly opened on the fourth of July. In the morning the Rev. J. Charles, senior Chaplain of the Scotch Kirk, preached an appropriate and impressive Sermon from Matt. xvi. 26, before the managers of the Society, the merchants, captains and many of the seamen then in port.

In the afternoon upwards of 200 seamen, officers and captains sat down to a plain dinner at the Town Hall. Capt. Johnstone in the chair. Several of the mercantile gentlemen and others were present. The Rev. T. Boaz explained the objects of the institution in a plain and nautical manner. The whole passed off with the greatest sobriety, and good feeling. After the dinner the men proceeded to the Home at Police Ghaut where Mr. B. explained the whole still further, and the whole of the men knelt down in the Library while a blessing was invoked on the infant Home. The men then retired to their ships, under the superintendance of their officers. We have seldom seen a more cheering sight or listened to more hearty amens, to prayers offered for the success of any good work, than those which issued from the hearts of these rough, but feeling

sons of the sea ; nor were we less affected by seeing many a tar wipe away the tear that rolled down his cheek when allusion was made to those far away—the mother, the wife, the child, and those that are to be the dearest friends of Jack's future life ;—but what cheered us most was the hearty bursts of indignation which ever and anon escaped them in reference to the crimps. Such feelings surely may be improved, and the current of this feeling be turned to God.

4.—Hindu Preaching.

We understand some of the orthodox intend to establish preaching bungalows to support the tottering fabric. We fear the news is too good to be true. We will promise to attend and be good hearers, should such an event occur.

5.—Christian Preaching.

Several of the Missionaries in Calcutta have combined for the purpose of holding more public Sermons and discussions in the populous parts of the native city. They intend, we believe, to make known the subjects to be treated of, by advertizing in the native papers, and to invite friendly discussion. Two or three are to preach short discourses, and others to answer and carry on the conversation. The first meeting of this kind was held at Simlah on Tuesday evening the 11th instant. Mr. Pearce preached a Sermon on the necessity of regeneration, and a very interesting discussion followed, conducted by Messrs. Lacroix and Piffard.

6.—Seamen's Friend Society.

We announce with considerable pleasure the liberality of the American Seamen's Friend Society towards the Sailors visiting this port. On a representation sent there about nine months ago, they have most generously placed at the disposal of the Calcutta Society, the sum of 500 dollars, or about 1,000 Co.'s Rs. annually, towards the support of a permanent Chaplain for seamen. This will we believe enable the committee to prosecute their labours with increased elasticity.

The London Tract Society have generously voted one of their Libraries for the use of the Seamen's Friend Society, and another for the Sailor's Home.

7.—The Poor and Destitute.

To the poor the gospel is preached, and to the poor he that used the language preached the message of mercy. Our good friend Mr. Lindeman has for many years been employed in imitating the bright example of the Lord, and he has forwarded a copy of his first report. It appears that he has in the space of $2\frac{1}{2}$ years raised 1761 Co.'s Rs. and expended nearly an equal sum,—we will allow him to tell his own tale, and can only say that he deserves more support than he obtains. We wish him both larger

measures of support from the good, and more extensive success from the Giver of every good and perfect gift, for he needs both in a work which ordinary piety would long since have given up in disgust. It is only Christian principle of a high order that can induce a man to minister to the halt, maimed, and blind of an heathen city. We could have wished some of the report omitted, but we give our extract with but one more remark, all the agents render their aid perfectly *free* of cost.

"In the course of the last two years and six months, the above sums have been collected and expended in Rice and Kauris, to feed a multitude of poor and many afflicted Natives, Portuguese and other, who assemble from 500 to 1,000 every Sabbath morning at 7 o'Clock on the Plain, near the Tank between the Government House and the Dharramtallah Bazar. These poor people, (many aged, blind, and otherwise afflicted,) would probably never here the Word of God, but by these means, although many, or most of them, perhaps, come for the morsel of meat; yet we know that many have gone to hear the word of God with worse motives, and have been arrested by that irresistible and all-powerful word which has made them new creatures in Christ Jesus; and be it remembered that our Lord himself, when on the earth, had compassion on the multitude, and would not send them away fasting, but even wrought a miracle to feed them, although he knew and told them that they sought him not, but for the loaves and fishes. After hearing the word of God both in Hindustáni and Bengálí, each person receives a small cup of Rice mixed with a few Kauris, but were it only to give them of the meat that perisheth, it would have been given up long ago, yet we cannot say that any thing further has been done, and had they heard and been taught by the most learned and eloquent of men, yet the same record probably must have been made, because 'it is not by might, nor by power, but by my Spirit, saith the Lord,' we have reason therefore to mourn and to pray—'Lord, thy Kingdom come,' yet we cannot say that nothing has been done, because it is written, My word shall not return unto me void,' therefore that which has been sown in weakness, God is able to raise up in power, for the word of God is quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

II.—BOMBAY.

Baptism of Natives in connexion with the Church of Scotland's Mission.

On Sabbath the 14th of last month, two adult natives, and one native child, were baptized in Bombay by the Rev. Dr. Wilson, before a large congregation of their countrymen and Europeans. Of the adults, one is of respectable character and information. About eight months ago, he became convinced of the falsehood of the faith of his fathers, and the truth of Christianity, by the perusal of Dr. Wilson's Exposure of Hindúism and a portion of the Scriptures, both of which, it is remarkable, he received in loan from a Gosávi; and since that time he has been regularly instructed, and made gratifying advances in knowledge and feeling. He has been admitted as a scholar into the General Assembly's Institution, with a view to his preparation for future usefulness among his countrymen. The other individual is a young woman educated in the Ladies' School for Destitute and Poor Native Girls, who is well acquainted with the principles of Christianity, and whose conduct, it is hoped, is habitually under their influence.

On the occasion referred to, Dr. Wilson preached in Maráthi on the conversion and baptism of the Philippian jailer. At the conclusion of the services, the son of one of former converts was admitted into the church as a communicant; and *nine* natives publicly renounced idolatry, and were acknowledged as catechumens. Four of them have been educated in, or are in attendance on, the vernacular schools of the Mission; and the others are indebted to the simple preaching of the gospel, which is divinely adapted to men of every degree of capacity and attainment, for their knowledge and convictions. The prayers of our readers are requested on their behalf, that they may be enlightened and purified by the Holy Spirit, and in due time admitted to the enjoyment of the privileges which they seek to obtain.—*O. Chris. Spec, June*, 1837.

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the month of June, 1837.

Day of Month.	Minimum Temperature observed at Sun rise.					Maximum Pressure, observed at 9h. 50m.					Observations made at Apparent Noon.					Maximum temperature observed at 2h. 40m.					Minimum Pressure, observed at 4h. 0m.					Observations made at Sun set.					Rain Gauge.
		Temperature.			Wind.		Temperature.			Wind.		Temperature.			Wind.		Temperature.			Wind.		Temperature.			Wind.		Temperature.			Wind.	
	Barometer.	Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.	Barometer.	Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.	Barometer.	Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.	Barometer.	Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.	Barometer.	Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.	Barometer.	Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.	
1	29,520	87,7	87,7	83,3	S.	,568	91,9	100,0	91,5	W.	,556	94,5	109,0	97,3	W.	,488	98,3	113,0	100,5	Cm.	,484	100,0	107,0	96,8	Cm.	,460	96,8	94,0	87,5	S.	
2	,520	85,8	81,2	79,9	Cm.	,600	99,0	104,0	90,5	N. W.	,600	102,0	108,0	91,8	NN.W.	,532	104,5	109,8	95,0	NN.W.	,502	104,5	108,0	93,5	NN.W.	,504	95,8	97,9	92,0	NN.W.	
3	,608	84,8	81,5	79,0	N.	,678	97,9	103,8	86,5	N.	,662	101,5	106,3	91,0	N. E.	,610	101,5	106,3	93,0	W.	,586	100,5	105,8	92,5	N. W.	,590	96,0	92,2	91,7	N. W.	
4	,640	86,5	76,0	73,8	S. W.	,702	90,5	100,8	89,5	W.	,686	91,9	109,0	91,5	W.	,648	94,8	110,0	94,8	W.	,608	93,4	108,0	93,0	W.	,612	92,6	98,0	89,3	S. W.	
5	,700	87,5	75,3	74,0	S. W.	,742	93,0	99,0	89,9	S.	,740	95,5	102,8	91,5	S.	,700	97,8	103,2	93,5	S.	,700	96,8	101,0	92,0	S.	,708	95,0	92,5	88,5	S.	
6	,722	86,5	82,3	81,5	S.	,754	89,2	92,2	87,2	S. H.	,740	91,2	95,0	86,5	S. H.	,702	92,6	97,0	90,0	S. H.	,666	92,5	94,3	89,0	S. H.	,662	89,5	88,2	86,0	S. H.	
7	,690	86,8	82,9	81,5	S.	,720	90,5	94,3	87,5	S. H.	,710	91,8	95,0	90,0	S. H.	,692	93,4	97,0	91,2	S. H.	,662	93,4	95,0	90,2	S. H.	,678	90,0	89,0	86,0	S. H.	
8	,752	86,5	84,0	82,5	S.	,788	90,8	94,5	87,0	S. H.	,776	92,8	96,8	90,2	S. H.	,734	93,2	95,5	90,9	S. H.	,700	92,5	94,2	89,5	S.	,752	88,3	80,0	80,5	W.	0.08
9	,800	85,5	79,8	77,8	Cm.	,808	85,0	85,0	82,2	S.	,822	87,4	90,0	84,0	S.	,770	89,0	91,2	86,8	S.	,720	89,5	91,5	87,5	S.	,710	87,5	87,2	84,5	S.	
10	,738	86,0	82,4	79,0	Cm.	,768	88,4	90,6	85,5	S.	,758	90,0	93,8	88,0	S.	,716	92,4	96,5	90,5	S.	,692	92,3	95,0	89,5	S.	,698	90,5	92,2	86,8	S.	
11	,694	85,0	81,0	81,2	S.	,738	88,8	94,0	88,5	S.	,720	90,5	98,5	90,0	S.	,666	92,3	99,8	92,5	S.	,642	91,5	95,5	88,8	S.	,656	88,5	89,5	84,5	S.	
12	,688	86,3	81,6	81,8	S.	,718	90,0	95,0		S. W.	,702	93,0	100,8		S.	,650	95,0	102,8		S.	,640	96,0	101,8		E.	,624	90,8	91,0		S.	
13	,706	86,3	82,2		S.	,738	90,8	96,3		S.	,704	94,5	102,2		S.	,656	97,2	103,0		S.	,620	96,3	100,0		S.	,646	90,2	88,0		S.	
14	,634	86,5	83,2		S.	,666	92,4	96,3		S.	,652	94,9	101,0		S.	,604	97,5	102,8		S.	,590	91,3	87,5		S.	,598	89,5	86,8		Cm.	
15	,594	86,0	83,5		S.	,626	91,5	96,8		S.	,620	94,0	107,0		W.CM.	,556	96,8	108,0	96,3	S.	,530	92,0	93,0	87,8	S.	,542	90,0	88,9	84,2	S. E.	
16	,566	86,3	83,0	82,7	S.	,590	89,8	99,8	89,0	S.	,580	94,5	105,0	91,0	S.	,512	97,0	109,8	97,5	S.	,486	97,5	108,5	97,2	S.	,480	93,5	96,0	90,0	S.	
17	,522	88,8	84,4	84,0	Cm.	,544	92,8	104,0	92,5	W.	,544	100,0	111,0	98,0	W.	,480	101,7	111,0	98,3	W.	,450	99,0	109,0	96,8	W.	,444	94,3	93,0	88,0	N.W.C.	0.14
18	,528	86,0	81,5	83,5	W.	,556	90,0	102,2	91,7	W	,540	96,8	108,5	97,0	W.	,464	98,8	110,0	95,7	W.	,438	95,4	97,0	92,0	S. E.	,436	94,0	90,0	87,0	S.	
19	,596	86,5	79,0	79,0	S. W.	,630	88,0	89,0	82,2	Cm.	,620	91,5	95,0	86,3	Cm.	,614	91,2	93,8	88,2	E. S. E.	,588	91,0	92,5	88,2	Cm.	,590	90,9	89,0	87,6	S.	0.27
20	,690	84,0	78,7	78,8	N. E.	,730	83,8	81,8	81,8	E.	,720	80,8	78,0	78,0	S. S. E.	,694	82,6	84,0	80,0	E.	,678	84,5	82,0	80,5	E.	,684	84,7	80,2	79,5	E.	1.05
21	,760	83,0	78,8	78,0	E. by S	,810	85,2	85,0	81,2	S. S. E.	,810	86,4	87,8	83,0	S.	,800	87,8	89,0	84,0	S. S. E.	,786	87,2	88,8	84,7	S. S. E.	,812	84,5	83,0	81,0	S. S. E.	0.09
22	,818	83,8	80,0	79,7	S.	,852	82,5	81,0	79,9	Cm.	,844	85,5	86,5	83,7	S.	,810	86,5	87,8	84,5	S.	,792	86,5	87,2	84,0	S.	,790	85,0	83,5	80,5	S.	0.09
23	,774	82,5	80,5	79,7	S. W.	,796	87,2	90,0	83,0	S.	,786	89,8	93,0	85,8	S.	,732	91,3	95,0	87,8	S. S. W.	,712	90,0	91,0	87,8	S.	,728	87,7	87,9	85,0	W.	
24	,700	82,0	80,0	79,5	S.	,738	86,5	89,0	85,0	S. W.	,720	90,5	94,2	86,8	S. W.	,654	92,0	97,5	88,8	S. W.	,620	90,0	90,8	87,6	S.	,616	86,0	88,0	84,8	W.	0.34
25	,684	82,0	79,7	78,9	S. W.	,710	87,3	87,3	80,0	S. W.	,690	87,3	89,0	86,0	S. H.	,650	87,5	89,0	86,2	S.	,644	87,4	89,0	86,0	S.	,644	82,8	76,0	74,8	W.	0.84
26	,652	83,8	83,0	81,2	S.	,674	87,0	89,0	85,0	S.	,666	87,8	89,3	86,4	S.	,654	88,0	89,8	86,8	S. H.	,646	82,2	74,0	75,3	S.	,646	77,2	76,0	76,0	S. W.	2.20
27	,660	80,0	75,2	75,5	S.	,684	85,5	86,3	83,0	S.	,672	88,5	91,0	85,7	S. W.	,630	88,5	90,5	86,5	S. W.	,600	85,5	85,8	82,5	S.	,600	81,8	79,9	79,0	S.	0.30
28	,628	81,0	77,2	77,0	S.	,650	83,8	85,0	81,0	S.	,652	86,5	89,5	83,3	S.	,642	86,5	88,0	83,0	W.	,610	84,0	79,0	78,0	N.Cm.	,620	83,0	80,3	79,0	Cm.	0.33
29	,638	81,3	78,0	75,8	S.	,672	84,9	87,0	82,0	S.	,656	86,9	89,0	83,9	S. W.	,600	87,4	91,0	86,8	W.	,580	87,2	91,0	87,0	W.	,590	85,5	88,0	85,5	Cm.	
30	,592	82,8	81,0	80,0	S.	,630	86,3	92,0	85,8	W.	,602	86,5	90,9	85,0	Cm.	,580	84,0	84,0	83,0	E.N.E.	,574	82,2	82,8	81,0	N. E.	,554	83,0	81,0	80,0	Cm.	

THE

CALCUTTA CHRISTIAN OBSERVER.

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I.—*Missionary Devotedness.*

The history of the human race is generally a dark picture, yet here and there streaks of bright and heavenly light relieve the blackness which envelopes mankind: this is cheering enough to the mind of the generous and good, for it discovers to them the true dignity to which man can be raised by the grace of God. In looking not only on the history, but on the practice of the living mass, we are reminded of the image of the heathen poet in which he describes all bent and grovelling to the earth, which is so beautifully familiarized to us by good Bunyan in his Pilgrim's Progress, in the conduct of the man in the interpreter's house, who saw not the crown which hung over his head from his intense love of the world ; and even Paul himself declares that "all seek their own." Therefore, to witness any one of our race rising and standing singularly and religiously erect,—to see any one gladly bearing the cross with a manly and Christian heroism, and yielding up all for the welfare of his species, is like the glimmerings of the opening day in the sombre east. We feel, as we witness such daring to stem the torrent which fashion, affection, ridicule, and a thousand other captivating seductions from duty's stern path pour on the mind, that there is yet a link between heaven and earth, and a hope that the one we see and admire is but a specimen of what all shall be. In the Church and the world alike, a deathy apathy will oft obtain, which is sometimes broken up by the violence of persecution or the *singular devotedness of individuals.* The latter has been the principal means by which God has lately striven to awaken the mind of the Church to the importance of Missions. It was the *personal* devotedness of Martyn, Carey, and a host of such men "walking high among the mighty," that roused the modern Church, and fed the flame for many a year. Latterly that flame has either been dimmed or fed from a source which was not pure, nor could it be abiding. *Excitement* has

usurped the place of real zeal; novelty has supplanted sobriety; and a taste for the marvellous has occupied the post formerly held by "things as they were." Hence the individual who could approach nearest to a Missionary crusader, and tell the most romantic story, has been the most successful to please the majority of the Church. And the men obtained by such measures have been very much the creatures of the excitement that produced them, sinking when the streams were stopped that supplied the life. Many have been noble exceptions. The more reflecting and devoted stood aloof, not willing to be parties to the creating or sustaining such a state of things, and still less prepared to resist or oppose good, though ill-directed intentions. We have not unfrequently thought that if some of those we were accustomed to see sitting with a calm and settled purpose stamped on their countenances at the religious festivals in London, if they would but devote themselves to the work instead of the many ephemeral beings that rushed to the aid of the ark, it would soon have been silently carried into every part of the enemy's camp, and have produced triumphs on every hand. *That era has, we hope, arrived.* The evil we deplore has begun to cure itself. The very clergy are at length beginning to feel that it is not only their duty to exhort others, young and inexperienced, to go forth, but it is *their duty* to lead on the

"Sacramental host of God—to glorious war."

We have been drawn into this desultory, though to us long-cherished train of reflection, by a "Statement of reasons for accepting a call to go as a missionary to India, from the committee of the General Assembly of the church of Scotland for the propagation of the gospel in foreign parts: submitted to the Scotch presbytery in London on the 24th of January 1837; by the Rev. J. Macdonald, A. M. minister of the Scotch church, River terrace, Islington." We have already referred to Mr. M.'s reception by the Society and his appointment to labour in this sphere. We shall say no more of his piety and mental qualifications, and painful though just consecratedness than we have already done, or than the pages of this tract itself shall supply. Suffice it to say, that he was a young man with every prospect of usefulness and honor before him in his calling in his own land. He was the pastor of a church and minister of a highly pleasing congregation, and one actively engaged in the metropolis of Britain in conveying to the lanes and alleys of London the glad tidings of salvation, independently of his stated duties. Here then were ties to be severed, associations to be broken up and sacrifices to be made that required no ordinary faith and practice; yet in his case they have

obtained. We can understand the feeling—but why is this conduct not more common? Why has it never occurred to many of our pastors that it was their duty to go to the heathen? We quite agree with Mr. M. who in his preface we think gives the true solution of the mystery, when he says:

"The interest, local and temporary as it is, excited by the writer's transition from pastoral and domestic to Missionary and Foreign labour, indicates to him a most degenerate state of the Church. Why is not such an event common-place? Would such a thing have been talked about in the primitive Church? Would not the opposite of it have excited surprise then? Why are ministers now libelled for *wisdom*, when Paul was libelled as 'a *fool*?'"

This should be more the rule than the exception.

Our devoted brother appears throughout the statement to labor to prove to his brethren that the step he was taking was one to which he had been directed by the providence of God; the struggles through which his own mind had passed are finely marked in the following observations, and the conclusion is evidently that of a mind which had passed through a severe but legitimate ordeal: he says,

"Should this invitation *not* be a call from Christ, and should I from self-will close with it, and leave my present post of duty, then should I incur the displeasure of my Lord, by fleeing from His presence, and be chargeable with all the damage to the souls of my flock which might ensue from my sinful departure.

"Should this *be* a *call* from the Lord Jesus Christ, and should I from regard to the flesh disobey it, and remain here against His will, (which may always be known where needful,) then should I, even on the scene of former blessing, honor, and joy, expect just wrath, and its fruits in a blighted ministry, a dishonoured name, and a pining heart;—and this neither my people nor my presbytery would desire, as the price of my remaining amongst them.

"It is therefore with peculiar solemnity of soul, as it is after much prayer and deliberation, that I now declare to my brethren, that *I believe in conscience* this to be a *Call* from the *Lord Jesus Christ;* and that therefore it is my *duty* to *obey* it, and go forth as His Missionary Servant to Foreign Parts."

To evidence to his brethren that he had not formed the estimate rashly, he details the various things which had presented opposition to his procedure at the onset, but in the end had but confirmed his wish. He asks,

"Has there not been sought and granted brotherly and free conference both in public and in private? Has there not been opportunity craved and given, for my flock fully to express their minds in the most unfettered and effective form?—and they are my witnesses that I promoted this amongst them with my whole heart; for I could have no wish to part with them, if it could appear that I ought to stay. Have not my brethren themselves, at my own earnest request, delivered their minds, and stated their judgments, although I had reason already to know in private that their sentiments were unfavourable to the bias of my mind? Has there not by my congregation and my presbytery been offered up, in secret, in

the family, in special meetings of conference and prayer, and in public worship, continued supplication that God would reveal His will, and that *that* will alone might be done? Have not my own personal supplications been offering up for many months, in conscious sincerity, that the Lord would "shew me His ways?"—May I not add, that I have a father and mother—brethren and sisters in Christ—yea, and aged saints of God in our own land, who, like Simeon and Anna, are waiting only for the consolation of Israel, and who have been offering up for me prayer, that I may be directed to know and do the will of the Lord alone? Have I not also been subjected to the no less trying ordeal of private conversation, friendly remark, worldly insinuation, and Christian suggestion, in the daily and hourly intercourse of life; than which nothing almost is more penetrating and sifting to one's spirit and motives, or better calculated to make manifest the strength or weakness of our convictions? And can I suppose that all such procedure, active or passive, has been in vain? That our conference and prayers have been fruitless? That all has resulted only in such a spirit of delusion as *this*, that I stand before you this night like Jonah, ready to "flee from the presence of the Lord," and, in addition, from every thing dear to my flesh—to begin life over again, under a scorching sun, and in a foreign land, and with an untried sort of labour? Nay rather, my conviction is, that in answer to the prayers of my people, my brethren, my kinsmen, and myself, for Divine light, I stand now before you, convinced of that path of duty which before seemed dark; and I do trust that you will be partakers with me of the persuasion which I now confess before you, and that you will be prepared to sanction the result to which I have been brought, as '*of God.*'"

In calling the attention of the presbytery to the objections urged against his giving himself up and the motives which had been imputed to him, there are two to which he specially refers, the answers to which reflect the highest credit on his heart and feeling. They are *novelty and notoriety*, motives not unfrequently imputed to the servants of God. In reference to them he remarks.

"Nor have I decided from any romantic or sentimental preference for that which is *strange and foreign:* this has not been, nor is it my disposition. I am neither adventurous nor imaginative; but my temperament is slow and phlegmatic—nay, I felt more disposed, during four years of my ministry in London, to be a Home Missonary, than, a Foreign one; and did the church call me, or my brethren, *then*, to be a city Missionary in London, I should joyfully have obeyed. Nor is it possible that I can have decided for the sake of any *temporal advantage* which I could not otherwise attain to, although this has been insinuated. But explanation here is unnecessary. Even as to the matter of health, I am left in uncertainty; and have no reason to anticipate any prolongation of life by the removal proposed.

"And let my brethren forgive and bear with me, if I only further disclaim one other motive, which has been hinted by some, a *love of notoriety*. Oh no!—they know not my weak and morbid flesh that think so.—The very *dread* of notoriety has fearfully hindered, and often entangled my conscience in this matter. I was afraid to do what might seem *strange:* and even now, my soul has been wearied with the little passing notoriety connected with this case as personal; so that I have longed until it be decided, and I might again return into my former sweet and peaceful obscurity, to labour and die in Christ's sight alone. Oh what a poor

wretch were I, who have experienced so much mercy, who am such a pardoned rebel, such a forgiven debtor, if I were, in mere gratuitous *vain-glory*, to attempt His throne, and to embezzle His Tribute! The Lord is my judge in this matter, and with Him I leave it to judge thereof."

We are obliged, however, reluctantly to pass over those things which he considers the chief means by which every Christian may be enabled to form a correct judgment as to the *reality* of a call from God. We may enumerate the leading ideas as an example. They are: The Holy Scriptures—the voice of Providence—inward experience—conference with the good, and prayer. Through these lattices he says he has watched for the evidences of his call. He has deemed it divine for the following reasons, which we must transfer to our pages in the hope that they may tend to set forth the duty of the church and the ministry in its true character in a manner more clear and full than we can pretend to. He proceeds:

"I. The consideration has been pressed upon me from the word of God, that the *Church* of Christ is essentially and constitutionally *Evangelistic* or Missionary—having been called, formed, and sanctified 'to shew forth the praises of the Lord,' and to 'hold forth the word of life?'—that she is not intended to sit down, or rest in ease and self-enjoyment, but is to arise and shake herself from the dust, and maintain an aspect of salvation towards the world:—that her unceasing duty is evangelical aggression, and perpetual extension—that the design of all internal edification as a Church, is thus externally to multiply and replenish the earth:—that the evangelization of the world being the will of her Head, is the law of her being:—that this law descends to every member of the body, so that the chief end for which I ought to live towards the world under God, is, the salvation of my perishing fellowmen:—and that this bears more strongly upon those of my fellowmen who *have sinned* and are *ignorant* of a Saviour, than upon those who have both *sinned* and *rejected* that Saviour. Therefore of two claims before me, I have been made to feel that the stronger, which goes more to fulfil the original constitution and design of the Church, in preaching the Gospel where it is not, than where it is. Yet in this I judge not others.

"II. I have been impressed with the consideration also, that the *World* is the *Church's Trust* for the express end of being evangelized—as Canaan was given to the Jews, so is the world of 'all nations' to Christians, to be by them possessed:—that, for 1800 years, we have been accepting and holding this immense and awful trust at the hands of our Lord:—that at this moment there are some hundred millions, to 'every creature' of whom it is His clear and express command that the Gospel be preached, and yet to not one of whom has it been conveyed by the Church:—that every individual Christian, whether he own it or not, is most certainly, by his own act and deed of communion with the Church, a full partaker in this tremendous trust:—that the blood of the world will be required at his hand, according to the nature of his calling, and the extent of his ability to do good:—that if there are places where this trust has been either wholly or comparatively unfulfilled, and where the Lord of all is at the same time opening a wide door for the fulfilment, as in India at this time, then I am made in my own self to feel, that, of two claims or calls, I must, according to this conviction, prefer that which goes more

fully to the discharge of the great and solemn trust of the whole world's evangelization.

"III. This third consideration has been pressed upon me, that the gospel *Ministry* is originally and primarily *evangelistic* or missionary—and that nothing can destroy or annul this its *first* element and characteristic:—so that this, the grand organ of the Church, is of one constitution with the Church itself. Our *commission*, as it came from the lips of our Lord, is *universal;* in His Church and by His providence, He may subdivide this universality for special ends—or he may call us to the full exercise of it:—He may fix us as pastors of Churches, or send us as evangelists to the world, as seems good to Him:—in the former case, we must devote our whole energies to our present work; in the latter we must be ready to gird up our loins, and leave all to fulfil the original ministry which we have accepted. This evangelistic and universal element *ever* remains in our Divine commission; and as it may subject us to pastoral transferences so may it also subject us to missionary calls, at home or abroad. If then such be my commission, and if the missionary call sent me, be not only within its scope, but originally contemplated as the highest fulfilment of it; then surely, if the pastoral claim from the Church, and an evangelistic call to the World be both before me, if I look to the unalterable character of that commission, I cannot but yield to the conviction, that the *latter* I must prefer to the former; and rather preach to those who comparatively have not the Gospel, than to those who have it; to those who may have but a hundred preachers to a hundred millions, than to those who have more than a preacher to every five thousand, if every pastor were as he ought to be, an evangelist too.

"IV. I feel also individually laid prostrate under the conviction, that the internal and spiritual *prosperity of the Church* herself, demands a more full discharge of her evangelistic work. Like a human body, the Church is constructed for certain activity and functions; in the fulfilling of these God will bless her; in the neglect of them, she is blighted. If the neglect of half a million of souls in London, be chargeable against the Churches of Christ in it, how can they prosper? Will the Lord smile on the blood-guilty?—And if over the world there be 600,000,000 of souls, far, far more neglected than even that half million here, can those Churches ever expect a blessing that will not arise and do their Lord's will, by a total consecration of themselves to His work? Will he reward those who are standing idle all the day in the market place, as he will those who are toiling in His vineyard? May He not say to *our* Churches in this matter as of old, 'When ye spread forth your hands, I will hide mine eyes from you, yea, when ye make many prayers, I will not hear; *your hands are full of blood*, wash you, make you clean, put away the evil of your doings from before mine eyes, cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. *Come now*, and let us reason together saith the Lord, though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.' Oh surely, if our Churches did but respond to that parting charge of their common Lord, to preach His Gospel of grace 'to all nations and every creature,' and did but devote themselves to this His supreme work on earth, we should not have such a mournful deadness in other respects amongst us! In proportion as we pour out a blessing to others, will he pour into us: the most devoted and zealous, are the most happy and joyous. And *by what* can the Church give more largely, than by yielding up her own tried Gospel ministry? or by what act can the ministers more largely bless the Church, than by going forth personally, as Paul and Barnabas of

old? And if God hath, by many dealings and considerations made it manifest to me that it is more for the good of His Church, in its spiritual relation to Him, although not in its temporal aspect, that I should go forth, who am I, that any thing of mine should stand in the way?—And if my own congregation and presbytery do in faith render me up to this work, I am persuaded that they will eventually discover a new benefit springing up, in *another* form, and *better* far than any connected with the presence of a poor fellow-worm; they will have more of the presence of *Christ Himself* in the midst of the Churches.

"V. The *apathy* too generally prevalent amongst us, on the subject of the world's evangelization, has been laid upon me also by the hand of God, as an argument for personal surrender in this solemn and important work. The standard of that interest which we ought to take in the matter of *publishing* the Gospel of salvation, is surely to be found in the interest which the Son of God took in *working* out that salvation. We are called by His name; we profess as Christians, unity of mind and aim with him; we say in baptism, and at His table, and in the worship of the sanctuary, that we are His—that our heart is with His—else we mean nothing. But where is the semblance of the heart that was pierced with the spear? Where is the head that was crowned with thorns? Where the hands and feet that were transfixed with nails? Where His groaning spirit, where His travailing soul? Oh, where are those tears that bedewed Jerusalem's highway? Where the bloody sweat that stained Gethsemane?—Where, oh where, is the evidence of unity and conformity amongst the great mass of us, to the Son of God and of Man, to the Crucified One?—True, there is a *remnant*, however small, that are living, feeling, acting, praying and even suffering somewhat, that they may fulfil the mind that was in Christ; and who may be known by a brokenness and contrition of heart over their own imperfections. But, oh! as to the mass of Christian professors, they are sunk in carnal sloth, and selfish ease!—they *shrink* from the very hearing of the claims of Christ and the world; or they *compound*, by the substitution of a coin of gold for a heart of love, or of a printed name for a burning soul!—To me there seems something fearfully wrong in our present state; all missionary or evangelistic effect is accounted as something extra, over and above just claims;—a favour conferred on man, if not on God, instead of being that for which chiefly we should live as Christians in a perishing world!

"Now this state of things in our own branch of the Church of Christ, has been brought home to me with *individual* power, and I have been made to consider what will break up this apathy? The *ministry* of Christ must do it. But how? by preaching the word, and awaking man by blowing the trumpet, either of Sinai or Zion, as may be needed? True.—But will it be *enough* that they *preach*? nay, they must *act* too; and if action lead to *suffering*, then must they suffer too, which is their highest privilege and glory here. Was it preaching, without actions and sufferings, that established the primitive Church? Was it preaching, without actions and sufferings, that established the Reformation? Shall it be preaching, without actions and sufferings in some sort, that will establish the Missionary cause, the *universal* kingdom of our Lord Jesus Christ? Nay, the apathy of the people must be broken up by the readiness of the ministers. Let the priests that might plead exemption, go into the river *first*, and the people will follow, and the river will dry up, and Canaan be possessed.—But is it needful that *all* should do the same? No—but let all be willing and ready: and if God so please, let *one* go for many or few. Now then, if the Lord hath said in my hearing, even in my heart, 'Whom shall I send, and who will go for us?' was I, or am I wrong in

saying, 'Here am I, send me!' If death were to seize me to-morrow, or the ocean to close over me, ere I reached a Heathen shore, still would I die in the conviction that I had done my Lord's will in accepting this call; and that He could cause that which was dead to bring to nought that which was living—by the death of one man He could break up the apathy of ten; and by the last crash of life, accomplish more, than by a warfare of years threescore and ten!

"VI. Or shall I further be ashamed to own, that in this matter of acceptance, I feel '*constrained by the Love' of the Lord Jesus Christ*—which, as my brethren know, is the *mainspring* of the ministry, even as of Christian life. We well know that there is an *actual* fellowship between the Lord of Glory and His servants still; that *still* there is a reciprocation of love between the Son of God and us, the poor children of men; so that when we are rendering up our poor selves to Him, he is pleased to shed abroad in us His marvellous and constraining love by His Holy Spirit; and so that when we are engaged in those duties, or pursuing those objects that are nearest to His heart, He does especially manifest Himself to us. Is it not this 'love to the Lord Jesus Christ,' which we declared at ordination led us to the Gospel Ministry? Is it not this love which has sustained us in our many difficulties? Is it not the leadings of this love that prompts us in our evangelistic exertions at home, when we cross our pastoral limit it may be, in the judgment of some? And if He who said, '*other sheep* I have who are not of this fold,' and who said also to Peter, 'Simon, Son of Jonas, *lovest thou me?*—feed *my sheep*, feed my lambs,'—if He, by his providence and inward dealings, do point now, not to those dear sheep and dear lambs around me, whom I have endeavoured joyfully to tend, whilst He would have it so, (as you have their own affectionate testimony in that memorial now on your table;) but if he point to '*others*, not of this fold,' who, in a land to which few, save for the love of gold, will go, are dying for want of shepherds to lead them to the pastures of salvation, shall I, can I, demur, under the pressure of that love 'which passeth knowledge,' to do what I feel to be His will? Nay perish my right hand, and let my tongue cleave to my mouth, if I yield not to *His* love, who died for me! I cannot indeed expect my brethren or others to see that the love of Christ requires this *special* thing of me? but I give them the workings and convictions of my soul, as they desired that I would. I feel and admit, that were I placed amidst a gainsaying and disobedient people, (as I have not been,) that to persevere unto death in declaring the truth to them, would be, if such were the will of Christ, the highest fruit of love to Him that perhaps could be given; but He leads as seems good to Him, and if a sense of His love shut me up to accept this invitation, as His call, I cannot but go on to obey it.

"VII. But I am led by this further to advert to the personal dealings of God with my own self, in regard to the matter now before us, in that He hath given me a *heart* to this missionary work. My brethren are aware that the call now on their table, has, in course of Providence, arisen out of information received by the Committee in Edinburgh, that my mind was disposed towards personal engagement in the foreign missionary cause; and the existence of such a bias I have both publicly and privately been ready to avow when required. Its history is briefly as follows; and I now give that, which, but for this special providence of God, would have remained buried where it ought, in the secrecy of mine own heart; if so be, that the recital may lead to more satisfaction in the minds of my brethren, as to the course which I feel led to adopt.

"Soon after it pleased God, of his great grace, to 'reveal His Son in me,' as in most, if not in all such cases, I was filled with a vehement de-

sire to make known the salvation of Christ to *all* men; and having a door thrown open to me just then in my immediate neighbourhood for the doing of good, I was enabled to embrace the opening. In pursuing one department, the formation of a Sabbath School Library, I was most unexpectedly led to the perusal of certain missionary biographies, and among the rest of Martyn and Brainerd. I was immediately smitten like Saul to the ground; and under the oppression of what was mightier than any human hand, I was led for many weeks to cry day and night, 'Lord, what wilt Thou have me to do!' At length, unwilling even then, to do what might be rash or undutiful, I took counsel of a venerated and devoted servant of our Master. His wise counsel was in substance, 'Keep this matter before the throne of grace; and go on with present duty until light be given.' This I followed, though not without a struggle, and went on in the different spheres opened from that day to this. It may be said, could *such* a bias, that seemed so to pass away, have been from God? I believe it was; 'the *time* was not yet come:' *discipline*, very sore and needful discipline, must first be undergone. Moses, when a youth, had the bias of his future work, and 'slew the Egyptian;' but he was not then called of God, and therefore he must flee, and forty years in Midian must pass over his head as a shepherd, ere the year of his ultimate calling arrived. May not a right bias then exist, and be *trained* in its very *suspension*?

"My people well know, that from the time I came amongst them, in November 1830, until the month of April 1835, I took no active interest in foreign Missionary matters. I seemed almost estranged beyond others from them. I had, indeed, occasional thoughts and stirrings within me as to personal call; but I must say, that I was so distrustful of their origin, and fearful of their tendency, that I was induced to check them. I have since been led to see and mourn over that as a period of special guilt, wherein, on account of my apathy, I am chargeable with my brother's blood.

"The spring of 1835, as it was thus the most insensible portion of my spiritual life as to all Missionary exertion, was at the same time, *externally* the most bright and promising of my ministry in London. After a long struggle, my flock and myself had entered this new and desirable place of worship. A larger number of hearers were added to us within a few weeks than in any one year of my ministry, either before or after; and I will frankly own, that I felt as if settling down to my rest, and saying, '*Here* will I dwell, for I do like it.' At this very time it was proposed that the Rev. Dr. Duff should visit our Presbytery, and that we should enter into closer Missionary co-operation in our several churches. I now confess, to my shame, and perhaps my brethren will remember it, that I was the only member of the Presbytery that was at first inclined to oppose the proposition, or to hinder the good work; although afterwards I concurred in making a trial. There existed in my mind a degree of prejudice against that very scheme with which I am now called to co-operate. Thus was there no excitement, no prepossession in my mind. It was at this most unlikely time, that it pleased the Lord a second time to transfix me with that shaft of His authority, which no hand as yet has been able to extract; and although as to man, it was as from 'a bow drawn at a venture,' yet not so as to Him who presides in heaven. In the public ministrations of certain of His honoured servants to whom I was personally unknown, was I thus smitten, and driven out of my selfish apathy and my settled formality, to the fresh inquiry, 'Lord, what wilt Thou have me to do?' From that time till now, I have had no continued rest of soul in this matter, save

in yielding to it: and from one stage to another has this renewed bias advanced, until it has, by a providential necessity which I dared not arrest, reached that solemn crisis which places me here this night."

We cannot conclude our notice of this statement without one more extract which reflects the highest honor on the affectionate spirit and sympathy of our dear brother. He says in conclusion:—

"Yet I feel that I cannot conclude without regarding one question, *How can you part with your present flock?*

"If the question be asked of my *heart*, I can only reply by repeating the question, '*How can I?* Lord God, thou only knowest how I am to do this thing! From thee alone can come my strength for such a separation"—This I can say, that nothing but a love to my Saviour, greater I trust than my love to my flock, could lead to such a step as that to which I am now brought; and they will not blame me for yielding to *that love* which I ever sought to lead them to as best.

"But if the question be asked of my *conscience*, then must I reply, 'He that called me hither six years ago, now calls me hence again, and I *must* go, for He wills it;' and my people have prayed with me that 'His will may be done.' That which they have deemed and felt to be as the *beginning* of a blessing on my ministry, I have been made to feel as the winding up of it, by the hand of Mercy, until the judgment day. And that *Memorial*, in which I see most clearly the Spirit of God restraining and subduing the hearts of praying men who composed it, so that they should not, even unconsciously, go beyond the limits of His holy, but then unknown will, I found to be as a testimony of acceptance, sweeter to my taste than the last but richly mellowed fruits of autumn. It declares that *with me* there is *no discontent, and with them, no disaffection;* that I have endeavoured to labour to *the last*, and that to *the last*, they have rejoiced in my poor borrowed labours. If any chain forged on earth could bind me, that memorial might: but I feel, that, contrary to my own weak nature, all ties are made as flax to me. I feel bound in spirit, and I cannot but go. I feel that I am this night come to the brink of waters deep, dark, and strong; and never has my flesh trembled as now. But there is a voice from the Unseen, which says, 'IT IS I; BE NOT AFRAID,' That voice I know; it is 'the Beloved' who speaks. I must not shrink—I may not fear—but will follow whithersoever He call. I am not yours, my beloved brethren and flock; neither am I my own. If I follow not Him, the sentence is already pronounced that I am not His. But His I am and must be; therefore, *I go*—Lord lead me! what I have done evil, forgive; what is thine own, accept; and 'THINE BE THE KINGDOM, THE POWER AND THE GLORY, FOR EVER. AMEN!'

"MODERATOR, once more, in conclusion, must I declare my clear acceptance of this call, to go forth to labour as a Minister in Foreign Parts;—and in due time, although not now (for the sake of my flock) shall be tendered to you my resignation of the present charge, if the Lord further permit:—and I trust that the statement made this night will satisfy the minds of my brethren, that I am now acting according to truth and conscience."

We have but one fervent supplication to offer after the perusal of such a document, and it is that its penman may be preserved to reach these shores in health and safety; that he may be long permitted to infuse the leaven of his zeal and wisdom

into our Missionary circle, and that many, stimulated by his example, may come and thrust in the sickle and gather the harvest to God. O Lord, send now prosperity, But when is this sleeping church of India to awake? When will she shake herself from the dust? When shall she have to cease crying, come over and help us? Are there none amongst her warrior sons that are tired of war's alarms? None of her merchant princes who wish to bring their silver and gold with them to God? None of the many in the employ of the possessors of the soil, who feel a noble ambition to tear away the bondage which now from political motives, closes their lips? Where are the children of the land—are they to be grovelling for ever after the petty offices which penmanship holds out? Where are our native Christians, devoted, holy and good? Shame, shame cover us.—O that we might cover ourselves from the presence of our God, and cry as a church with our first and erring parent when God shall say, "My people in India where and what are you accomplishing?" We heard thy voice in the midst of the garden and we were afraid. Come out from amongst them and be ye separate, saith the Lord. Look on the cross, contemplate its efficacy, think of its power in death and at the judgment, and then withhold if you can the consecration of body and spirit, talent, and wealth, and time, and every thing you possess to him who hung on it and said, "If any man will come after me, let him deny himself and take up his cross and follow me." Respond to the call, and say, Here we are, Lord, civil servants, military men, merchants, soldiers, East Indians, natives—all—send us

We give ourselves to thee
'Tis all that we can do.

φιλος.

II.—*Chapter of Correspondence.*

1.—Monitions to Missionaries.

Death of Mrs. Hall and Mr. Thomas of the American Baptist Mission.

How distinct and clear are the monitions of God. They speak a language which "he that runs may read." Clear they are and multipled in their occurrence, yet we heed them not, at least, they are like the drops of the morning, seen, thought on for a moment and then forgot for ever. In the extracts below we have more of these monitions. Mr. Thomas and Mrs. Hall, were of a party which came to this country but a few months ago, with every promise of long life and usefulness. The one dies after a week's disease; the other perishes in prospect of the very house in which he was to reside, and in view

of the very sphere in which he was to labour. After passing over thousands of miles of the treacheous ocean they fall at the onset of their career, leading us to adore the inscrutable plans of the all-wise and unerring God,

"Who is His own interpreter, and will make all things plain."

With the mystery we have nothing to do, but the plain and evident lesson which we can understand and to which we would do well to take heed, is to be diligent. It is a voice saying to Missionaries and their wives.—*Whatsoever your hands find to do, do it.*

Mrs. Hall's Death.—(From Mr. Hall.)

Kyook Pkyoo, July 12th, 1837.

With a heart full of anguish, yet having abundant cause for gratitude to our heavenly Father, I take my pen to address you. You have probably ere this learnt by a letter from my beloved wife, that through the guardian care of our God, we both arrived in health at this place and were happily situated in the same house with brother Comstock and engaged in the study of the Arrakanese language. Our journeyings were over, and we had apparently at length found a place which we could call our home. We were made happy by each other's society and the fond hope that the time would come, when we should have the privilege of engaging with one heart in making known to these dying heathen the way of life. Often have our united prayers ascended to God that he would enable us soon to acquire the language, and make us a blessing to this benighted people.

Often would my dear wife while seeing them about her, say with emphasis, "O that I could talk to them."

When they came to our study she gave tracts to those who would accept and by the little language she could command, endeavoured to lead them to Christ.

But he who knows best how to accomplish his designs of mercy to a lost world, whose judgments are unsearchable, whose ways are past finding out, was pleased to place upon her his afflicting hand. She was taken ill and was removed by the Arrakanese fever in one short week: every attention was paid her by the doctor but in vain.

She died happy in the Lord and from henceforth rests from her labours. About three hours before her happy spirit ascended to her God, she spoke to me with a loud and distinct voice for ten or fifteen minutes. She said, that it was "a happy Sabbath to her, that she was going to die soon, but that she did not at all fear, for she knew that she loved her Saviour, and should die an easy death."

She exhorted me to live nearer to God, to be very faithful to the perishing heathen and to ask others to do the same.

She told me to write her father, sisters and brother in her native land, telling them that she was *not sorry that she left them to come among the heathen;* also about her sickness, the kindness which was shewn to her by friends here during her illness, and to exhort all of them to prepare for eternity!

Not long after she said to me "farewell," and soon left me to mourn my indescribable loss. My heart is bleeding with the deep wound which this blow has made, and request your prayers that God would grant me much grace to support and enable me so to improve this peculiarly afflictive dispensation that I may become more holy.

Mr. Thomas's Death.

Sadiyá, July 17th, 1837.

I am sure you and all our Calcutta friends will be pained to hear that your namesake, our dear brother Thomas who left you (in company with brother Bronson) for this place in April last, came within *sight* of his place of destination, but was not permitted to enter it! That body which, but a few days since, was healthy, strong and vigorous, now lies mouldering with the dust a few rods east of our house. We *saw* him but did not hear him. His tongue was silent in death, and his immortal spirit had exchanged its tabernacle of flesh for the Paradise of God. How mysterious are the dealings of Providence! and how past finding out are all his ways! We were anticipating the greatest happiness from the arrival of that little band; and our daily prayer had been, that they might be brought safely on their way, and come to us "in the fullness of the blessing of the Gospel of Christ." But, how are our expectations disappointed, and all our fond hopes blasted!

"Death, like an overflowing stream,
Sweeps us away; our life's a dream,
An empty tale, a morning flower,
Cut down and withered in an hour."

Brother Thomas left his companions in the budgerow, and started for Sadiyá in a small canoe with four men, on the 1st instant. On the morning of the 7th, the men were pushing along against the rapid current, and just as they came within sight of the place he had so long desired to see, two trees suddenly fell from the bank of the river, which sunk him and the boat instantly. The men said they made every exertion to pull him out, but that one of the largest trees fell across his body, and that he was pressed so closely between the tree and the boat that it was impossible to move him. He waved his hand once above the water, and with this exception they saw no struggle, nor heard a groan.

As soon as the distressing intelligence reached us, I hastened to the fatal spot, and soon succeeded in raising his lifeless body, which I that evening conveyed to Sadiyá, and the next day we followed his remains to the grave, where they will rest till the resurrection day.

He was only 25 years of age, and appeared every way calculated for an invaluable missionary among these dark tribes. We and the cause of Christ have suffered a severe loss; but as the event was ordered by infinite wisdom, we should neither murmur nor repine.

It will be a severe shock to his bereaved companion, who I trust will share an interest in your supplications, that she may be sustained by the consolations which the gospel affords, in this season of severe affliction. And I pray this afflictive dispensation of divine Providence may be sanctified to us all.

Brother Bronson has been very ill, and Lieut. Millar kindly sent off the native doctor of the Regiment to his relief. He was a little better the last we heard from him. We expect them here in a day or two. Brother Brown has gone down to meet them.

(From another Correspondent.)

"We are highly pleased with our new associates, but we greatly feel the loss we have sustained in brother Thomas. Mr. Bronson has concluded, I believe, to turn his attention towards the Singphos. He will soon be able to reduce their language to writing, and print something for the use of schools. I think he will settle on the Buri Dihing, in case a military station is established on that river. He wishes to be remembered affectionately to you, as he is not now able to write."

2.—Dawnings of success in China.

We are confident the accompanying short extract will be highly cheering to many who wait with longing eyes for the salvation of China. O Lord, send now prosperity.

"Mrs. Dyer has now six Chinese girls' schools, our little protogèes. Andrew and Matthew are growing great boys, and with our own three little ones, and two or three apprentice boys, (in the foundry for Chinese types) her time is fully occupied.

Things wear an interesting aspect among the Chinese here, many have openly renounced idolatry and embraced the Christian faith, and I trust the spirit of God is working in many hearts.

As Malacca missions have hitherto been any thing but really promising, especially in actual conversions, I was much delighted with this information, and doubt not others will be equally so, and as they read it, "Bless God and take courage.'"

3.—A Suggestion to Translators on the mode of expressing the term Trinity.

To the Editors of the Calcutta Christian Observer.

My Dear Sirs,

Will you allow me to bring before the readers of your excellent periodical, a question of considerable importance to the welfare of the Church of Christ in India. As the introducers of Christianity into this country, we are charged with a work of awful responsibility, the importance of which must not be judged of so much from present results as from what may and will arise from them in succeeding times. It is our work to lay the foundation stones of the building, and if there be any error in the plan, or in the execution, it will extend more or less to the whole fabric, while if through the teachings of infinite wisdom, we are enabled as wise master builders to lay the foundation worthily, the perfection of our first efforts will give a character more or less to all succeeding exertions. Living as we do in these latter days of the Church, we are in some respects more highly privileged than all our forefathers since we stand on the vantage ground of their experience, and are in circumstances that allow our making the freest use of its invaluable lessons; their excellences and their failings will alike be a source of profit to us, for by the one we shall be quickened to duty and by the other warned from neglect and danger, and perhaps the latter may even yield the richest harvest. For of excellences we have a consummate pattern in the character and life of our Redeemer so that all succeeding patterns are comparatively darkened by the brightness that excelleth; but the failings of men, can only by learned by studying the varied developments of human nature, whether in past or present times. In application of these remarks there are several points which strike me, which if discussed might be not without benefit, but at present I wish to direct the attention of your readers to only one point respecting the terms which we ought to use in speaking of the Trinity to the natives of this country, in respect to which the lights of past experience may be a guide to us. In English we usually say that God is one, but that in the unity of the Godhead there are three persons. Of course when we so speak we do not use the word person in its ordinary acceptation of a distinct separate intelligence, but we use it only because we cannot obtain a better to express that distinction which manifestly exists in the Godhead. And

in like manner in Hindustán, it is common to say either that there are *tín ans*, or that there are *tín shakhs*, in the Godhead, of course not meaning by this what a Hindu or Musalmán would understand from knowing the ordinary meaning of these words, but using them either as a translation from the English, or because we know no better way of accommodating the language to express our meaning. Whether we do right in using such terms in connection with the blessed God, the only Potentate, is certainly a matter for grave question, as if we are not doing right we are manifestly doing a wrong and an injury to the cause of truth in this land of Musalmáns and heathen. In respect to the English word *person* it has in all times formed a ground of regret with the best and most orthodox divines that it should ever have been used, as it is not a scriptural term, nor a word used in the first age of the Church, the age of the life, but coined in succeeding times, when the fire and blaze of zeal and first love had died away into the cold light of metaphysical acumen ; and moreover as in one acceptation of it, it tends to convey a false impression respecting the nature of the Deity. Calvin says, respecting its use with great feeling, " Utinam quidem sepulta essent nomina, constaret modo hæc inter omnes fides, Patrem et Filium et Spiritum sanctum esse unum Deum." Just. I. 13, 5. And another divine of high standing in the Church at the present day both as a theologian and commentator, Moses Stuart of Andover, remarks in like manner that I have sometimes been led strongly to wish that the word had never come into use among Christians as it is a stranger (at least in the sense of modern usage) to the Scriptures. Biblical Repos. July 1835, p. 98. However to expel it from the language is now an impossibility, and were it possible perhaps the act might be productive of more injury than good, as it is now naturalised in our tongue, and its restricted meaning as applicable to the Deity is more or less understood by all who are conversant with theological matters; but still to allow it to live as a thing tolerated is very different from encouraging it by translating it into foreign tongues, with all its original and now new difficulties on its head. Surely if it is a matter of regret that it has been ever introduced, a position in which all lovers of Scriptural language will be of one mind, it must be much more a matter of regret that it should ever be translated into foreign tongues as yet strangers to our religion. My own view of the case is this that we ought never to use either *ans* or *shakhs* in connection with the Deity, the former is utterly untenable on any grounds of reason or revelation ; and respecting the latter it conveys a most erroneous impression, and doubles the difficulty attendant on teaching the doctrine of the Trinity. Were we to confine ourselves to Scripture language on the subject, this one advantage at least would accrue that we should do good without any admixture of harm. In the Scriptures, Christ is represented as the Son sent by the Father, and as such is said to be the image and in the form of the Father, now were we to speak of him in the Hindustání as the *surat* of God, and then explain the peculiarities of this *surat* as differing from others, we should have the advantage of teaching scripturally, and of conveying truth without any extraneous accompaniment, and we might hope that the advantages would partake of the same unmingled character as the teaching. I am aware that it may be objected to this term, although scriptural, that to use it as significant of the relation of the Son to the Father is to express as much too little as by *shakhs* we express too much. But which is better in a painting to lay on too much colour and then have to soften it down, or to lay on little and afterwards work it up to the proper line: all will agree on the latter part as the better; and it seems to me that in like manner it is best to use terms to denote the relations of the Trinity which are wholly true though

not in themselves fully adequate to express all that we mean, rather than to hazard the welfare of the truth by using terms which express far more than we mean. Perhaps some of your correspondents will favor the public with their ideas on this subject, and in that hope I subscribe myself

Yours most truly,

Banáras, Aug. 10th, 1837. R. C. M.

4.—QUARTERLY REPORT OF THE CALCUTTA SEAMAN'S FRIEND SOCIETY.

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

If the accompanying report will interest the readers of the CALCUTTA CHRISTIAN OBSERVER it is at your disposal; I hope it may tend to excite the most lively interest in the spiritual welfare of this large class of our fellow men.

Yours, &c.

A FRIEND TO SEAMEN.

To the Committee of the Calcutta Seaman's Friend Society.

SIRS,

The termination of another quarter imposes on your agents the duty of submitting to you a report of their proceedings during the last three months.

In doing this it may not be improper to state that there exists between your agents the most perfect cordiality and good understanding. The labor to which they are called is generally divided into two parts; and may be denominated, for the sake of distinction, the visiting, and preaching departments. In attending to these separately, each feels an anxiety that is more easily conceived than described: the one, by visiting, &c. is solicitous to bring as many seamen as possible under the sound of the Gospel: and the other is too much rejoiced at their presence, and too deeply impressed with the thought that he may never address them again, not to exert himself to the utmost, in order that, if possible with the blessing of God, he may be instrumental to their conversion and salvation. This division of labor is a very natural one, and a continuance of it appears highly necessary if the work is to be done effectually: for, it must be allowed, that going round with the boats, and collecting the men from ships lying in different directions, is exhausting to a degree that almost precludes the possibility of preaching afterwards: and, it is equally evident, that addressing a number of men in such a place as the Bethel, and in such a clime as India, requires too much bodily strength, as well as too much thought, and preparedness of heart and mind, to allow of any exertion beforehand. Nor is unanimity of feeling and judgment less necessary than union of effort: the one is necessary to the other, "For how shall two walk together except they be agreed." So far then as your agents are concerned there is reason to rejoice, in that, though they are engaged in different departments, their energies are so combined and concentrated as to bear directly on the one grand object for which your society exists, the glory of God in the salvation of seamen.

Your agents are happy to state that during the past quarter, and especially the latter part of it, the scene of their labors has presented many encouraging circumstances. On board several vessels they have met with a welcome reception; a desire to co-operate with the society has discovered itself in not a few; and for some weeks there have been public services in two, and occasionally in three parts of the river every Lord's day.

On these occasions the audience is not always limited to the individual ship's crew; others are invited, and sometimes they come; hence the number of hearers on board one vessel is frequently considerable. The sight at these times is peculiarly pleasing. All are clean and neat; with a few exceptions all manifest a becoming attention; and, though their singing may not be the most scientific or harmonious, yet to a devout mind it is by no means devoid of interest, particularly as it mingles with the sound of waters, and the hum of the swelling gale. Nor can it be less acceptable to him who regards the lispings of babes and the melody of the heart, more than even mellifluous accents, though sung with a siren's voice, and accompanied by the harp and the lyre. What a contrast between a ship's company thus employed, and one joining in the song of the drunkard, and listening to the mirth of fools!

The pleasure felt on relating the above is not unmixed with pain, occasioned by the remembrance that, while some captains and officers afford encouragement, the conduct of others is calculated to damp every effort intended for the spiritual benefit of sailors. What a sad spectable does a ship's company present hard at work on the Sabbath, the same as if it were another day, and making that an excuse for not attending a place of worship. What an awful sight! to see British sailors rolling about the streets of Calcutta drunk on the Lord's day more than any other. What a paradoxical specimen of Christianity for the Heathen to witness! May they not with propriety ask: Do not these men come from a country calling itself Christian? Do not they profess to receive the Bible as the rule of life? to reverence the Sabbath as holy? Having proposed these questions, may they not, notwithstanding their darkness and heathenism, look on themselves as characters less foul? Did those captains who allow such practices but remember the fearful responsibility which attaches to their situation:—the load of guilt they incur by allowing sin when it is in their power to prevent it—were they but aware of the influence which religion gives a Captain over his men,—what a good feeling it produces among them,—how it raises its possessor in the estimation of a discerning public,—did they but estimate correctly the value of the Divine blessing, and bear in mind that the winds and waves, whose subdued motion is so necessary to their success, are controlled and kept within due bounds by him whose authority they undermine, and whose work they oppose, they would pause and tremble ere they discountenanced either by word or deed the efforts of those whose only object is to benefit them and their men.

A remarkable proof of the superior influence which religion gives a Captain over his men may be drawn from the following circumstance. One of the men belonging to a ship lying in the river had absented himself from duty for some days; he had fallen into bad hands, and when found was in a state of intoxication and wretchedness: the morning after being taken on board he was addressed by his Captain, not in a violent or abusive manner, but in a calm and dispassionate tone; there was no swearing, no threatening; but there was faithful reproof given with anxious solicitude: reason and religion were united to convince the man of his error: he was reminded of the duty he had neglected, of the engagement he had broken, of the sin he had committed, and of the guilt he had incurred in the sight of God. The matter and manner of address, so unusual in cases of this nature, produced the desired effect: presently the countenance of the offender fell; his knees began to tremble, his eyes suffused with tears; and he was completely overwhelmed with shame and self-reproach; he wept, he acknowledged that he had done wrong, and

gave the most convincing evidence of his sorrow for what he had done and his determination if possible so to do no more.

It will no doubt be satisfactory for you to know that there has been a regular system of visiting maintained during the quarter:—that not an English or American vessel has entered the port without being visited by one of your agents, who, in doing so, has always endeavoured to converse with the men on the great subject of religion, to supply those who wanted with Bibles or Testaments, to circulate religious tracts, and to induce an attendance on public worship as often as possible. In attending to this important department much of a painful nature has sometimes been experienced: not unfrequently has there been a total indifference on the part of both Captain and Crew to the object of the visitant; a coolness has been apparent, a recklessness of conduct, and an entire disregard to all that was said; sometimes there has been a disposition to revile, to impute the most unworthy motives, and to ridicule both the person and his subject. This has produced in the mind of your agent the deepest regret; not merely on account of the painful feelings occasioned by such treatment; but in consequence of the assurance that by such conduct the men were opposing their best interests, offending God, rejecting the only Saviour, and ruining their own souls. These painful feeling have, however, been occasionally removed by the cessation of hostilities after a few minutes spiritual conversation, by the substitution of seriousness for levity, attention for neglect, and a promise to attend public worship for a refusal to have any thing to do with it. After a few visits of this kind it has been truly gratifying to witness the eagerness with which tracts have been received by the same individuals, and the delight manifested on their perusal. So intent have the recipients been on ascertaining the contents of the few pages that they could not possibly attend to any thing else. This has in some measure compensated for the labor of gaining their attention at the onset, and amply atoned for the unpleasantness experienced at the commencement of our first interview.

Your agents feel greatly indebted to the kindness and liberality of a friend for the gift of a dozen volumes of Henry Martyn's sermons; some of which they have given for the use of ships' companies who were disposed to have worship during the voyage, but who were deficient in such works; and the remainder they will be happy to lend to the frequenters of the Bethel.

It may also be satisfactory to know that, besides preaching frequently on board other vessels. Divine service has been conducted regularly four times a week on board the Bethel. On these occasions there have been many things to encourage, and some having an opposite tendency. Though the attendance has not been so large as it could be wished, yet it has been quite one-third larger than formerly; and the average monthly attendance may now be stated at four hundred, or twenty-five on each occasion. May it not be reasonably expected, from the increased and increasing number of ships visiting the port, aided by the establishment of the Sailor's Home, that, provided the same means are employed, the attendance will in a short time be doubled, and consequently a greater amount of good be done. Already have we seen some benefit resulting from the labors of ourselves and coadjutors. A man in the hospital acknowledged himself the subject of deep serious impression in consequence of the conversation had with one of your committee who occasionally assists us: a gentleman to whom we feel greatly indebted on account of the lively interest he takes in the happiness of the afflicted inmates of that institution, as well as in the welfare of seamen generally. Another sailor was aroused from a state of apathy and sin to a concern about his soul by the

address of one of your agents while pursuing his visitations among the shipping: and a third, who was observed remaining in the Bethel after the rest of the congregation had departed, told the most affecting tale: "how that his mind had been wrought upon, his heart impressed, and his understanding enlightened, by the preaching of the word. Previously, he had seen and felt himself to be a sinner, and found Jesus Christ to be a Saviour; but on that occasion, not only were his former feelings revived, but his faith strengthened, his soul comforted; and though, far from the mount of transfiguration, he had found "it good to be here." Surely those who are accustomed to countenance the institution cannot contemplate these things without feelings of the most exalted kind; feelings akin to those experienced by angels when rejoicing over a returning penitent. Is it too much to ask that they will endeavour to support it more vigorously,—to pray for its success more fervently,—and exert all their influence to promote its prosperity? In the hope that it is not, your agents would indulge in the most pleasing anticipations;—would recognize the Calcutta Bethel Society as one of the instruments that shall complete the universal diffusion of Divine Truth:—As a part of that vast apparatus devised and employed by God for accelerating the arrival of that blissful era when "He shall have dominion from sea to sea, and from the river to the ends of the earth."

Calcutta, July, 1*st* 1837. G. Pickance.

5.—New method of communicating divine truth to the youth of India.

We have the greatest pleasure in complying with the wishes of a "Friend to Improvement" and shall be happy to forward his laudable proposal by every means in our power. The Bible either as a whole or in selection is the only true regenerator of India or the world; other means may in some measure restrain,—this strikes at the root of evil, and stops the stream at its fountain; therefore in whatever form the scriptures can meet the eye or influence the heart of the youth of India, we shall be happy to afford the effort influence and example.

To the Editors of the Calcutta Christian Observer.

Dear Sirs,

If you think the enclosed proposal to print in large letters well selected texts of Scripture (to be hung on the walls of School rooms) calculated to do good, may I request the favor of your giving it a place in the columns of the Christian Observer.

In my humble opinion the execution of such a plan, easy of accomplishment, appears well worthy the attention and time of any missionary or private Christian as it promises with God's blessing to be a useful means in spreading the knowledge of the Saviour's name in a cheap and effective manner.

Such texts placed on the walls of Schools would give a Christian character to the institutions, and remind all of the great object to be kept in view in instruction, namely to teach that "the fear of God is the beginning of wisdom" and that "there is none other name given under heaven whereby man can be saved but the name of Jesus Christ."

Should any missionary or private individual send to you for publication in the *Christian Observer,* a number of well selected texts on the plan

recommended, with the translation underneath in Nágrí or Urdú in the native or Roman character, ready to be reprinted in a large type I *know an individual who will contribute his mite (100 Rs.)* and doubtless many others would add their contributions for such a purpose towards printing some of them, if the Calcutta Tract Society will undertake to accomplish the work.

Indeed, were suitable texts sent to your columns, prepared and ready for printing, it is most probable that some one would at once select some of the texts and commission the Tract Society to print off several hundreds, enough to supply the Christian Schools in India with an impression.

I cannot conclude without saying how very acceptable in this distant part of India is your monthly *"Christian Observer:"* may a blessing rest upon all your labors for the benefit of India.

I remain, Sir, &c.

July, 1837. A FRIEND TO IMPROVEMENT.

PROPOSAL

For the consideration of Missionaries and those engaged in the Education of youth.

1st. It is proposed, as it is a very general practice in England and America, to print IN VERY LARGE TYPE a series of *separate texts* exhibiting the fundamental DOCTRINES and PRECEPTS of CHRISTIANITY for the purpose of being pasted upon boards, and suspended round the walls of *School rooms all over India*, so that by reading these texts alone, *all who frequent the School* may become acquainted with these IMPORTANT TRUTHS OF THE DEEPEST MOMENT TO MANKIND:—namely, such as the following*:

"NEITHER IS THEIR SALVATION IN ANY OTHER (THAN JESUS CHRIST), FOR THERE IS NONE OTHER NAME UNDER HEAVEN GIVEN AMONG MEN, WHEREBY WE MUST BE SAVED."

ACTS IV. 12.

سوائے عیسیٰ مسیح کے اور کسی دوسرے میں سلامتی نہیں ہی اسلئے
کہ آسمان کے تلے ایسا اور نام انسانوں کو نہیں بخشا گیا کہ ہم
آسے نجات پا سکیں اعمال ۴ ب ۱۲

"WHETHER YE EAT, OR DRINK, OR WHATSOEVER YE DO, DO ALL TO THE GLORY OF GOD."

1 COR. X. 31.

جو کچھہ تم کرتے ہو کیا کھانا اور کیا پینا سب خدا کے جلال کے لئے
کیا کرو اگر ۱۰ ب ۳۱ س

2nd. It is proposed that a number of such texts be printed both in ENGLISH and in the NATIVE LANGUAGES and, as they may be expected to draw the *attention*, and attract the *curiosity* of those who see them, to know their contents, that the *translation* of them either in English or in

* Our correspondent will forgive our omitting to insert more specimens as his purpose is fully answered by the two selected.

one native language be given underneath in a small type, but yet quite large enough to be read at some distance.

3rd. That as ENGLISH is becoming generally introduced into most Schools, these texts should also be printed in the ENGLISH *letter*, in BENGA'LI', and HINDUSTA'NI', always with an ENGLISH translation under them in a smaller type, that all may know what they mean.

4th. That, as there are no large types for the native language, these texts be LITHOGRAPHED in very large letters in HINDUSTA'NI' and BENGALI' and PERSIAN letters.

5th. That some competent missionary or private individual should select and prepare texts, upon the above principle and send them for publication in the columns of "THE CHRISTIAN OBSERVER," *all ready for printing on the large scale*, in the hope that some Society, or private individual may direct their being *printed*.

6th. That the excellent CALCUTTA TRACT AND BOOK SOCIETY do kindly execute this good work,—select the texts, and have them printed.

7th. That individuals desirous to communicate to thousands through this simple means, the great truths of the Bible do send their subscriptions for this purpose to the Secretary of the Tract Society.

8th. Or that individual Christians should themselves without the intervention of any Society cause to be printed a number of such texts.

9th. That when printed intimation may be given in the *Christian Observer* where they are to be had.

10th. That all CHRISTIAN Schools in INDIA, should procure or have sent them a set of these texts when ready, and suspend them in their Schools, that their very walls may convey to hundreds and to thousands the TRUTHS OF THE HOLY SCRIPTURES, THE GLAD TIDINGS OF SALVATION THROUGH A CRUCIFIED REDEEMER!

III.—*Atheism and Geology.*

We do not know by what arguments the Atheist can get free of the responsibility which hangs over him, to search after that all-wise and all-powerful intelligent Being, in whose existence so large a portion of the rational creation acquiesces. Even the Atheist must allow that the supposition of a presiding preserver and great first Cause by no means carries along with it any degree of absurdity. He may have the presumption to tell us that we cannot *prove* the existence of the deity, or he may endeavour to combat the usual arguments which the advocates of Theism have brought forward in support of their tenets; but he cannot *disprove* the existence of the deity, nor by any process of sound argumentation satisfy himself or convince other men that assuredly there is no God. We think it of great importance that the principle involved in our statement should be properly understood. Did rational men think more of the actual state of responsibility in which they are placed by the bare possibility that, for ought the most confirmed sceptic may bring forward, a God, who takes cognizance of all our actions and all our thoughts, does exist; did they but think that the overthrow of a weak argument is not

the disproof of a proposition ; and that the only way in which a proposition can fairly be overthrown is to prove its contradictory ; did they thus think for a moment, a mass of ill-founded, yet practically mischievous infidelity might be put to flight, and many a thoughtless and vain scorner turned from his scorning. Supposing it to be true that all the arguments which have hitherto been adduced in favour of natural religion were untenable, yet it would follow, only that the Theist had supported his proposition with bad arguments, not, that there were no arguments, nor that the contradictory proposition was established.

What is the utmost, then, that the Atheistical writers have done? They have not overthrown the truth which every Theist believes. They have only assailed the arguments which some Theists have adduced. The very fact, however, that some of the theistical arguments which have been adduced are assailable, and leave scope for the exercise of metaphysical as well as of logical ingenuity to attack them with apparent triumph, has inflicted deep and serious injuries upon the cause of truth and godliness. To be obliged to yield any point which has been confidently maintained, not only gives cause to the enemy to indulge in temporary exultation ; but multitudes are ensnared for ever. The sensual and worldly think not for themselves, they are ever more ready to applaud the champions of infidelity, and to give fearful illustrations of the mournful tendency of their maxims, than to support the defenders of truth and virtue ; and they depart in myriads from the scene of probation, victims to the blasphemous principles of the men who dared to assail the bulwarks of true religion and sound morality. This great evil is not, however, unmitigated. The fate of deluded thousands, who have imbibed the principles of Hume and Voltaire, awakens in the minds of all who know the value of an immortal soul, a grief which the world knows not of; but all is not lost. Real and permanent advantages to the cause of truth have been derived from the opposition of infidelity. By no other means has the maxim, "*magna est veritas, et prævalebit*," been more forcibly illustrated, than by the influence which the opposition of gainsayers has exerted upon the groundworks, whether of the theistical or the Christian argument. The result has been beneficial so far as the arguments are concerned. However much we may regret the injury which sophistical, or flippant and seductive scepticism has inflicted upon the thoughtless and unwary, loosing the bonds of morality and godliness, and leaving to the play of their own unrestrained turbulence all the vilest passions of human nature ; still have we some cause for exultation and joy, if the defenders of the

truth have thereby been led to buckle on their armour, and laying aside every instrument of defence which may have proved more cumbrous than useful, have commenced the warfare with tried and trust-worthy weapons. All untenable outposts had as well be dismantled at once. They will either prove injurious to us by distracting the attention of the main force from the strongholds of truth, or they will become advantageous positions for the batteries of the assailants. At the same time we should lay ourselves open to the charge of folly or of cowardice did we permit the enemy by a mere *ruse de guerre* to deprive us of one single position which the proper skill of the tactician can maintain—much more should we display an unpardonable imbecility, did we flee from our impregnable fastness, at the mere sound of the enemies war-trumpets, or even the noise of his artillery.

We have been led into these remarks by perusing that portion of Chalmers' Natural Theology where the author endeavours to divest the theistical argument of what he felicitously denominates the "injurious metaphysics" which both friends and opponents have mixed up with the subject. Discarding or refuting these, he would rest the basis of his argument for the being of God upon the actually existing economy of things, and instead of "attempting to excogitate a Deity" by the "mystical and meaningless" *a priori* arguments,—"groping for the evidence of a divinity among the transcendental generalities of time and space, and matter and spirit, and the grounds of a necessary and eternal existence of the one, while nought but modifications and contingency can be observed of the other;" he "holds it more judicious simply to open our eyes on the actual and peopled world around us, or to explore the wondrous economy of our own spirits, and try if we can read, as in a book of palpable and illuminated characters, the traces or the forthgoings of a creative mind anterior to, or at least distinct from matter, and which both arranged it in its present order and continues to overrule its processes."

While then our author would almost unscrupulously give up the ingenious argument of Dr. Clarke because of its unsatisfactory nature, both as a sound argument and as an instrument to produce conviction, he thinks proper to show the fallacy of Hume's objection to the *a posteriori* argument, and vindicates the validity of our inference that the universe which surrounds us must have had an intelligent Creator. He makes out his point most satisfactorily without having recourse to the metaphysics of Dr. Reid or Dugald Stewart. The only principle which he requires us to concede to him is, that there is a fixed confidence in the minds of all "in the uniformity of nature's

successions," it matters not whether that confidence arises from our past experience of the uniformity of nature's sequences, or be an instinctive belief. Only concede that the confidence universally exists, and from the *consequent* presented to us in the world which we inhabit, replete as it is with manifestations of mechanical skill and high intellectual knowledge, and we immediately infer the antecedent Creator, arrayed in qualities and attributes of highest excellence.

Hume's great objection regarding our want of experience in the creating of worlds will not prevent us, when we behold the innumerable marks of intelligence stamped upon the surrounding universe, from drawing the conclusion that all that our eyes can see,—the beauty, the harmony, the minute and skilful adaptation of means to their end, must have emanated from a being of supreme intelligence and wisdom. The great advocate of infidelity and atheism triumphantly asks, "Have you ever seen nature in any such situation as resembles the first arrangement of the elements? Have worlds ever been formed under your eye? and have you had leisure to observe the whole progress of the phenomena, from the first appearance of order to its final consummation? If you have, then cite your experience, and deliver your theory." Now, granting that experience is to be the test of the validity of our inference, it is true that we have no experience in the making of a universe, but we have experience which teaches us that every piece of skilful mechanism must come forth from the hands of an intelligent workman: intelligence in the maker is the true *antecedent* of the sequence, and adaptation of means to some end, it signifies not what that end may be, is the true *consequent*. We have seen these two terms of the sequence in conjunction times without number; and are therefore enabled upon the very grounds which Hume proposes to us, to infer the antecedent term of the sequence, whenever we behold the consequent, and that too although we have never beheld the particular antecedent in question engaged in producing a similar consequent. The most ignorant individual of the native population if permitted to witness, for the first time, the complex machinery of the Calcutta mint, might be at a loss to infer for what particular end its various and intricate parts were so adjusted;—but he would never for a moment doubt that some end was in view, and that the apparent harmony of the parts were adapted for its accomplishment. He had no experience of the mere operation of preparing mint machinery. To him, considered in this point of view, the whole would appear a singular effect. But, considered as a skilful adaptation of means to an end, there would be nothing singular in the effect. For

notwithstanding all his ignorance of complicated machines, he had witnessed, even in the rude instruments of his agricultural operations, in the wooden-wheeled bullock-cart, or in the car of the hideous Jagannáth, many adaptations of means to ends,—he had experience of the invariable connection of all these consequents with some sort of intelligence in the antecedent makers of them, and would in consequence immediately refer the complex and nicely adjusted machinery before him to the superior skill and intelligence of European artificers. And just in the same way would any intelligent observer of the works of nature,—although he never saw the Creator engaged in any similar operation,—logically and soundly infer that the consequent creation emanated in all its perfection and loveliness from the intelligence and wisdom of the great first Cause. Experience is the very ground on which we proceed in drawing the conclusion. We never saw worlds made nor creators engaged in the operation ; but we have seen in multitudes of instances the conjunction of antecedent and consequent in adapting certain means, to certain ends ;—and this enables us to infer that every house has had a builder, and every engine an engineer, whether we have seen another exactly similar to the particular engine undergoing the process of making or not. So when we look abroad upon nature, "both in the mechanism of the world, and in the innumerable products with which it teems, do we see the adaptation of means to desirable ends." "It is thus that we hold ourselves to be abundantly schooled, and that too on the basis, not of a partial but of a full experience, for the inference of a God."

Having thus met the sophistry of Hume's objection to any inference being drawn from the present constitution of the universe, to afford satisfactory proof of its having emanated from the wisdom and skill of an intelligent Creator, it might be supposed that we had got rid of the cheerless mazes of Atheism. But not so. The same author has made further exertions to darken our path, and to separate, by a veil of scepticism, the rational creature from the beneficent Creator. Mirabaud too in the "*systeme de la nature*" has affected to treat with ridicule "the prejudiced dreamers" who rejoice to behold the footsteps of an intelligent Creator imprinted in the universe which surrounds them, and who regard the heavens as declaring God's glory and the earth as showing forth his handiwork. And the profound and accomplished La Place has desecrated the temple of science by endeavouring to make her the handmaid of Atheism. It is well to feel confident that the speculations of such men are not sufficient to divest our argument of its truth and conclusiveness ; and that however multifarious

are the attacks of their shifting hostility, our groundwork remains sure. They may speculate, as Hume has done, regarding the equal possibility of conceiving an eternal material system, as of conceiving an eternal mental system. They may affect to think, as Hume has pretended to do, that "it were better never to look beyond the present material world," to be content with a mundane and material God; for that the conception of matter falling into order of itself is just as likely, and as consistent as the conception "that the different ideas which compose the reason of the Supreme fall into order of themselves, and by their own nature." They may attempt to demonstrate, as La Place has endeavoured to do, that some of the great laws of the universe are essential properties of matter. Yet will the skilful adaptation of means to certain ends remain to us, as the established consequent from which we continue to infer the antecedent and creating God. We cannot for one moment, entertain the conception of the eternity of the present order of things, if we have proof before us to the contrary. A metaphysical speculation will not weaken our belief in the validity of an inductive argument. We think we have satisfactory evidence that the material world has not been always as it now is; but we do not possess such proofs regarding the mind which must, on the supposition of the worlds having a commencement, form the antecedent in the sequence which is presented to us. It may therefore be impossible for us to entertain the conception of the eternity of the present system of the material world, while there may be no impossibility nor any absurdity in our entertaining the conception of an anterior and eternal mind. "In the one case there is the beginning of the present material system forced upon our convictions; and we proceed upon the solid ground of experience, when we infer that it began in the devisings of an antecedent mind. In the other case, the case of the antecedent mind, there is no such beginning forced upon our convictions, and none therefore that we are called upon to account for. We must have some reason for believing in the existence of a difficulty ere we are called upon to solve it. We have ample reason for regarding this world as a posterior term, and seeking after its antecedent. But we have no such reason for treating this antecedent as a posterior term, and seeking for its prior term in a higher antecedent. The one we see to be a changeable and a recent world; the other for ought we know may be an unchangeable and everlasting God. So that when the question is put—Why may not the material economy fall into order of itself, as well as the mental which we affirm to have caused it? our reply is, that so far from this mental

economy falling into order of itself, we have yet to learn that it had to fall into order at all."

With regard to the Atheistical insinuation arising from the alleged discovery that certain laws are inherent properties in matter, we say, let it be so; yet is there nothing in the present existing laws which are capable of producing the existing dispositions of matter. We may suppose all physical science divided into two great branches, the one *the science of contemporaneous nature*, and conversant with objects, the other *the science of successive nature*, and conversant with events. The former, or Natural History, will treat of the dispositions of matter, the other, or Natural Philosophy, will treat of the laws of matter. Now let the laws be essential properties of matter, if you will, yet would the whole of Natural Philosophy be unable to supply us with one inherent essential law, capable of restoring the existing dispositions and skilful collocations exhibited in the phenomena of Natural History, should any sudden catastrophe destroy them. "The laws of nature may keep up the working of the machinery, but they did not and could not set up the machine. The human species for example, may be upholden through an indefinite series of ages by the established law of transmission, but were the species destroyed, there are no observed powers of nature by which it could be again originated." In fact, our proofs for a designing cause depend not upon the laws of matter, but upon the disposition of its parts, their skilful collocation and harmonious adjustment.

It is at this point that reference may be made to the findings of Geological Science, a science which even in its infancy, and in all the stages of its progress has afforded scope for the surmisings of infidel philosophy. Yet does geology furnish us with a most striking illustration of our position. It does not indeed enable us to prove to our opponents that matter has been called into existence by the fiat of the Almighty; but it brings within our view a most satisfactory induction to show that the present order of things, whatever may be the antiquity of inert matter, arose into its wonderful harmony and order at no very remote period. Nor does geology, nor does the whole range of physical science furnish us with any means of accounting for the existing arrangement of material substances, unless we refer them to the intelligence of an eternal and presiding Spirit. It may not be easy,—it may be impossible to prove inductively the eternity of matter, unless we have recourse to the sacred volume, at which means of establishing the position our opponents might demur. But, apart from the informations of scripture, and in the wide and teeming laboratory of nature, we have abundant facts to enable us to draw the inference, that whatever may be the antiquity of the material *substratum* of

our visible world, the outstretched arm of Omnipotence, guided by supreme intelligence, benevolence and love, has exerted its creating power to bring into their present collocations the innumerable and finely finished specimens of art which garnish the universe. Let it be but satisfactorily established, that at any one period in the history of our world, many of the existing species of our finely organized and complicated material objects were not in existence ; and let it also be ascertained that there is nothing in the inherent properties of matter to call them into being, and to arrange the mechanism of their parts ; then are we in possession of innumerable consequents for the existence of whose economy we can account in no other way than by ascribing it to the wisdom of antecedent intelligence. The antiquity of their material substance, conjoined with certain inherent properties or laws, may be referable to a period beyond the reach of any *a posteriori* deductions, if we exclude the conclusions which we may found upon the facts of actual history ; but, without the exercise of creating intelligence operating upon the inert chaotic mass of matter, the machinery could never have been thus arranged, nor could the jarring elements of the confused universe have ever given birth to the specimens of highest mechanical skill which now surround us and are exhibited in us ; for of a truth we " are fearfully and wonderfully made."

What then are the lessons which we learn from geology ? Manifold are its speculations, and merely speculative many of its theories. Its votaries are by no means at one in all their conclusions. But there seem to be certain inferences deduced from it, which we may consider established as surely as a rigid adherence to the principles of Baconian Philosophy can accomplish. All the geologists agree in regarding our world as the scene of many sudden and overwhelming revolutions, whether achieved by the resistless agency of fire or of water, or of both acting in unison. Old " ocean has been heaved from his resting place," and the stratified deposits which he had collected in his bosom, have been deprived of their watery envelope, and elevated high above their former level, with all the miscellaneous treasures hoarded within them. Nor has the mighty convulsion been only once, but frequently repeated. Continents have again and again been submerged, and again and again have they at the appointed time arisen from the agitated waters clothed with fresh coverings of ocean's stores. During every successive period of tranquil repose which the venerable Earth enjoyed, in the intervals between the convulsive struggles which she has undergone, she seems to have been the resting place of many and varied specimens of organic beings, animated as well as vegetable.

Many of these have been preserved, embalmed amid the petrified archives of the world's history. The prying scrutiny of man has penetrated into the sacred resting places of the dead. The naturalist has classified the relics to be found there. He has grouped them under several of our now existing genera of vegetable and animal beings. But not only have the great mass of species been found to be diverse from those which now people our globe; the different strata have been found to contain diverse genera also. The most ancient strata contain forms the farthest removed from those which now exist, and many which existed in those primeval times are not now to be found, nor do they appear in the more recent strata.

It appears, then, that the sudden and overwhelming revolutions which overthrew the existing order of things have not only destroyed many of the species of organized beings, which during the various periods of tranquillity peopled the globe, but have also annihilated whole genera, leaving to us nought but the petrified relics which the researches of the naturalist have brought to light. Whence then have the great multitude of our present species, and many of our present genera arisen? Is there any inherent energy in the dire convulsion of the elements to produce them into being? Could nature, amid the wild confusion of the chaotic struggle which rent the bowels of mother Earth, and burst into fragments the adamantine boundaries of her rocky shell, bring forth from the warring elements the delicate mechanism of our organized structures? Could forms of brightest loveliness and most harmonious adjustment spring forth into being, as from the churned ocean of Hindu mythology, at a time when

> "Frigida pugnabant calidis, humentia siccis,
> Mollia cum duris, sine pondere habentia pondus?"

Or, did these objects, bearing the impress of loftiest intelligence, arise spontaneously from the *debris* of former systems, after the fury of the tempestuous overthrow had passed away? What do the naturalists answer to these interrogatories? So far as observation has enabled the students of nature's operations to form a judgment concerning these things, the doctrine of spontaneous formation is exploded. There are certain mazy and mystical phenomena, imperfectly organized beings of ephemeral existence and wondrous birth, which the eye of the observer may not have been able to scrutinize, and concerning which it were presumption to theorize until future inductions bring to light new truths. But with regard to all the more perfectly formed organic beings, whether animated or vegetable, which are capable of propagating themselves, it may

be safely affirmed as the belief of all the naturalists that "each individual has had a parent of his own likeness." Nor has there "yet been discovered the slightest tendency to the formation of the individuals of these species in any other way than by ordinary generation." Here then we are in possession of innumerable beings of "exquisite and complex structures which are formed by the collocation of parts; and such a collocation as a well known physical law doth transmit, but which no physical law that we are acquainted with can originate, insomuch that we perceive not the slightest tendency to ought like the spontaneous formation of them."

Considering then, the doctrine of spontaneous formation as given up, as utterly untenable, so far at least as the great mass of the most perfectly formed organic bodies are concerned, we are almost prepared to come to our conclusion, without the aid of Geology. For we cannot imagine indefinite chains of animated and vegetable existences for whose original formation we can assign no inherent power or capacity in nature. The very "adaptation of complicated means to an end," apparent in material objects, might lead us with Paley at once to assign their origin to a cause out of themselves and altogether independent of themselves. Else, since spontaneous formation is out of the question, we must imagine innumerable and independent chains of eternal existences stretching backward, as it were through the vistas of immeasurable eternity. "It seems as impossible that there should be an eternal race of men or animals, as that a chain rising infinitely upwards from our earth should hang upon nothing. If there be good reason for the belief, that there must be a suspending power for the whole chain at whatever height it may be conceived to go, there is at least the semblance of as good reason for the belief, that there must be a prime originating power for the whole race, however remote the antiquity of its origin." Geology, however, is of essential service, inasmuch as it enables us at once to get rid of the conception of indefinite chains. The catastrophes of a shattered world have snapped the chains and interrupted the lines of suspension. Geology exhibits to us the broken fragments scattered amid the different formations of transition, secondary and tertiary rocks. Supposing it certain, then, that we now possess genera not to be found in these formations, we are brought down to a comparatively recent period for the commencement of the chain. Geologists do not pretend to find any fossil remains of the human family, itself a separate genus and species, in any of the previous formations; man must therefore have commenced his history and the successive chain of his family with the present state of the world,—a conclusion which all history and the pro-

gressive improvement of our race seem strongly to confirm. How then are we to account for the origin of our family? Where are we to find the causes which could have given birth to an order of beings exhibiting the finest displays of mechanical wisdom and graceful beauty which the minds of the most scientific of Philosophers or most imaginative of Poets can conceive? Could nature in the wild play of her raging elements send forth from her fuming crucibles a composition of such varied excellence? No. We should look in vain for any single or combined effort of nature's galvanic, electric or mechanical power which could bring forth a physiological specimen of such wondrous workmanship. "So that if we can but demonstrate a beginning for any such separate and independent races of the physiological kingdom, we shall obtain in our opinion the nearest possible view, that is any where afforded within the limits of our creation of the fiat of a God."

Again, combine this doctrine of no spontaneous formation, with another, "that species do not run into each other," and we are furnished with a check to all speculations which might assign to our existing species the ancestry of contiguous species in the by-gone periods of the earth's intervals of tranquillity. We see varieties existing in many of our living species, but these never give birth to new, separate and independent species. The boundary line between one contiguous species and another has indeed in several instances been crossed, and hybrids brought into being, but here the anomaly stops: nature, as if revolting from the contravention of her laws, permits not the spurious offspring to become permanent. Let us then draw our argument to its conclusion. The law of no spontaneous formation alone prevents us from regarding new genera in any other light than chains which have commenced with the present economy, and which must have had their origin in the fiat of a Creator. Combine this law with the following,—"There is no transition of species into each other," and the conclusion to which we must come is, that both the whole distinct genera, and the whole distinct species (whether of our present system or of older systems) which cannot be found in any of the different formations on the earth's surface, preceding their own era, must date their origin after the catastrophes which destroyed the ancient genera and species. The chain of self-transmission cannot carry us into an era when the species in question did not exist; it may account for their continuance in their own era, but not for their origin. "How then are the first links to be accounted for? Is there aught in the rude and boisterous play of a great physical catastrophe, that can germinate those exquisite structures, which during our

yet undisturbed economy have been transmitted in pacific succession to the present day? What is there in the rush, and turbulence, and mighty clamour of such great elements—of ocean heaved from its old resting place, and lifting its billows above the Alps, and Andes of a former continent; what is there in this to charm into being the embryos of an infant family wherewith to stock and to repeople a now desolated world? We see in the sweeping energy and uproar of this elemental war, enough to account for the disappearance of all the old generations, but nothing that might cradle any new generations into existence, so as to have effloresced on ocean's deserted bed the life and the loveliness which are now before our eyes. At no juncture, we apprehend, in the history of the world, is the interposition of Deity more manifest than at this, nor can we better account for so goodly a creation emerging again into new forms of animation and beauty from the wreck of the old one, than [by concluding] that the spirit of God moved on the face of the chaos—and that nature, turned by the last catastrophe into a wilderness, was again repeopled at the utterance of His word."

Our observations have been prolonged to a greater length than we anticipated at their commencement. We therefore beg to conclude referring our readers for a full development of this interesting subject, to Chalmers' Natural Theology, a work from which we have frequently quoted, and from which also our leading ideas on the subject have been borrowed. Δ.

IV.—*British India, Opium and China.*

With the commerce or politics of the opium question we have nothing to do, it is not our province; but on the morality and religious bearing of the subject we think it our duty to speak. Would that the truth were of such an aspect as to excite one solitary feeling of a cheering nature; would that one ray of light could shed its beams on the unmixed darkness which surrounds this subject;—every feeling which the subject excites is sorrowful—every view taken of it presents the same dark aspect.

Well do we know in what estimation an individual would be held who should use his influence and talents for the creation of evil and the extension of crime. Should he effect his ill purposes through ignorance or reckless thoughtlessness, some small measure of pity might be excited for him, as well as his victims; but if his conduct arose from nothing but a deliberate love of gain, if he for filthy lucre's sake would dole out a dead-

ly sickening poison, marring the health and morality of individuals, families, and a people ; sooner or later but one feeling of disgust and hatred would be apportioned him, and in the end the merited chastisement of God overtake him. If this theory be applicable to individuals, how much more to corporate bodies or governments, inasmuch as their influcence is the more extensive ; to them has an allwise providence given the guardianship of the people—He has made them his stewards, and said, " Occupy till I come." They profess too to be the conservators and protectors of the welfare of their subjects, and hence, not only have they the sanction of providence, but generally the confidence of the mass of their subjects. What an influence do they possess either for good or evil ! The extent of that influence too is in proportion to the moral, religious, political and commercial scale which they hold among the civilized nations of the earth. From barbarous tribes we expect nothing but barbarity, but from civilized nations—nations professing to be guided by upright and religious motives, we expect integrity and honor. Who would anticipate that Christian Britain should for the mere sake of a petty portion of her revenue, promote the growth of a poisonous drug, and stealthily carry it into the interior of a vast empire, in opposition alike to the faith of its people and the edicts of its rulers?—sapping by this means the physical and moral consitution of 300 millions of the human race. Who would suppose that Britain would so far forget her high and honorable character as to allow vessels to be equipped in her chief ports as regular traders in a contraband material to convey it to a sister kingdom ; that she would allow vessels with the British flag flying at the main, to engage in a traffic in which they are liable to be confiscated at any moment for the infringement of the laws of a nation with which she is at peace, and the officers of which are either obliged to carry on their trade in secresy, or as unblushing smugglers ? With what grace can Britain plant a preventive service on her own shores to protect her commerce, and consign men to hopeless imprisonment for daring to infringe her equitable laws by the importation of untaxed materials from other countries ? With what grace can she consign such men to prison and confiscation, when her chief officer in this land can see from his palace windows the smuggler's vessel of all others tripping it as a thing of life over the waters of the Ganges ; and see her not only as a thing of life, but regularly cleared at our customs with an illicit cargo ? How must such conduct elevate Christianity and European policy in the estimation of the disciples of Confucius ! But we restrain our feelings and simply confine ourselves to the

Physical and Moral evils inflicted on the Chinese by a Christian people for the love of gain.

1. *Opium is a bane both moral and physical.*

The limits of our pages will not allow us to give more than one or two extracts to prove this position—not that we lack more proofs, but room. In reference to its physical ills, we quote the following—it is alarming enough :—

"In moderate doses, opium increases the fulness, the force, and the frequency of the pulse, augments the heat of the body, quickens respiration, and invigorates both the corporeal and mental functions, exhilarating even to intoxication: but by degrees these effects are succeeded by langour, lassitude, and sleep: and in many instances headache, sickness, thirst, tremors, and other symptoms of debility such as follow the excessive use of ardent spirits, supervene. In very large doses the primary excitement is scarcely apparent, but the pulse seems to be at once diminished, drowsiness and stupor immediately come on, and are followed by delirium, sighing, deep and stertorous breathing, cold sweats, convulsions, apoplexy; and death. The appearances on dissection are those which indicate the previous existence of violent inflammation of the stomach and bowels, but notwithstanding the symptoms of apoplexy which an overdose, when it proves fatal, occasions, no particular appearance of an inflammatory state or fulness of the vessels of the brain is perceived."—*London Encyclopedia*, p. 431.

"Their gestures were frightful; those who were completely under the influence of the opium talked incoherently; their features were flushed; their eyes had an unnatural brilliancy, and the general expression of their countenances was horribly wild. The effect is usually produced in two hours, and lasts four or five. The dose varies from three grains to a drachm. The debility, both moral and physical, attendant on its excitement, is terrible; the appetite is soon destroyed, and every fibre in the body trembles; the nerves of the neck become affected and the muscles get rigid: several I have seen in this place who had wry necks and contracted fingers, but still they cannot abandon the custom. They are miserable till the hour arrives for taking their daily dose."—*Madden's Travels in Turkey.*

As it respects the demoralizing influence, the following is sufficient :—

"The use of opium, it must be confessed and lamented, has struck deep into the habits, and extended its malignant influence to the morals of the people, and is likely to perpetuate its power in degrading their character and enervating their energies, as long as the European government, overlooking every consideration of policy and humanity, shall allow a paltry addition to their finances to out-weigh all regard to the ultimate happiness and prosperity of the country. It is either eaten in its crude state as *mánta*, or smoked as *mándat* or *chádu*. In the preparation of *mádat*, the crude opium is boiled down with the leaves of tobacco, *síri*, or the like, and used in a sticky or somewhat liquid state. In *chándu*, the opium is merely boiled down without any admixture, to a still thicker consistency, and rolled into small balls or pills, in which state, when dry, they are inserted into *bámbus*, and thus smoked. The crude opium is eaten principally by the people in the interior of the country, in the provinces of the native princes: the opium prepared for smoking is used along the coast, and generally in the other islands of the

Archipelago ; it is prepared by the Chinese. The use of opium, however, though carried to a considerable extent, is still reckoned disgraceful, and persons addicted to it are looked upon as abandoned characters, and despised accordingly. The effects of this poison on the human frame are so well described by the Dutch commissioners who sat at the Hague in 1803, and who much to their honor dcelared, 'that no consideration of pecuniary advantage ought to weigh with the European government in allowing its use,' that together with the opinion of Mr. Hogendorp, who concurred with them, I shall insert their statement here. The wish to do justice to authorities, whose views were so creditable to their country and their own character, and the importance of their opinions to an extensive population, will plead an apology for the length of the extract which I now present.'"

2. The practice of smoking opium was comparatively unknown in China until introduced by European influence, and the increase of its consumption has produced a fearful mass of poverty, sickness and wretchedness deeply to be lamented. This position we think amply proved by the following astounding extract.

"Last year there was 33,200,000 taels weight of the smokable extract prepared from the opium imported, and that at tael each per day for 300,000,000 people will give 912,000 smokers. Instead of a *tael* take a *mace,* (1 tenth, or 57.984 grains Troy,) which is, as the Chinese say, and as one would think, a good allowance. This will make 9,120,000 smokers of the Indian and Turkey drug. In addition to this, let us add the opium grown in this country, and what is brought into China overland. Opium is, we are told, grown largely in the central and southwest provinces of China. Choo Tsun says expressly, that 'many thousand chests' are produced in a single province. I shall not, I think, go too far if I estimate the total at ¼ the sea borne drug, which would give 2,280,000 more, making a total of 11,400,000 smokers. Besides, this consumption is but of the first smoking; for the drug is not thus destroyed, it being used *twice* or *thrice over*, each time losing more and more in flavor, though not so much its strength. Each *rifacimento* is cheaper than the former one, till the worst, mixed with tobacco, or jaggery, tea, or some other substance, is placed within the reach of the very poorest people. This will permit a much larger allowance for the original smoker, or a great extension of the number of consumers—either way increasing amazingly the effect of the drug. I will strengthen the dose, and add but one million for all this—say a total of 12½ milions of opium smokers in China; and this, I think, is a moderate computation. I may, of course, be mistaken in part, but I go on the information of many Chinese, and have purposely kept under the mark.

The Chinese empire is assumed to hold 300 millions of people. This may be true, though it seems so nearly impossible, that it has been over and over disputed. Of these 300, near one-half (25 to 26, or 20 to 21) are females, according to the known laws of population. Of these 150 millions of men I assume that three-fifths are under 20 or over 60 years of age, in the absence of all Chinese statistics, taking the census of the U. S. of 1830 as a fair guide. There will remain 60 millions of men from, 20 to 60 years of age, among which I suppose the opium smokers may be found. We shall thus find one in every five of men in the prime of life, or verging to old age, an habitual opium smoker, and this within, I may say, 50 years of the introduction of the habit, which in 1792 was so little known that Sir George Staunton in Macartney's

embassy no where mentions it, save by name among the articles of trade in the appendix. See how it is advancing. In 1816-17, twenty years ago, 3210 chests of Indian opium were sold in China. In 1826-27, ten years back, it had advanced to 9969. In 1836-37, it had progressed to 34,000: an increase, in ten years, of 250 per cent.; and in twenty, of more than 1000; so that, for every one who then smoked opium there are now eleven; and for each two, ten years back, there are now seven smokers; and it appears to be so fast, even yet, on the advance, that it is apprehended that the legalization of the drug would at once advance prices enormously, by the facilities which it would offer. Who can read this without a feeling of horror, truly the love of money is the root of all evil.

3. The Chinese authorities have for a long time, with a wise and paternal feeling, seen and felt the deteriorating influence of opium, and issued edicts to prohibit its sale, in which edicts the trade is branded as illicit, and the traders as little better than the Dirk Hattericks of the northern shores of our own island. Here is an edict issued in 1820, strong enough but like many which have succeeded it and of which it is an echo, unheeded, until at length the higher powers alarmed at the amazing increase of the evil have taken up the matter in good earnest, and appear determined to suppress a trade so degrading to all the parties concerned.

"Yuen, the governor of Kwangtung and Kwangse, and Ah, the hoppo of Canton, hereby issue a proclamation to the hong merchants, with the contents of which let them make themselves fully acquainted. Opium is an article which has long been most strictly prohibited by his imperial majesty's commands, and frequent proclamations have been issued against it, which are on record. But the passages on the coast of Canton being very numerous, Macao being the resort of foreigners, and Whampoa being the anchorage for foreign ships, should be more strictly watched and searched. It is found on record, that during the 20th year of Keäking, the then governor Tseäng, reported to court, and punished the abandoned Macao merchants, Choomeiqwa and others for buying and selling opium. The emperor's will was then most reverently received to this effect:

"'When the Portuguese ships arrive at Macao, it is incumbent to search and examine each ship. And let the governor widely publish a proclamation, stating, that opium, being an article produced abroad, and from thence flowing into China, and as every region has its usages and climate proper for itself, and differing from others, the celestial empire does not forbid your people to make and eat opium, and diffuse the custom in your native place. Bnt that opium should flow into the interior of this country, where vagabonds clandestinely purchase and eat it, and continually become sunk into the most stupid and besotted state, so as to cut down the powers of nature, and destroy life, is an injury to the manners and minds of men of the greatest magnitude; and, therefore, opium is most rigorously prohibited bv law. Often have imperial edicts been received, commanding a search to be made; and it is absolutely impossible to suffer your people to bring it, in a smuggling manner, and disperse it by sale. Hereafter, when your ships arrive at Macao, they must all and each be searched and examined. If one ship brings opium, whatever other cargo the said vessel may contain, it will all be rejected; and all commercial transactions with her be disallowed. If every vessel brings opium, then the whole cargo of every vessel will be rejected; and none

of the ships be permitted to trade; and the ships, in the state they come, will be driven out, and sent back to their country. As to your people, who live in Macao, since you occupy the territory of the celestial empire, you therefore ought to obey the laws and regulations of the celestial empire. If you presume, without public authority, to act and frame rules for yourselves, and cherish schemes of approaching near to *grasp illicit gains, the laws are prepared to punish you;* and just as in the case of those who in China clandestinely promulgate the Roman Catholic religion, they will assuredly severely punish your *crimes*, and will not show any indulgence. In this manner let an explicit and pointed proclamation be published to the said foreigners, and no doubt they will, every one of them, be afraid, and yield implicit obedience, and not dare to oppose the prohibition, and to sell opium. And hereafter let a true and faithful search be made, as before, and so the source from which the evil springs will be cut off. Respect this." "

"Former proclamations were published, and stand on record; and since that time, four or five years have elapsed; and it is feared, that remissness may have crept in by length of time. It is probable, though not certain, that, when the Portuguese ships anchor in Macao harbour, there may be *avaricious vagabonds*, who smuggle opium into the port, and therefore the Macao deputy custom-house officers have been ordered to search very strictly and faithfully. With respect to Whampoa, it is the anchorage of all the foreign ships, and although I, the governor, appoint to each ship an attending officer; and I, the hoppo, also appoint tide-waiters, who watch the ship on each side, and make due search, which seems as strict a guard as can be kept; still the seamen are not all good men; it is impossible to be sure that they never connect themselves with native vagabonds, and seize opportunities of smuggling. Therefore strict orders are given to all the local military stations, to the deputy officer from the custom-house, and to the armed police at Whampoa, to be very strict in searching; and further, confidential soldiers are sent in all directions to search and seize. Besides these precautions, the hong merchants are required to promulgate to all foreign factory chiefs, resident at Macao or Canton, our commands to them, to yield implicit obedience to former imperial edicts, which disallow the clandestine introduction of opium, and which require the sources from which it comes to be cut off. If they dare to disobey this order, as soon as a discovery is made, the ship concerned will be expelled, and not permitted to trade; and the security merchant will be seized and punished for the crime; if he dares to connive, he will most assuredly be broken, and prosecuted to the utmost, and without mercy. Be careful, and do not view this document as mere matter of form, and so tread within the net of the law; for, you will find your escape as impracticable, as it is for a man to bite his own navel. Report the manner in which you execute these orders; and at the same time present a bond, engaging to abide by the tenor of this. Delay not! A special edict.

(Dated) "Keäking, 25th year, 2nd month, 22nd day."

4. The only possible advantage to be derived from the traffic by the British Government is *pecuniary*, the whole trade bringing to the revenue merely *two crores of rupees;* for which paltry sum we are called upon to witness a kind of national and commercial *immorality* unprecedented in the annals of civilized governments; viz. one nation, a Christian nation, a nation standing high above all others for its noble and generous cha-

racter, violating the laws of another and that one of the most populous dominions in the world, exciting a bad taste in and debasing its people to the level of brutes, sanctioning her merchants, whose princely liberality and high honor has obtained for them a character and a name unprecedented in the annals of trade, to carry on a traffic bad both in its origin and tendency, and which can only enrich the very few at the expense of the many, and all this for the sake of a small increase to its exchequer ! ! this, too, by a government especially jealous of interfering with the religious prejudices of the heathen people, who have seen the "spirit of the storm" in the distribution of the Bible, and the elements of insurrection in the preaching of a missionary ; yet they do not scruple to send a mission, most insinuating and destructive in its character, into a sister-country —a mission the very object of which is subversive of the very best element of their unhappy faith— sobriety.

5. Not only have the Chinese authorities begun to stir themselves effectually in the matter, but some of the humane and enlightened of the people, both aristocratical and plebeian, have called the attention of government and the mass of the people to the subject as an evil to be deprecated and shunned. More than one able treatise has been addressed to the supreme government by intelligent functionaries, and a Chinese artist has employed his pencil in a series of etchings similar to Hogarth's "Rake's progress," to illustrate the debasing tendency of opium smoking. The following is his own explanation of the pictures.

Admonitory Pictures.

"The son of a gentleman of fortune, his father dying while he was yet but a youth, comes into possession of the whole family estate. The young man having no inclination for either business or books, gives himself up to smoking opium and profligacy. In a little time his whole patrimony is squandered, and he becomes entirely dependent upon the labour of his wife and child for his daily food. Their poverty and misery are extreme.

No. 1. This picture represents the young man at home, richly attired, in perfect health and vigour of youth. An elegant foreign clock stands on a marble table behind him. On his right, is a chest of treasure, gold and silver ; and on the left, close by his side, is his personal servant, and, at a little distance, a man whom he keeps constantly in his employ, preparing the drug for use from the crude article, purchased and brought to the house.

No. 2. In this, he is reclining on a superb sofa, with a pipe in his mouth, surrounded by courtesans, two of whom are young, in the character of musicians. His money now goes without any regard to its amount.

No. 3. After no very long period of indulgence, his appetite for the drug is insatiable, and his countenance sallow and haggard. Emaciated, shoulders high, teeth naked, face black, dozing from morning to night, he becomes utterly inactive. In this state he sits moping, on a very ordinary couch, with his pipe and other apparatus for smoking, lying by his side.

At this moment his wives—or a wife and a concubine—come in ; the first, finding the chest emptied of its treasure, stands frowning with astonishment, while the second gazes with wonder at what she sees spread upon the couch.

No. 4. His lands and his houses are now all gone ; his couch exchanged for some rough boards, and a ragged mattress ; his shoes are off his feet ; and his face half awry, as he sits bending forwards, breathing with great difficulty. His wife and child stand before him, poverty stricken, suffering with hunger ; the one in anger, having dashed on the floor all the apparatus for smoking, while the little son, unconscious of any harm, is clapping his hands and laughing at the sport! But he heeds not, either the one or the other.

No. 5. His poverty and distress are now extreme, though his appetite grows stronger than ever—he is as a dead man. In this plight, he scrapes together a few copper cash, and hurries away to one of the smokinghouses, to buy a little of the scrapings from the pipe of another smoker, to allay his insatiable cravings.

No. 6. Here his character is fixed—a sot. Seated on a bamboo chair, he is continually swallowing the fæces of the drug, so foul that tea is required to wash them down his throat. His wife and child are seated near him, with skeins of silk stretched on bamboo reels, from which they are winding it off into balls ; thus earning a mere pittance for his and their own support, and dragging out from day to day a miserable existence.

We may safely conclude, that when an artist devotes his time to such an object there exists some correspondent sympathy and feeling in the public mind, otherwise his labours could meet with no reward.

6. The feeling and effort is not merely confined to China and its people, for the wise and humane in our own Britain have actually enlisted in the cause, and offered a premium of £100 for the best essay on the opium Trade, showing its effects on the commercial, political, and moral interests of the nations and individuals connected therewith, and pointing out the course they ought to pursue in regard to it. The following are the conditions on which the premium is to be awarded.

1. The candidates for the premium will send their manuscripts, of not less than 40 nor more than 100 octavo pages, to the Chairman of the Society for the Diffusion of Useful Knowledge in England, giving their names and address under a separate envelope sealed ; of these envelopes only the one accompanying the successful essay will be opened by the arbiters.

2. All the manuscripts which shall have come to hand by the 1st of October 1838, will then be placed in the hands of two or more arbiters, whom the said Chairman will nominate, and by whom the premium will be awarded, and immediately remitted to the successful competitor.

3 The prize essay will be published immediately ; and also the remaining ones, provided the Committee of the above named Society shall deem them worthy of publication.

4. The essays, addressed "To the Chairman of the Society for the Diffusion of useful Knowledge, London," must be sent *post paid*, or delivered in such a manner as to be free from any charge.

7. We have here then a most extraordinary exhibition; on the one hand, the authorities of a large empire and their subjects aroused to a proper state of feeling, as it respects the existence of a great and increasing evil—its talent and art employed to enforce and illustrate its dreadful tendency on the public mind, and the humane in other lands aiding the effort to cast off the yoke;—while on the other hand we see a *Christian* and otherwise honorable government *monopolizing* the infliction of a gigantic evil on a sister nation for the mere sake of gain. What would Britain say and do were vessels bearing the flag of some state with which we are at peace to enter our chief ports laden with a drug which would poison the people and cheat its exchequer? Why confiscate the vessel and property to the state and consign the men to a hopeless imprisonment:—and how can she with "equity and good conscience," how can she on the principles of that faith on which her superiority depends, the chief rule of which is "to do to others as she would others should do to her," send to China opium which is prohibited both by the laws of the empire and the precepts of its faith? We trust that neither shall such a blot be long permitted to rest on the honor and religion of Britain;—nor that the missionaries of the Cross (when they shall have an entrance given them into China, which they may soon), shall not only have to contend with idolatry and its abominations, but with a superadded sottishness induced by the avarice of their own countrymen and believers in that one faith which pledges them to wage warfare with all evil. May all concerned in its traffic speedily wash their hands of it, for sooner or later, whether in an individual or corporate capacity, their sins will find them out, and meet with that chastisement which it merits from the hands of a long suffering but retributive God.

φιλος.

VI.—*The Traffic in Opium carried on with China: its early history, and the present mode of conducting it, from the delivery of the drug by the cultivators to its reception by the consumers*.*

Enough is known of the early history of this traffic to show that the rapidity of its increase, during the last seventy years, especially

* In order to render this subject as lucid and interesting as possible, we have trespassed rather more than usual on our pages by the insertion of a second article on the subject, extracted from the April number of the Chinese Repository.—The information it contains we feel confident will be our best apology.

in China is unprecedented in the annals of commerce. The plan of sending opium from Bengal to China was suggested by Colonel Watson, and adopted by Mr. Wheeler, then vice-resident in council. Before the year 1767, says an Indian journalist, the import of "this pernicious drug," into China, rarely exceeded 200 chests: that year it amounted to 1,000; at which rate it continued for many years, in the hands of the Portuguese. In 1773, the British East India Company made a small adventure of opium from Bengal to China. About 1780, a depôt of this article was established by the English, on board of two small vessels, stationed in a bay to the southward of Macao, called Lark's Bay, where they often sold their opium for 500 or 600 dollars, the price in Bengal being about 500 rupees per chest.

In 1781, the product of opium for one year was lying unsold in the Company's ware-houses in Calcutta, their shipping being employed in supplying Madras with rice, and the seas being infested with French and Dutch cruisers. Under these circumstances the Bengal government, unable to obtain "reasonable offers" for their opium in Calcutta, determined to export it themselves: accordingly, two ships were freighted, one to the Indian Archipelago, and one to China, their proceeds were to be paid into the Company's treasury at Canton. "The Bengal government drew against this for ten lacs, then for ten more; and issued to their civil and military servants, certificates on Canton, there to be exchanged for bills on London: this measure afforded a seasonable relief to the Company's finances." That part of the opium which was sent to China, was freighted in one of their armed vessels, which in those days appear to have been allowed to enter the river, within the Bogue, "free of measurement duties." But the drug came to a bad market; and the supercargoes, after much delay and difficulty, were obliged to dispose of it at 210 head-dollars (which were at two per cent. discount, in reference to pillar-dollars). The opium was purchased by Sinqua, a hong merchant, who had previously conducted an extensive business at Macao. Sinqua, however, was very anxious that Pwankhequa, the senior in the cohong, should take a share in the purchase: but the latter was unwilling to expose himself to his enemies in this way, as opium was then understood to be, and had long been, an interdicted article of trade. (?) The quantity purchased by Sinqua was 1,600 chests; 1,200 had already been imported; these 2,800 chests so over-stocked the market, that Sinqua reshipped the greater part of his purchase for the Malay coasts. In 1791, the price of the drug ranged from 360 to 380 dollars per chest. In the reign of Keënlung, as well as previously, opium was inserted in the tariff of Canton as a medicine, subject to a duty of three taels per hundred catties, with an additional charge of two taels, four mace, and five candereens, under the name of charge per package.

The Chinese authorities seem not to have taken any public notice of the vessels which imported opium until 1793, when they began to complain of the vessels lying in Lark's Bay. In 1794, after many ineffectual attempts to establish themselves under the sanction of the Portuguese government, and being constantly annoyed both by the

Chinese government and pirates at Lark's Bay, the parties concerned in the trade were induced to bring one of their ships, laden exclusively with opium, to Whampoa, where she lay unmolested for more than fifteen months, with from 290 to 300 chests of the drug on board. This practice, of bringing opium to Whampoa in foreign vessels, continued till 1820, and without any interruption or molestation, except an attempt, in 1819, to search those vessels which were supposed to have it on board. Meanwhile, however, the Chinese government enacted special laws to prevent both the importation and the use of the drug. In the 4th year of Keäking (1799), Keihking, of the imperial kindred, and then the governor of this province, "regarding it as a subject of deep regret, that the vile dirt of foreign countries should be received in exchange for the commodities and money of the empire, and fearing lest the practice of smoking opium should spread among all the people of the inner land, to the waste of their time and the destruction of their property, presented a memorial, requesting that the sale of the drug should be prohibited, and that offenders should be made amenable to punishment. This punishment has been gradually increased to transportation and death by strangling." In 1800, the Chinese prohibited the importation of opium, and denounced heavy penalties on the contravention of their orders. In consequence of this, the supercargoes of the East India Company recommended to the Court of Directors, to endeavour to prevent the shipment of the article for China, either in England or Bengal. Early in the 14th year of Keäking (1809), the governor of Canton, then holding the seals of the commissioner of maritime customs, published an edict, requiring the hong merchants, when presenting a petition for a ship to discharge her cargo at Whampoa, to give bonds that she has no opium on board. The governor then proceeded to declare, that, since it was well known to all parties to be a contraband article in case of disobedience, the vessel should not only not be permitted to discharge her cargo, but should be expelled from the port, and the security merchants brought to trial for their misdemeanor. This edict was often repeated by orders from Peking. In 1815, governor Tseäng sent up a report to the emperor concerning some traitorous natives who had established themselves as dealers in opium at Macao: in reply, commands were given to carry the laws rigorously into execution. It does not appear, however, that the commands were put in force. In 1820, governor Yuen took up the subject, in conjunction with Ah, the commissioner of maritime customs.

Hitherto, since the prohibition of opium, the traffic in it, had been carried on, both at Whampoa and Macao, by the connivance of local officers, some of whom watched the delivery of every chest, and received a fee; whilst others, remote from the scene of smuggling, received an annual bribe for overlooking the violation of the imperial orders. In September, 1821, "a Chinese inhabitant of Macao, who had been the medium of receiving from the Portuguese, and paying to the Chinese officers, the several bribes usually given, was seized by government for hiring banditti to assault an opponent of his, which they did; and, having got the man in their power, poured quicksilver into his ears, to injure his head without killing him; and having

shaved the short hairs from the man's head, they mixed the hairs with tea, and forced him to drink the potion. The wretch who originated this cruel idea, and paid the perpetrators of it, had long been the pest and the terror of his neighbourhood, by acting as a pettifogging lawyer, and bringing gain to the public officers; who, finding him useful, always screened him from justice. An enemy, however, at last, arose amongst his official friends, who contrived to have this man's character laid before the governor, with his influence or power in the neighbourhood stated in an exaggerated degree, affirming that no police officer could apprehend him, for he had but to whistle and hundreds of men flew to his defence. The governor alarmed and irritated by this declaration, ordered a party of the military to seize him forthwith; and then had him cast into the judge's prison. The pettifogging lawyer now turned his wrath against his former official friends; and immediately confessed that he had held the place of bribe-collector; and that all the governmental officers in the neighbourhood received each so much per chest, or so much annually (stating the exact sums), to connive at the smuggling of opium: these bribes were received, not only by the inferior attendants in public offices, but by the superior officers of the rank of blue buttons; and even by the admiral, who wore a red button.—The governor at no period could have been ignorant of what was going on in reference to opium; for it was very commonly used by clerks, secretaries, military officers, and other persons in his own establishment; but the exposition now laid before him brought it more fully to his notice, and risked more his own safety, than any previous occurrence: for, after being in the government of Canton for several years, to plead ignorance of such misrule would not be accepted as an excuse at the imperial court: nor would it have screened him from censure, and perhaps degradation, to have proceeded immediately to punish the officers against whom he had received information; for they being under his control, he was, in a certain degree, responsible to the supreme government for their good conduct. Instead, therefore, of punishing those who were directly guilty, he made up his mind to accuse the senior hong merchant, a timid rich man, nick-named by the Chinese "the timid young lady," and easily assailable, and charge him with a defective performance of the duties of his suretiship, in not pointing out to government every foreign ship which contained opium. It was in vain for the man to plead that he had never dealt in opium, nor had any connection with those who did deal in it; nor could he search the ships to ascertain what was in them; nor could he control the governmental officers who encouraged, and virtually protected, the smuggling of opium; the governor had determined to hold him responsible."

His excellency having disgraced the senior hong merchant, next issued papers throwing all the odium of this traffic, not on the Chinese consumers, smugglers, and magistracy, "who certainly, in justice, should have borne a part of it," but on foreigners—the Portuguese, the English, and the Americans. In one paper, he tried to address the religious principles of hope and fear, by the promise, that

the gods would conduct the fair dealers in safety across the ocean, whilst, "over the contraband smugglers of a pernicious poison, the terrors of the royal law on earth, and the wrath of infernal gods in hades, were suspended." The American captains, he said, were emboldened to bring opium, "because they had no king to rule them." Although the governor did not attack directly those who were in the service of his government, yet he sent an officer, as a spy, to watch the revenue cutters. This officer surprised a party in the very act of smuggling; and in the attempt to seize them, one or two men were killed. The consequence of these proceedings against the several parties at Whampoa and Macao "was, that foreigners, having no one with whom to place their opium, proceeded to Lintin." Of late years "the foreign vessels have visited all the ports of Fuhkeën, Chĕkeäng, Keängnan, Shantung, and even to Teëntsin and Mantchouria, for the purpose of selling opium." Such is an outline of the history of this traffic; the mode of conducting it comes next to be noticed.

From the cultivators in India, the drug is quickly conveyed to the consumers throughout the Chinese empire. About three-fourths of the opium from Malwa is, at present, transported directly to Bombay; and a transit duty of 125 rupees per chest paid to the British government; the other fourth is carried by a circuitous route to the Portuguese settlement of Demaun, whence it is exported for China in Portuguese ships only. That from Bombay is generally shipped in English vessels. Before being put on board it is carefully examined, and repacked in chests, each containing about 400 or 500 cakes, of from three to four taels weight, averaging 101 catties per chest. The price paid to the cultivator in Malwa is about double that paid for a given quantity in Behar and Benares, the former being estimated at 600 rupees per chest. The pure opium alone is made into cakes, which are covered with a thin coating of oil, and afterwards rolled in pulverized petals of poppy.

In Behar and Benares the inspissated juice is collected by the ryot and delivered to the government's agent during the months of February and March. The ryot formerly received 3 rupees 8 annas per seer; but of late years, as the product has increased, the price paid to the ryot has decreased. The price has varied, at different times, and according to the quality of the article. In 1836 it was 3 rupees per seer, nearly; previous to 1819, it was sometimes sold for $2\frac{1}{2}$ rupees. After it comes into the hands of the governmental agents, it is examined, made into balls, and packed in chests. A chest ought to contain two maunds, or eighty seers, equal to 160 lbs. It is brought as near as possible to the 'pecul chest,' containing $133\frac{1}{3}$ lbs. or 100 catties; but considerable allowance is made for 'dryage.' On its arrival in China, it usually weighs 115 catties; but in a few months loses ten or twelve per cent. in weight.

The chests are made of mango-wood, and consist of two stories, in each of which there are twenty 'pigeon holes,' making forty small apartments in the chest. The drug is formed into solid balls and covered with a hard skin or shell, composed of the petals of the poppy and a gum obtained from inferior opium juice. Being thus prepar-

ed, the balls are packed up in the chests with dried leaves of the poppy—forty balls in each chest. In order to keep the chests and their contents secure, those in Patna are covered with the hides of bullocks, and those in Benares with the skins of gunnies. In this state, the drug is sent to Calcutta, where it is sold at public auction, "divided into four sales, at intervals of about a month, commencing generally in December or January, in lots of five chests,—under the following unusual conditions: one rupee is paid down to bind the bargain; a deposit of 30 per cent. in cash or Company's paper, to be made within ten days after the purchase, 'unless a longer period shall be allowed' by the opium Board; in failure of which, the opium is subject to be resold at the risk of the defaulter. The opium is to be paid for within three months from the day of sale, in default of which, the above deposit is forfeited to the Company, the opium disposed of and the proceeds taken by the Company."

The whole product of India for 1836, has been estimated at 35,000 chests, nearly half of which goes off at auction in Calcutta, "probably yielding a net revenue to government of some two crores of rupees." The drug now becomes the property of individuals, and "most of the commercial houses in Calcutta are engaged" in its traffic; on the other side of India, the number of traders and the amount of capital are equally great: and together they have brought into their service some of the finest vessels that ever navigated the eastern seas. A few are constantly employed, while others are only occasionally freighted. Four or five vessels are stationed, as receiving ships, at Lintin; and an equal number drive the coasting trade. The manner in which the drug is received by the native boats and conveyed into the interior of China, is fully described by Heu Naetse, and the account need not be here repeated. Sometimes opium has been sold by foreign merchants for more than £2,000 per chest. The present price is, for Patna, old £830, new 760; for Banáras, old £730, new 700; and for Malwa, both old and new, £600. The stock at Lintin, April 1st, 1837, was 8,364 chests.

VI.—Anecdote of Bishop Latimer.

Bishop Latimer, having one day preached before King Henry VIII. a sermon which had displeased his majesty, he was ordered to preach again on the next Sunday, and to make an apology for the offence he had given. After naming his text, the good bishop thus began his sermon:—"Hugh Latimer, dost thou know before whom thou art this day to speak? To the high and mighty monarch, the king's most excellent majesty, who can take away thy life if thou offendest. Therefore, take heed that thou speakest not a word that may displease. But then, consider well, Hugh, dost thou not know from whence thou comest; upon whose message thou art sent? Even by the great and mighty God! who is all-present; and who beholdeth all thy ways; and who is able to cast thy soul into hell! Therefore take care thou deliverest thy message faithfully." He then proceeded with the same sermon he had preached the preceding Sunday, but with considerably more energy. The sermon ended, the court were full of expectation, to know what would be the fate of this honest and plain-dealing bishop. After dinner, the king calls for Latimer, and, with a stern countenance, asked him, "How he dared be so bold as to preach in such a manner?" He, falling on his knees, replied,—"His duty to his God and his prince had enforced him thereto; and that he had merely discharged his duty, and his conscience in what he had spoken." Upon which the King, rising from his seat, and taking the good man by his hand, embraced him, saying, "Blessed be God, I have so honest a servant!"

REVIEW.

ORIENTAL FRAGMENTS, by the Author of the HINDU PANTHEON. London, 1834.

[Continued from page 440.]

We are now arrived at the Third Fragment, which occupies three-fourths of the volume, and which, though purely of a literary nature, we regard as not less important than it is interesting. Two propositions we have long deemed established on indubitable evidence—one, that of the common origin of the Sanskrit, *old* Persian, Greek and of course Roman, Sclavonic, and Teutonic languages; in which, and their modern derivatives, in all the countries of Europe, over Hindustán and other regions of Asia, the evidences of the proposition are numerous, clear, and familiar:—the second is the still greater spread of what has been not inaptly termed "Arkite Theology," and which we think Mr. Faber, in his Pagan Idolatry, has, by an extensive series of historical, archæological, mythic, and inductive proof, fully established. Mr. Moor adopts both propositions. To maintain and support the latter, he has very considerable qualifications—we presume to doubt if he be as competently furnished with the knowledge and erudition necessary for investigating the former; his own admission is our principal argument, viz. that he possesses no knowledge of the Sanskrit, but what he derives from one or more of the modern Indian dialects. Hence we venture, with much respect for his talents and accomplishments, and with great diffidence of our own ability, yet with a considerable degree of confidence drawn from other grounds, to doubt whether Mr. Moor has not fallen into very serious blunders in this whole question of what he terms "Sanskritisms," or "Kálic and Ionic extension." He is fully aware, it appears, that his qualifications *are* justly disputable; that he has ventured, in short, beyond his depth, and has consequently allowed himself to be carried away into an ocean of words without chart or compass. For he quotes as what his reader may "haply think of," the old adage—"to the jaundiced eye all things seem yellow"—and refers to the just reproach which has been cast upon overstrained etymology in the ludicrous canon that "vowels are to stand for nothing, and consonants for very little;"—nay he "fears being set down as having (etymologically) 'a head no hellebore can cure.'" In short, he has mounted a *hobby* and fairly runs him to death! and while he honestly acknowledges his own "ignorance of Sanskrit," he ventures to set out on an etymological pilgrimage of the world, roaming over not only all the East and Egypt, but all Africa from Barbary to Cape

Town, among Abyssinians, Jolifs, Timbuctooans, and Hottentots! —through Europe, from the frozen North to the Mediterranean, from the Euxine to the Atlantic; then, crossing over to America, he travels patiently North and South, over savannah, mountain, lake, and prairie, in search of *Sanskritisms!!* And he finds them too, in rich abundance, in the *names* of towns, mountains, rivers, persons, &c. In Greece he meets with—Calamata, Callidia, Parnassus, Castalia, Didascalo, Ambelia, Calliphæ, Calavrita, Ilissus, Calliroë, Cymon, Helicon, Aganippe, Scyllœum, Callicolone, Pendeli, Tricorynthus, Marathon, Rhamnus, Bœotia, Ascra, Panori, Arracovia, Thebes, Malatri, Hercules, Bucephalus, Gallipolis, Chalcedon, Calaurea, Malacasi, Sulli. Fanari, and some two or three hundred more terms in ancient and modern orthography! In the Caucacus, &c., he finds Kasibeck, Titridshkali, Kristawaja, Sevan, Karakala,—all pure Sanskrit! In Africa (!) he finds that "many of the towns, hills, rivers, &c. even deep in her interior—have Sanskrit names, or names *sounding very like* that *language*." "What their *signification* may be in the dialects of *Africa*, if any," he has indeed "no means of ascertaining"—yet does he find Sanskritisms in these euphonous African names —Jonkakonda, Tendiconda, Kootakunda, Tattikonda, Mariankounda, Toombigeena, Jallacotta, Tambico, Sankaree, Wangara, Tancrawally, Chicowray, Manickoroo, Ghungeerolla, Sididooloo, Karalujango, Muggaby, Joggabah, Anamaboo, Kakafungi, Zegzeg, Boigna, Calabar, Cootacomacasa, Anijabirrum, Cormantee, Matchaquarodi, and a long list of "Hind-Africanics," so it please you, equally sweet sounding and unmeaning!! "England is poor in Sanskritisms—but it furnishes, Carlisle, Caldewgate, Colyton, Clapydon, Camalodunum or Colchester, Maldon," and a few more. Scotland or "Cale-donia" has "Kali-cisms" en foule! "Glen Calader, Caledon, Culloden, Coll, Dunkirk, Dunmow, Dungaree, Dungarvan," and a host besides. Poorer Wales yields "Ceridwen." Ireland he finds "has been inhabited by a race who *had* a language very similar to that now known to be in *India* only"—e. g. "Toomevera, Lisdowney, Ballaghy, Maghery, Killoskully, Ballina, the Ban; Ballyshannon, Ballyghadereen, Ballynahinch,"—"Tincurry, Kilaspuglanaru, Kilkenny, Kildare, Killarney," and a hundred more Kil-and Bally-headed names;—"Ballingumboon;" "Ballingumboon," he repeats—"What a fine name!" "Blarney—and by the way *Blarney* is not amiss"—not at all *we* echo, and pass with him over to N. America. There he is in raptures with the high-sounding, polysyllabical, unpronounceable, "Mackillimackinak, Yongihogeney, Wapaghkenetta, Mapawomakeh, Muskatamiskakatch, Saquooha," as well "Pownee, Delaware, Michigan, Naragansett," &c. "all of them so fine in sound as to cause regret that so little of languages containing such *fine*

words should have been preserved, (!) and with very few exceptions *decidedly* East Indian, some *pure*, admitting, with little or no alteration, of ready translation." ! ! He is very severe upon *Jonathan* for mixing up with such "fine names" so many modern, odious, vulgar appellatives—"America may be proud of such fine names—but we are compelled to read also of Brownville, on the beautiful banks of the Monangahala! We may not so much reprehend the worthy citizens Brown, Smith, Jones, and others, giving their own suitable names to log-towns of their own creation; it is the nick-naming of such ennobling and magnificent features of the fine country which has fallen under their prosaic sway that one is disposed to lament. It is a happiness that Niagara has not sunk into Smith's falls or Tivoli!" Though "if one class of Americans see fit to sink the fine old names in their fine country, and substitute mean ones, another class seems disposed to make some amends, by introducing among them the titular grandeur of other regions. It may, however, with a race having nicknaming propensities, answer the purposes of village-creators to give fine names to the sites of their huts;—Rome, Syracuse, Canton, Jordan, Byron, Montezuma, Lyons, Palmyra, —flourishing villages, but bearing no more resemblance to their name-sakes than the meanest hovel to Windsor Castle!" In S. America, he finds "Achabamba, Titicara, Chuquisaca, Ororu, Tungasaca, Ayacucho, Muyokiri, Humuquaca, Jujui, Capiapo, Chimborazo, Rio Colorado, Chamacasapa, Paramaribo, Essequibo," &c. In New Zealand he detects "these plain Sanskritisms —Turreegunnah, Korakara, Wytanghee, Duaterra, Cororadikee, Rangeho, Tudukacka, Heckotoroo, Teepockho, Towachhu" and other euphonics. From the Isles of the South we are furnished with "Honororu, Oahu, and Hawai," which "sound Hinduish!" Thence too we have "Tongatabu, Gullibudda, Hallingataka, Godie-godie," &c. ! !

Some of our readers may possibly suppose the author as little serious as ourselves in the above quotations—but indeed he is as serious as a full undoubting conviction in himself and zeal to produce the same conviction in others can render an etymologist! We know a most amiable and venerable gentleman, formerly high in office in one of the foreign settlements, who became affected with a monomania for Sanskritism exactly similar to that of Mr. Moor, and proceeding upon precisely the same principle; furnished too with precisely the same amount of Sanskrit lore, i. e. *nil* as to knowledge of the language itself, and extending but to the *colloquial* use alone of one or two of the current derivatives; and, like Mr. Moor, therefore, *unable* to have recourse to the source itself; who yet allowing himself to follow the circuitous, too often muddy and very mixed, courses of the daughter streams, and possessed of but a

second-hand erudition, derived from the Asiatic Researches and other publications, constructed a Chateau en Espagne, a Eutopian erection of an etymological fabric quite as amusing as Mr. Moor's. So complete indeed is the resemblance, that even the venerable simplicity of the Abrahamic tongue, the inspired word of God itself was made to pay tribute to the *parent* Sanskrit! from which not only were its *terms* supposed to be derived, but its very *meaning* was to be determined by that derivation! No matter what the context declared *should* be the interpretation, nor how plain so ever the derivation, in the *language itself*, suiting *that* interpretation and no other—all was given up to make way for a distorted and, employed on such a subject, a perverse and mischievous, nay (though certainly not so intended) most irreligious and impious application of a crude, ill-regulated fancy. We have been favoured with many of that most respected and esteemed individual's fancies, of which we will only quote, as an instance of the *mode* in which *he* proceeded, the terms "Jehovah nisi," or "the Lord my banner," which he tortured into "Yo-havah-nishi, the God worshipped after dark!" How this transformation was effected we are not sure that we distinctly remember as to *Jehovah*, because, in truth, it was never clearly exhibited in any tangible form—but 'nisi' *my* banner, *sounded* like 'nishi' *night* in Sanskrit—so the whole might be, say, "yo-upa-nishi, who-after-dark *(is worshipped*" understood*;—) although such an interpretation, even if otherwise legitimate and *untortured*, has no more relation to the context in which the words are found than to the Man in the moon, while the proper meaning in its *own* Hebrew tongue was *essential* to that context! Now this is precisely the system of Mr. Moor—he travels over the earth in search of Sanskritisms, i. e. *sounds* more or less similar to Sanskrit sounds, regardless of their meaning, application, nature, derivation, and of all the rationale of language, and he thinks himself successful! He would have been equally so had he searched for Chinese, or Gaelic, or Otaheitan, or any other nameable or unnameable system of sounds: for as the human organs are limited in their range, and the *possible* primitive alphabetic sounds, though more numerous than musical ones, are still very few, —having never exceeded 50 odd in the most polished languages, seldom reaching even up to that number—of course their possible combinations, though numerous, are practically limited by ease of utterance, and by a natural preference of the ear for certain sounds above others. But it is not the *sound* that can determine a common origin in any two words, but their application or meaning. *Pun* in English is 'a play upon words,' in Sanskrit it is 'a wager,' &c. so is *nisi*, 'my banner,' in Hebrew similar to *nishi*, the

* Or यो *who*, and हव, *sacrifice*, &c. might perhaps have afforded the ingenious monomaniac, the elements of his resolution Yo-havah-nishi.

night,' in Sanskrit. Now would the occurrence of the sound *pun* or *nisi* in one or the other, though precisely the same in both, give a shade of evidence of a common origin? But when you find *sounds*, even though somewhat modified by passing through various channels, convey the same *meanings* in both, not only in one or a few instances, (because that, on the doctrine of chances and the process of combination, not only *may* but *must* happen occasionally even in languages demonstrably without connexion,) but in numerous cases, and those of the classes of words which form the substratum and ribs of languages, so to speak, in those primitive terms which the wants of men must have first created, and which, being in daily use, are least liable to change—as in the names of parts of the body, of prominent objects of nature in earth and heavens, in words expressing natural relationships, numbers, &c. then and then only you may clearly infer a connexion. A true system of etymological research, therefore, is not a wild amassing of mere strings of *sounds*, without or regardless of their *meanings*, but a regular synthesis of words of similar sounds also conveying similar meanings.

We have said that Mr. Moor's acknowledged ignorance of Sanskrit has led him into errors; we will instance—because in an argument of this kind strict fact only is admissible—in the following: Speaking of the African *town* Kootakunda, he says—"I should judge (professing to know *nothing* of the African *meaning*) kuta to be Sanskrit, and to mean a *town*, from finding it applied to places spread all over India. Perhaps Calcutta (Kalikut?) Devicotta, Palamcotta, &c. The Kootakunda of Park may therefore be set down for a compound Indian word." On such evidence! But Kúṭa in Sanskrit means no such thing as town, whatever *cotta* in Tamul may do, which we know not, but, among many other things, 'the peak or summit of a mountain.' On Sidibishir, an African name, he says, "Sidi is a name of Siva (Shiva); Vrisha, whence bishir may be allowably derived, is *part of* a name of his, Vrishadhwaja, he who rides a bull." But *Vrishadwaja* does not mean "he who rides a bull," but "who has the bull for his ensign" or mark; neither is *Sidi*, intended doubtless for Siddha, an epithet of Shiva, but of a peculiar class of demigods, Gandharvas, &c. Yet were the assertions correct, what then? One name and one half name of an Indian god are found, when put together, *something* in *sound* like the name of an African *town; ergo* the names of African towns are from the Sanskrit, and have no *local* meaning, or if they have, n'importe! "Moodie the commander of an escort," quoting from Denham, "in the very interior of Africa, where a white man or a Christian was never before seen," surely is evidence quite as good, of a relation between Africa and the British islands, where *Moodie* is a downright plain name and of a man too! Nay, but Mr. Moor lays an embargo on the

word as good Sanskrit—he does not tell us what—we suppose Madhu, *honey*, also the *sweet* name of many an Indian youth! Vishnu he says is "the sun." Had he sought recourse to a Sanskrit dictionary he would have found it is no such thing. Agni, or the God of Fire, is indeed sometimes called Vishnu, meaning the *pervader*, from the universal presence of caloric or latent heat and fire in all nature. But why is the incorrect assertion made?—to prove *Caledonia* to be Sanskrit! As how? why thus—"The inhabitants of Caledonia were also called Deucaledonians. or *Deva-kali-dun*-ians," i. e. the people of the Mount of the God Káli (rather Kál, we suppose, from his system of syllabifying). "Siva," he adds, "is in conversation named Deocál. *Cal* in the *Walla*-chian dialect, is a horse. It may not have a like meaning in Sanskrit," (no indeed it has not, sure enough) "but Kál is time both yesterday and to-morrow, and so *far connected* with a horse that the next and last great incarnation or descent or avatára of the renovator is to be equestrian. This is predicted of Vishnu; but he being the *sun* is also a modification of *time* and is to be then Kal-ki. He will, like *time* of our *apo*-CAL-*ypse*, be mounted on a white horse, he will destroy KAL or *time*" i. e. himself!! What a mass of incongruous absurdity is here! confounding Shiva with Vishnu, both with him of the white horse in the Christian Revelation, Kalki with Kál, Wallachia and Caledonia, time with a horse, and what not, to find Sanskrit in the first syllables of Caledonia!! This is riding a hobby to death in earnest! So he says "the Sanskrit *Barda* or *Bardai*, corrupted in the *western* dialect to *Bhat*, seems to be the origin of our *Bard*." There is no such Sanskrit word as Barda or Bardai, and *Bhát* is E. & W. alike, the current pronunciation of the Sanskrit Bhaṭṭa, properly a wise man, a philosopher, *a panegyrist*, and thence a king's messenger (whose praise he extols, &c. *Wilson.*) Connecting the mystic syllable O'M with the Irish ogum, ogham, he subjoins Agama, which last he says "means in Sanskrit occult, obscure, mysterious, cryptic." But whence he learned this we know not, certainly from no sources within *our* reach. The Ágamá are "Shástras, or works on sacred science in general, also applied to denote specially the Tantras, treating of the mystical worship of Shiva and Shakti." (Wilson, S. D.) Whence probably Mr. M. inferred (*more* suo, if the pun be allowed), that its etymology denoted obscure, *cryptic*, &c.!

"Krishna, in Irish as well as in Sanskrit, is the *sun*." What that sound may mean in the old dialect of our fellow emeralders we, though *natives*, know not: assuredly we do know there is no such meaning for it in Sanskrit as "*the sun*," but every meaning the most opposite, as *black*, the *dark* half of the month, a crow, black-pepper, &c.

To explain the inscription on the veil of Isis "konx om Pax," he has recourse to this ingenious speculation—"Kanscha, κόγξ, signifies the object of our most ardent wishes; O'm, ὁμ, is equivalent to our *Amen* (!), Paksha, παξ, signifies change, duty, fortune." We are unfortunate in not being able to find a foundation for these strange etymologies of Mr. Moor's; all is actually *non-trovato*, and were it not so, what explanation would they afford of the Eleusinian mystery? "Object of desire—amen—change." Is not this truly, as he quotes in next page, to explain the "ignotum per ignotius?"

"Bacchus is the sun, so is Siva;" and to support this he gives "Bagisa as a name of Siva." We know of none such. Vágisha, or the lord of speech, is indeed an epithet of Brahmá, (not of Shiva.) whose female energy, Saraswatí, is goddess of eloquence, &c. Moreover Shiva is *not* the sun, we have never so met it, nor is it in the Dictionaries.

To prove *Calliope* Sanskrit he says "Kaliyapa may be *fancied* similar. It means in Sanskrit *silent meditation* on Kali." Now every tyro knows that *japa*, so far from being *silent* meditation, means "endless *repetition* of divine names, &c. *muttering* of prayers, counting (silently) of bead-rolls," says Wilson, though incorrectly; for he adds "from *jap* to repeat *audibly*."

"Sami is a name of Kali connected with Cemeteries." This is given after "Smasin Kali, the consort of Kal in her character of goddess of cemeteries." No—a Cemetery or rather place for *burning* corpses, is *shmashán;* and Shmashánaveshmí, 'the resident in Cemeteries,' is an epithet of Mahádev or Shiva, one of whose designations is indeed Kál, though not peculiar to him nor by any means of the extensive and primary application Mr. M.'s theory supposes: as to Sami for Káli, we know nothing of such a term. Nor do we of "Rami another of the names of this goddess of Cemeteries," or of "Sami-Rami, another;" from which he would derive *Semiramis!* "In India, *gao*, GAURI, *govinda*, have relation to Kine." The 1st and 3rd have, but the other (meaning *white, fair*), none whatever, though the only one to his purpose (and that but in sound), which is to Sanskritize *Cuarius*, a *local* epithet of Neptune as worshipped at *Cierium* in Thessaly! He gives Ranga as "a name of Siva as the God of tears"—we cannot find it; if it exist, it is in some western India dialect; the Sanskrit is *rudra* from *rud* to *weep*. "Siva is called Vritahan from having slain a bull." This is to shew *Callirete* a Grecian *city* (!) to be Sanskrit? But Vritrahan or —há, is *Indra* as the slayer of Vritra a demon!! "Shiva being fire and Vishnu water." These must be *reversed*—Agni is called Vishnu, the universal pervader, and water is sometimes termed Shiva q. d. that which sleeps, or subsides (however agitated).

It may be thought we have dwelt unnecessarily upon this point and that the errors are trivial in themselves. Separately they may be, but not in the aggregate and when considered as the ground-work of a colossal hypothesis. Besides, the name of Mr. Moor carries great weight with it, and justly; and too many, in matters of this nature, are carried away by names, seldom caring, and often as he himself, unqualified to recur to the original sources of information. We wish to rescue strict philosophical etymology from the undeserved disrepute into which it has fallen, and to put the questions both of arkite traditions and sanskritism on a solid basis that will bear any correct superstructure.

Mr. Moor's theory which we must now explain, is this—A perpendicular straight line | is the *male* symbol of production, a curve (the *female*. These form the elements of all alphabets and of all mystic characters; of which, from Egyptian, Hindu, Hebrew, Gnostic and other sources, he gives an extensive series in copper-plate.

The duplication, &c. of | (, forms L, T, Λ, A, C, O, χ, ψ, ϑ, &c. Together they form 10 the initial, as he considers, of *yoni* or as he chuses to spell it, *ioni*, the Sanskrit name of the female organ, the symbol of birth, regeneration, &c. Another form gives CL which are the consonants of *kal*, or Siva, the male power. To 10 he traces Juno, Ionia, IONIC (q. d. yonic !) all *Greek* words beginning with *ju or jo*, with SIMON *bar* IONA ! &c. &c. ! Other combinations form Δ, M, ω, &c. thence IΩ "the initials of the great Captain of our salvation, the *Alpha* and *O'Mega* of every thing—the I AM, (O'M.)—the IAΩ (Jao or Jehova" ! !) and other literal alphabetic, cabalistic, abracadabran mysteries en foule ! Now seriously, is not this very like touching sacred things with a profane hand ? And is not such a jumble of matters sexual and spiritual, human and divine, Hebrew, Greek, Sanskrit, Egyptian and what not, the very acme of nonsense, the antipodes of rational and inductive philosophy, a fond and fanciful discovery of far-fetched analogies and correspondencies the most impossible and unmeaning ? We would speak with all respect for Mr. Moor's talents and acquirements, but we have a greater respect still for truth, which is never so much endangered as when sober investigation is abandoned for fanciful reveries. The Hindu Tantrists, the Jewish Rabbinists, &c. have long been masters in this *occult* science, and it would have been well for the credit of the Sanskrit and Arkite Hypotheses had neither Mr. Maurice nor Mr. Moor followed in the wake of such visionaries, such laborious triflers.

CL the symbols of the Lingam and the Yoni or the male and female organs or powers of production, &c. form as *cl*, the initial

letters of many words in many languages, in all of which words Mr. M. fancies the root to be *kal*, his favourite epithet of Shiva, (the vowel standing for nothing!) Now Mr. Moor need not be told that in the Hindu Triad Shiva is the god of destruction; yes, but he answers, after Sir William Jones, (who had no such reveries however as these to maintain by it) "to *destroy* is only to *produce* in another form;" since the elemental matter of all things ever subsists, the forms of things only being changed.

Mr. Moor amasses many words beginning with *C L* as illustrations of his theory, principally names of places, rivers, a few of persons, &c. e. g. Claydon, Caldewgate, Cleomene, Cleopatra, &c. &c. which he calls *KaLic* names, and deems *Sivaic* or *Lingaic;* so, though a vowel intervene, he finds *Kalicisms* in *Kildare*, *KilKullen* and a vast many *Emeraldics* besides.

Now be it observed, all this has no reference whatever to the *meaning* of words beginning with C L, K L, &c. or of those having an initial or medial or final IO or IU, i. e. Kalic and Ionic words, but solely to the *appearance* of those letters to the eye and *sound* to the ear respectively!

We shall now note a few of his strange *sanskritisms* both *calic* and *ionic*.

"Collyrium (Kaliri, the termination we throw over-board) or eye-wash, may be traced to the *black* pigment of Grecian and Indian *black* eyes, *black* lids and *black* lashes." The double *ll* and the *Greek* formation and etymon of Collyrium form no objections with him to this unmeaning reference to Kál or Kálí, his male and female powers, besides the non-existence of any such Sanskrit derivative as *Kaliri*.

"Calavrita (a town in modern Greece) is supposed to be the ancient Nonacris." "The Styx here is called Mavro-nero or blackwater." Now Krishna in Sanskrit means *black*. Hence Mr. M. thinks "some translation or transposition *may* have produced Nonacris or No na kris—but although some early Greeks sometimes wrote in what was called boustrophedonic or backward-and-forward, *furrow*-like style—Dipuc or Cupid for instance—I am not, I say, disposed to hint that in Na-kris, Kris-na may be found." Yet he is very willing his readers should *take* the hint notwithstanding. The *no* of course he "throws overboard!" Calavrita he adds "is pure Sanskrit." i. e. There are separately such sounds as cala and vrita in Sanskrit, though no such compound term—but n'importe, it is *sound* and what more does the theory require? By the way, of Cupid, dipuc, we observe—Cupid has its *own* western etymology from *cupio* to *desire*—so has Dípak in Sanskrit from *dip* to shine, in a causal form to make to shine, *inflame*, &c. q. d. 'the

inflamer.' But *chance* has made the one, read backwards, nearly the same, as to letters, as the other read forwards; and this is etymology! "Callirhoë, a copious and *beautiful stream* (the Greek etymology of the name") CHANDLER. This Mr. Moor calls Kaliruhi or black q. d. *fair*-faced—from the Sanskrit *kála*, black, and Persian *ru*, a *face!* This is on the strength of a legend of a nymph named Callirhoë having been embraced by a *roué* named Cymon in the shape of the river god *Skamander!* "And although *these* names of a Hindu deity (kal), and a mythological mountain, (mount Illyssus in its neighbourhood) or in combination *that* name, be not immediately applicable to the regent of the classical river (Skamander), it is still no *great stretch* to fancy it of no difficult application. *Saka-mandar* or Sakyamander, and Kali-ruhi (*semi-Persic!*) are directly Sanskrit. Of the rake Cymon if written Sehmund or Seh-mo, we have a six-headed or six-faced hero (a *Persian* compound again!)—Greece supplies none, but India does. And it would not be difficult to find a Puranic legend bearing directly on a river side amour where Kali-ruhi or the fair-faced (Kali, *black!*) and the six-faced Kartikeya act principal parts. One of the names of this hero is Skanda." Here is a precious jumble of Greek and Persian and Sanskrit, of rivers, mountains and fountains, rakes and pretty lasses, with a witness! *Shákya*, a name of Buddha, compounded with *mandar*, a celebrated *mountain* no wise connected with Buddhism, gives name to the *Greek* river Skamander (*Græce* the *rushing* stream) which having an initial *sk* and a penultimate *nd* must needs be a name of the Hindu god of war, making love under a *Persian* name, *Seh-mo*, transmuted to *Cymon* (pronounced *Kymon* too in Greek!) to a beautiful nymph transformed into a fair stream (Calliroë) with a half Hindu half Persic epithet, Kali-ruhi or fair-faced; though *káli* be black and *ru* would, in Persian, suffer no such termination as *hi!* This too is etymology and research and philosophy forsooth!

"Callicolone (a hill near Athens) I should write *Kali-kal-ioni;* it would be ultra-kalic." So it would with a witness. The *yoni* or female member of Kálí prefixed to Kál, though *he* at least should surely have a lingam only!

"An ancient paved way, now called shuli" is mentioned by Dr. Clarke near Marathon. "Siva's suli or trisuli is often called shuli. It is precisely the Ionic volute (in architecture). The linga, suli and *Ioni* of Siva and his consort are all-pervading," says Mr. Moor. What Shiva's one or triple-pointed spear, *shul* (not *shuli*) or *trishul*, whence *he* was called shúlí or trishúlí (these verbal errors are important here) have to do with a *paved* way near Marathon, it puzzles us to discover, with all Mr. Moor's ingenuity.

" The trident of Neptune is on the Bœotian medals, why ? *Bhu* is the earth in Sanskrit, (what becomes of *-otian* we are not told.) Neptune smote the *earth* with his trident (trishúl). I cannot parallel the up-springing *horse*, in Hindu fable ; but my ignorance is no proof of its non-existence." Admirable ! " Approaching mount *Helicon* the names (of places) Panaja and Sagara or Sacra seated in a deep valley) occur." " In Sanskrit *sagara* is the sea ; *sekra*, *sakra* and *sukra* are also Sanskrit names. Sakra is a name of Indra, the Hindu *Jupiter pluvialis*. *Sekra* means crowned with—Chandra-sekra or moon-crowned is a name of Siva or of some lunar mount. Sukra is a name of the Hindu Venus (masc.)." Here, on the rule that vowels go for nothing and consonants for very little, are confounded *Shukra* regent of the planet Venus, *Shakra* a name of Indra and *shekhara* a crest or head-garland, with *ságara* the ocean—all from different Sanskrit *roots* and having not the slightest interconnexion ! On such a system, Sanskrit or Irish or the dialect of the Chaktaws or Aragansas, &c. may be found anywhere and everywhere. And all this to shew the names of a valley and a mountain in Greece to connect themselves with India and its language !

Helicon. " This glorious mount ought to bear a solar name—in Sanskrit Heliconda means *hill of the sun.*" It means just no such thing nor any thing else. *Heli* Sanskrit and ἥλιος are possibly of common origin—but kunda (not konda) in S. is a well or pit or fountain !

So " Panori—omne video. True, but it has a very Hinduish sound !" Parnassus—" *Para* is a name of Parvati, the mountain goddess—and some orientalists write the Sanskrit termination *su* as well as *sa*." This is unintelligible to us—no such name as *Para* is to be found ; what *nasa* or *nasu* is to mean here, we know not, unless mayhap *a nose*, q. d. Párvatí's nose ! " Arracovia near Parnassus, may be fancied Hara-cubya. Hara is Siva, cubya *crooked*." In this way is a perverse ingenuity employed in torturing words and sounds out of all meaning ! A crook-backed *Shiv*, gives name to a Grecian *place !* We do not however read of this Deity's deformity except in " Oriental Fragments." " On Parnassus the shells *entrochi* are found." Then he adds—" *chank* is the generic Sans. name hardened into *conch* by Westerns. The species *entrochus* is deeply mystical, &c." *Shankha* a shell—*concha*, in Greek; each of local origin though *chance* shews some similarity. What then ? why Parnassus or Párvati's nose is confirmed ! Thiva (modern) or Thebes (ancient) where the Cachales or Caca-rami, evil-torrent) falls into, &c. Dr. C. " Thiva, says Mr. M. ' is so like Siva, &c. I *conjecture* that the river may be allowably written *Kakali*. It may then be taken as of *Kalic* or *Ramaic* allusion. *Kaka* in Sans. is a *crow*. Ráma,

from a fashion he had of wearing his hair bunching or flying out over his ears, has an epithet meaning *crow*-wing-bearer—Cachale, *if* pronounced soft, (consonants go for little !) catch-alé, we have a Sanskrit word and story corresponding. *Katcha* or *katchwa* is a tortoise, still appertaining to Ramaic and Vaishnava legends ; as does the caca-rami (καχα ραμι) of Dr. C. The legend of the destruction of Thiva by this last named river I have not met with (we believe not indeed !) It *sounds* sufficiently Hinduish ! ! !" Our modern beaus are fond of Ramaics too, it seems, as their bunching locks declare !

Bucephalus. " May Bucephala or, as it would be better spelled, *Bhu-seh-phala* be admitted ? i. e. earth of-six-flowers ; but I do not see how to apply it to the poetical horse." Indeed we query whether this famous horse had *six* legs, or what he and *flowers* have to do together at all. What egregious trifling is all this !

Calabria. " The termination is confessedly of no value. In my ignorance of Sanskrit, I know not if *bria* or *bri* has a meaning connected with hills (no assuredly not, nor any other either) as *Dunum* or *Dun* appears to have extensively." No such termination in Sanskrit as *dun* for a hill or ought else : so Cala-bria and Caledonia and *Dunsany* and all the other western names in *Dun* must find another source than the Sanskrit, we fear. " Chalcedon *may* be *Kal-se-dun* or Kal-ki-dun—Hercules, Heri-cles or Heri-cala, a combined name of Vishnu and Siva—if Harikala, of Párvati and Siva." We know not these epithets in Sanskrit. The Greek *city* Taposiris Mr. M. traces to " *tapu-sri*, a place of pilgrimage." *Tapas* is ascetic severity or penance certainly, but the *shri* is never a post-fix ; and moreover even *shri tapas* would not, could not designate a *place*, but the act itself. Ceres (pron. Keres,) " he calls Srí or Sris, the Hindu goddess of wealth !"

We come to a favourite word of Mr. M.'s, of which he makes large use, as did Mr. Faber (though more judiciously) before him. It is *argha*, which he says in Sanskrit means the sacrificial boat-shaped patera. *We* know this latter by the name of *koṣha* and cannot, after long search and minute enquiry, find any trace of such a word as *argha*. (Mr. Faber refers it to Noah's *ark*, and it is one of his weakest points.) If we are in error we should be glad to be corrected. The only co-phonic word we have in S. is *argha*, " price, cost, *mode* of worship or reverence, oblation to a God," &c. yet Mr. M. gives us *arghanáth* as " a name of Siva or lord of the boat-shaped vessel," and by this he would explain the whole history or fable of the argonautic expedition to the European Colchis ! Surely so important a conclusion ought to rest on indubitable *facts*, to say nothing of a clear and legitimate

etymology. Mr. Faber wisely takes pains to establish his position by the former; Mr. M. is satisfied with the latter—although that is, as to *Sanskrit*, a mere assumption; at least we have never, even in Wilford, seen a single proof of the existence of such a term as *argha* so applied.

"The old Welch poets sing of Noe and his wife Eseye. Noah or Noe or Nu has been sufficiently identified with Me nu the 7th and last of that name: and in the Eseye of the Welch, we may recognize the Isi of the Hindus." "Isa, Isi, Isis, Isaiah, Esau, Isha—the Helio-arkite relationships are very extensive." Here we have "confusion worse confounded," and chronology, like termination, "thrown overboard;" yet we learn nothing! "Ballinacally, Balligorey, Ballimany, &c. are *towns* in Ireland. What bal or balli may there mean I know not; in India *bal* or bala is an infant. Hindus and Papists are equally attached to divine *children:* the first to Krishna in particular." Now *bally* in Ireland means a town, appropriate enough therefore in its application—we cannot say the same of *an infant*, q. d. the infant of *many*, of *gorey*, &c. to say nought of the double *ll;* but then "consonants go for very little" and the "termination we may throw overboard"—so we have *Krishna inferred* to be *the* infant, par excellence, left us!! So "*Maghery, a village* in Armagh (in Ireland) would probably be *Mahagheri* in *India*, and would mean 'great-hill;' it seems to be near the *Black-water*. I wish I knew the name in Irish. It might sound perhaps like *Kalinadi* or *Krishna* or *Kalirun*—Indian rivers." This simplicity is very amusing. Poor Pat! he little heeds what Sanskrit beauties are preserved in the guttural sounds of his own native towns, &c. "*Tincurry* is an Irish town. *Tin* or *teen* is *three* in India, of *curry* I am doubtful"—and then follows a long discussion on *curries* and stews and Tippo's cookery-book, &c, ending with "if tincurry were *tingurry*, I should handle it differently." "Three o'clock town" would, we suppose, be the explanation!

Bumatty and Ardnaree occur as Irish names. "*Bhumati*, *looks* and *sounds* strangely Sanskritish," (earth—clay,) we conclude! "So is Ardnari, meaning half-man, half-woman, or ardha-nari, a name given to the mystically joined half-and-half persons of Siva and Párvati." Poor Pat again—what a pity he is not enlightened enough in these Sanskrit mysteries! But what, in the name of common sense, has an hermaphrodite Hindu deity to do with the local appellative of an Irish town? And what end is answered by these unmeaning derivations? Again "Mullingar, Ballimacue, Ballycar, Bosmanagher, Dunkery (q. Dun giri?) look and sound like Hind-*irish*-ia." These aspects and sounds are all-alluring to Mr. Moor. Of Ballingumboon he

says—"Ballangumboon! What a fine name! there is no other such name in Europe. (Happy Paddy!) In India some are very like it; Ballanbangam, e. g. among the Eastern Islands." *Ergo* Sanskrit has named all Irish towns, in days of yore, i. e. when it was spoken there—for an Island of the eastern sea, where Sanskrit is *not* the primitive tongue, (as in this very name for instance) has a name (of place, strait or what, is not said) very like an Irish name! (all but the difference, as Paddy says).

"The speech of a Dublin fishwoman to her neighbour, led me to think that in her native tongue a word exists equivalent to the Sanskrit argha or rim of the IOni—perhaps in sound as well as in sense"—(Perhaps so!) 'Lend me,' said she, 'your *rim-o'-the-world*, while I skreech half a hunderd of oysters.' Rim-o'-the-world! This was a sort of sieve. Its circular form and the containing property of its concavity, seemed to give it a relationship, in the familiar figurative flourish (of the Irish oyster-woman!) to more remote and recondite things. The testaceous heroine with her sieve assumes, in one's (Mr. Moor's) imaginative eye, the attitude of a *Danaide*—another fifty-daughter piece of poetics." ! ! ! *Risum teneatis amici?*"

"The plains of Saskatchewan, (in N. America)—how Sanskritic! *Sara*, a hare; *Katchwa*, a tortoise; *van* a vehicle." The Hare-tortoise-vehicle, an appellative of American Indian plains! Yet, even in Indian mythology, are the hare and tortoise ever brought together as a vehicle, and that (as is intended) for Shiva? and is not a vehicle váhana? Ván is an arrow. "*Sing-sing* a state prison on the magnificent banks of the *Hudson!* What a bathos! what a name for such a river! In India *sing* or *singha* is a lion." A lion-of-a-river, of course! and that too Shiv's lion or tiger! !

In the name of Callimachus "may be fancied," the Sanskrit compound *Kalimuki*, fair-faced; a good name for a Grecian warrior"—'the fair or famed fighter,' no doubt! "If Caucasus were written kakasu—(Su in Sans. always an *initial!*) means beautiful, and kaka is a crow (cauca would do nearly as well)." So "the handsome crow," is the designation of mount Caucasus!

Many more such ineptiæ we might bring together—but enough has been done to shew Mr. Moor's system to the life. We have thought it a duty to exhibit it fully and at once, in order to rescue from undeserved discredit the true science of etymology in which *sound and sense* are *never* separated, and to clear away heaps of the rubbish that impede us in the trace of Arkite ichnography.

Mr. M. is astonished and perplexed to find *Hadji* applied to a Greek Christian, not knowing apparently that it is as commonly given to a Christian who visits Jerusalem, as to a Mahommedan who makes a pilgrimage to Mecca.

By one furnished with a sufficient guard of competent knowledge against being misled by its mere etymologies (though really not deserving to be so called) Mr. M.'s book may nevertheless be usefully consulted, although we fear it has added little to our previous acquaintance with Indian Archæology. There are some useful plates and some very interesting notices in extracts from Welch and other approved writers. If we should be thought to have extended our notice unnecessarily, we can only repeat, as an excuse, our anxiety to stem the torrent of pseudo-Sanskritic lore, and to remove the arkite hypothesis from so unsteady a quagmire of false etymology.

Cinsurensis.

The reader is requested to read in the former part of this Review in last month's No. p. 433, l. 9, 'earthly *gods*' for 'earthly *goods*,'—in l. 20, to insert 'there are' before 'many Europeans,'—in p. 438, l. 7, from bottom, to insert 'is' before 'fully.'

Missionary and Religious Intelligence.

BENGAL.

1.—Missionary and Ecclesiastical Movements.

In our last we congratulated the friends of Missions on the prospective increase of our numbers; in our present we have the painful task of recording the removal of some of our scanty number, and these too young in Indian life and labour. In our correspondence, accounts will be found of the deaths of the Rev. G. Thomas and Mrs. Hall, of the American Baptist Mission; and to this we have to add Mrs. Pickance, the partner of our Seamen's Minister. The whole of them had only been a few months in the country, and promised fair for long and honorable employ.—Sickness as well as death has been thinning our ranks. The Rev. Mr. Goadby and Mrs. G. of the General Baptist Mission in Orissa, have been obliged to relinquish their station from ill health and proceed to Europe. They sailed on the Aurora.—The Rev. I. D. Ellis, and Mrs. E. of the Calcutta Baptist Mission have been compelled to proceed to the Straits for the recovery of their health.—The institution for the education of native catechists, formerly under the superintendence of Messrs. Hæberlin and Lincke has been removed to Mirzapoor.—The Bishop of Calcutta, accompanied by his suite, completed his visitation during the last month: he visited Bardwán, Kalna, Chinsurah, &c.—Letters have been received from Rev. J. Mack, of Serampur, from England; he expects to return in a few months.—That excellent labourer, Mrs. Miller of Travancore, has entered into her rest.—The Rev. W. Brown, formerly in connection with the Orissa Baptist Mission, is at present attached to the mission at Serampur as teacher in the college and preacher to the English congregation.—The Rev. W. Buyers, of Banáras, has arrived in Calcutta for the purpose of carrying a translation of the New Testament through the press.—Wesley Abraham, the native baptized some time ago at Madras by the Wesleyan missionaries, died in peace on the 7th of July.—A letter from Burmah states, that ninety-six natives had been baptized there, of whom ninety-two were *Karens*. We fear there is some haste in these accessions to the

Burman Church.—The Church Missionary Society intend to send out four young men to strengthen the hands of their brethren in India; two of them are destined for Agra, and two for Calcutta.

We have just time to add, that letters have been received from our good friend the Rev. W. H. Pearce from England. We regret to state, that the affection of the throat under which he laboured in India, has not been removed by the voyage. His medical advisers pronounce it a very virulent form of this most troublesome affection, and have prohibited him from all public engagements, or even excited private conversation. We regret this the more, as from Mr. P.'s long residence in India, together with his means and capabilities for acquiring information, and not less for his happy method of communicating it to others, the mission in this part of India has sustained a great loss. He is, however, employing his pen in drawing up a series of letters on the state of India, which we hope will be successful in drawing attention to this terrâ incognitâ.

2.—Calcutta Religious Tract and Book Society.

This highly interesting and useful institution has at length matured and brought into operation its enlarged plans of usefulnes: all its tracts and the publications of the Home Society have been gathered into one depôt. 99 Dharamtallah, under the superintendence of a respectable and pious individual, whose business it will be to attend to the sale, shipment, &c. of all the Society's publications. The prices have been lessened and equalized, and facilities for an enlarged and judicious distribution brought into operation. The Society is also anxious to receive translations, or original manuscripts of larger works towards the formation of an efficient Christian library for the native community. The Committee will feel obliged by their friends endeavouring to dispose of the truly valuable works now on hand, and to distribute judiciously and with prayer, the smaller messengers of life and salvation. We hope also that these enlarged efforts to meet the wants of the country will meet with corresponding aid from the wealth of the Christian community. The Society is now in need of funds to provide the means of conversion, and agents to dispose of them when provided; but in reliance upon the great and blessed God, they hope that when both classes of their wants are known, they will be promptly supplied.

Prompt, Noble and Opportune Succour.

As our devoted brother, the Rev. W. H. Pearce, neared the shores of England, he drew up an appeal on behalf of the religious claims of British India to British Christian liberality. It was immediately responded to by the London Religious Tract Society in a manner which reflects the highest credit on its Committee. They voted *ten thousand* rupees for the purpose of forming a Christian library in India. It is a singular coincidence that the Calcutta Tract Society should at this moment have matured a plan for this specific purpose, relying upon the prompt and noble generosity of their British brethren. It is another illustration of the motto of Fuller—"Do the work and God will find the money."

3.—Sailor's Home.

It affords us the most sincere gratification to announce that this institution is working as well as can be expected, considering the obstacles with which it has to contend. From a pamphlet just issued by the committee, containing an outline of their plans, rules, and past labours, we learn that there have been received into the house, since the opening of the institution, 118; shipped, 43; died, 3; expelled, 7; left, 5;

and provided with situations ashore, 5. Thus at least fifty poor fellows have been in some way or other provided with a home and employment. The amount of funds collected reflects the highest credit on the Indian public; upwards of 7,000 Co.'s rupees. The committee have expended in outfits, &c., upwards of 5,000; the treasury therefore at present is very low. We would willingly transfer some of the pamphlet to our pages, but our limits forbid.

4.—Expensive Idolatry.

Some time back a rich native from the Deccan actually lavished a lakh of rupees on the bráhmans at Banáras, and other places that their prayers and sacrifices might render the gods propitious to him in the bestowment of a son. What montrous incredulity!

5.—Serampur Mission.

This old and interesting mission has again offered its annual report to the public. It contains the usual "lights and shadows" of mission enterprize. The number of missionaries in its employ is 50; it occupies 16 stations, and has many schools and other appendages to missionary effort in different parts of India. It has had to sustain a severe shock this year from some rude and unchristian attacks in the public prints, which we are happy to find have not diminished the attachment of its friends in this country, nor withdrawn from it the smile of the Lord in the father land; for we understand that the affairs of the society are wearing a much more cheering aspect than formerly. May the scene of Carey and Ward's labours be as a fruitful field unto the Lord.

6.—Christian Preaching.

We mentioned in our last that some of the Missionaries had combined for the purpose of delivering a series of Lectures on the Christian religion, in the Bangáli language, and for holding discussions after the delivery of each Lecture with such of the audience as may wish for explanations. A list of subjects has now been drawn up, embracing a summary view of the principal doctrines of the Christian faith, and weekly lectures will be given, alternately in the Chapel at Simlah, and in the Chapel at Bowbazar. The first of the series will be delivered at Simlah on Tuesday 5th of September. Due notice of the whole series will be given in the native and other periodicals. Would that the sleeping minds of the natives could not only be awakened, but kept alive to a subject of such importance.

7.—Seamen's Cause.

The Christian community at Bombay have determined, in imitation of their friends in Calcutta, to establish a Sailor's Home We certainly do feel some degree of pleasure that for once at least the chief city has been the first in a good cause. We hope that Madras will follow in the train, and that our good friends on the coast, in the Archipelago, and at Canton will take up the subject in good earnest. If this were the case, success in the reformation of the ills to which seamen are exposed would almost be sure, for then a regular system of correspondence could be carried on from port to port through the officers and crews of every vessel, by which means the character of the crews would be protected and preserved.

8.—Hughlí College.

We are happy to find that this noble institution is in a very prosperous state, both in regard to numbers and discipline. The number of

scholars at present is about 1,000, and teachers, 19. The course of instruction embraces a knowledge of the Indian and English languages, history, science, &c. The library is well selected, and amounts to about 1,000 volumes of the best works of our western authors, besides a considerable number of the principal authors in the native languages. On inquiry as to the studies most popular amongst the alumni, we found that the vast proportion were pursuing the study of English and Bangali, the following being something like the proportions. Sanskrit class, 16; English, Arabic and Persian, 200; English and Persian, 50; English and Bangáli 600. In English, reading novels and some of the lighter works appeared the favorites, if we might judge from appearances. One great desideratum in an institution like this is a good set of scientific apparatus; this we did not see; popular lectures on the sciences would not only interest the minds of these young men, but instruct them in their incipient state much more effectively than abstract teachings. The cold season might be well embraced for this purpose. The whole establishment reflects the highest credit on the industry of Dr. Wyse and his colleagues. This is a fine sphere for three or four intelligent and devoted missionaries. We believe the London Society has determined to send one whose special attention will be directed to these youth.

9.—Dr. Brett's Native Hospital.

We fear the public are not sufficiently aware either of the existence or merits of this humane institution. It is situated in the Chitpur Road in the very midst of the native population, and has been conferring the greatest good on the poor for a long time. Dr. Brett, the active superintendent, gives his services gratuitously, the only support the managers require are funds to defray the expenses of servants, medicines, &c. We are confident that the statement of cases given below will secure for the institution that aid which it justly merits. The managers are about to memorialize the government for permanent support. We shall return to the subject in an early number; and in the meantime shall be happy to convey to the Committee any pecuniary aid in furtherance of their object.

Abstracts of surgical and medical diseases in the Central Hospital and hospital of surgery in Calcutta, from its first establishment on the 17th December, 1836, to the 30th June, 1837, being six months and fourteen days.

Surgical diseases, ...	3,370
Surgical operations, ...	380
Medical diseases, ...	2,287
Total, ...	6,037

The number of *new* cases presented daily, are only here exhibited. The number of daily applicants for relief, *old* and *new* is about 300 at the present time.

All the capital surgical operations endangering life have been successful; though one fatal case has occurred, admitted since this report.

Jorasanko, July 1, 1837. (Signed) T. H. Brett, G. G. B. G.

SINGAPORE.

We have great pleasure in stating, that an Auxiliary Bible Society to the British and Foreign Bible Society has been formed at Singapore. Mr. Squire of the Church Mission has accepted the office of secretary.

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the month of July, 1837.

Day of Month.	Minimum Temperature observed at sun rise.					Maximum Pressure, observed at 9h. 50m.					Observations made at Apparent Noon.					Maximum temperature observed at 2h. 40m.					Minimum Pressure, observed at 4h. 0m.					Observations made at sun set.					Rain Gauge.
		Temperature.			Wind.		Temperature.			Wind.		Temperature.			Wind.		Temperature.			Wind.		Temperature.			Wind.		Temperature.			Wind.	
	Barometer.	Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.	Barometer.	Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.	Barometer.	Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.	Barometer.	Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.	Barometer.	Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.	Barometer.	Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.	
1	29,598	81,0	78,2	77,8	E.	,630	84,8	87,0	84,2	E.	,618	86,2	90,0	86,5	E.	,554	88,5	92,4	88,0	Cm.	,528	86,8	90,0	86,8	S. E.	,510	86,0	87,8	85,5	S. E.	
2	,538	83,0	78,8	78,0	NE.	,570	84,8	88,7	85,0	N. E.	,552	85,5	92,8	87,2	N. E.	,500	85,2	86,8	85,9	S. E.	,476	84,4	83,0	84,0	Cm.	,500	84,4	83,0	83,0	Cm.	0.40
3	,482	82,2	80,2	79,7	E.	,522	84,5	87,5	84,8	E.	,528	84,0	83,2	83,0	S.	,516	87,5	89,5	86,0	S. E.	,508	88,0	90,0	86,2	S.	,522	85,5	84,8	83,0	S.	0.08
4	,600	81,4	79,0	79,0	S. E.	,626	81,8	81,0	79,8	S. E.	,630	83,7	85,0	82,4	S.	,616	81,8	81,0	81,0	S.	,584	82,0	82,0	81,8	S.	,590	83,2	82,5	81,8	S.	0.13
5	,638	81,6	79,0	79,0	S.	,652	82,8	85,8	82,6	S.S. W.	,644	83,0	85,0	82,8	S.	,616	84,2	85,0	83,9	S.	,588	84,5	87,0	83,8	S.	,594	83,3	83,2	82,0	S.	0.74
6	,624	81,0	79,0	79,0	S.	,632	83,4	85,0	83,7	S. W.	,614	85,0	87,0	84,3	S.	,560	85,5	87,0	85,8	S.	,530	84,2	84,8	83,6	S. W.	,580	83,7	83,0	83,0	S. W.	1.01
7	,546	81,8	79,6	79,5	W.	,580	84,0	88,0	84,5	W.	,572	85,4	87,5	85,0	S. W.	,534	83,4	83,8	83,6	S.	,508	82,8	83,0	82,0	S.	,528	82,4	81,0	80,0	S.	
8	,530	81,0	78,5	78,5	S. W.	,552	82,5	83,0	81,5	W.	,538	81,3	82,0	80,6	S. W.	,502	81,3	80,0	79,5	Cm.	,490	84,0	82,2	80,5	S.	,500	82,7	83,8	82,2	S.	0.20
9	,522	82,0	79,8	79,5	S. W.	,546	83,8	85,5	83,8	S. W.	,520	84,5	88,0	85,0	S. W.	,488	84,5	87,3	85,0	Cm.	,466	84,0	85,9	84,7	S. W.	,450	84,8	84,0	83,8	W.	
10	,490	82,0	81,8	80,7	S. W.																									1.15
11						,534	84,0	84,8	81,6	W.	,526	86,0	87,2	83,8	S.S.W.	,585	87,2	88,0	87,0	S.	,484	89,0	92,0	83,3	S. W.						
12						,541	85,6	88,6	87,0	S. W.	,560	90,2	91,8	86,2	S. W.	,568	89,3	92,2	86,3	S. W.	,443	91,6	92,5	84,6	S.	,480	86,3	86,0	84,2	S.	0.03
13	,536	83,4	82,0	80,8	S. W.	,605	86,4	89,4	85,2	S. W.	,505	89,5	95,0	86,8	W.S.W.	,556	91,5	97,0	90,0	W.NW.	,540	91,5	93,5	89,5	S. W.	,580	85,5	84,0	82,0	S. W.	
14	,634	83,0	81,8	80,6	S.	,715	85,8	88,4	83,9	S.S. W.	,711	87,8	90,6	84,7	S.S. W.	,674	88,6	90,1	85,8	S. W.	,656	87,6	88,6	84,5	S.	,680	84,2	82,8	81,0	S.	
15	,732	83,2	81,0	80,8	S. E.	,764	87,8	90,6	86,5	S.	,770	89,5	92,4	86,5	S.	,744	85,2	85,8	83,0	S.	,724	83,0	84,0	83,0	S.	,732	84,5	83,8	82,5	S.	
16	,678	82,0	78,9	80,0	S. W.	,712	85,2	87,0	84,0	S. W.	,694	86,8	89,9	84,4	S. W.	,622	87,0	88,0	84,9	S. W.	,580	86,3	88,0	85,8	S. W.	,600	85,0	85,8	84,4	S.	
17	,554	81,5	79,5	79,0	S.	,620	85,0	88,0	83,0	S. W.	,602	88,3	91,0	85,0	S.	,556	88,8	90,0	85,0	S.	,542	86,5	88,0	85,0	S.	,548	84,5	85,0	84,8	S.	
18	,622	82,5	81,0	80,3	S.	,682	85,0	87,0	83,0	W.	,682	88,3	90,5	84,3	S. W.	,658	85,0	86,0	83,0	S.	,652	82,5	81,8	79,9	S.	,660	82,4	80,8	79,0	S.	
19	,670	81,3	79,0	79,0	Cm.	,730	82,5	82,0	81,0	S. W.	,716	84,0	85,9	83,0	S. W.	,700	85,5	87,0	83,8	S. W.	,676	85,5	87,0	84,0	S. W.	,688	84,2	84,2	83,0	S. W.	0.20
20	,656	80,8	79,0	79,0	S.	,676	85,2	86,8	82,8	S.	,670	86,6	88,4	81,5	S. W.	,624	85,4	85,0	83,0	W.	,592	83,8	83,8	82,6	S. W.	,600	84,0	83,2	82,3	S.	0.54
21	,600	82,2	80,5	80,0	Cm.	,630	85,3	87,5	83,0	S. W.	,616	86,5	89,0	84,3	S.S. W.	,590	86,4	88,0	84,0	S.	,584	85,4	86,5	83,0	Cm.	,586	83,4	82,5	80,4	S.	
22	,606	82,4	80,0	80,0	Cm.	,660	83,2	83,0	81,8	S.S.W.	,648	83,4	85,0	82,5	S.	,630	84,5	86,2	82,8	S. W.	,600	83,8	85,0	81,8	S.	,6 2	83,0	82,5	80,0	Cm.	
23	,650	82,3	80,5	80,0	Cm.	,696	84,0	82,8	83,6	S.	,670	84,8	86,8	85,0	S. H.	,648	85,2	87,7	84,7	S.	,618	84,8	86,3	83,0	Cm.	,602	83,0	82,0	80,5	Cm.	
24	,630	81,4	79,5	79,0	Cm.	,632	85,4	90,0	84,8	N.	,614	87,5	92,5	86,0	N. E.	,552	86,3	88,8	85,4	S.	,540	85,0	85,0	83,0	S.	,550	84,3	83,5	82,7	Cm.	0.22
25	,570	82,1	79,0	79,0	E.N. E.	,580	85,0	87,8	84,5	N. E.	,550	84,8	85,8	83,0	N.	,484	85,2	87,8	84,0	E.	,466	86,5	88,9	85,8	E.	,472	85,0	86,3	84,5	E.	
26	,462	81,4	79,5	79,0	N. E.	,472	83,5	84,1	82,2	E. H.	,454	85,3	87,6	83,9	N.E.H.	,400	84,3	85,0	82,5	E.	,386	84,5	85,8	82,9	E.	,400	83,8	83,0	80,3	E.	0.23
27	,420	81,3	78,8	78,5	E. H.	,470	83,2	84,0	81,9	S.E. H.	,470	84,2	85,8	81,8	S. E.H.	,450	86,8	88,0	84,0	S.	,450	83,8	87,8	83,9	S.	,466	82,0	80,0	79,5	S. E.	0.17
28	,560	81,5	79,9	79,0	S.	,588	82,5	83,0	81,0	S.	,588	83,5	83,5	81,3	S.	,556	83,5	84,0	81,9	S.	,532	83,4	83,8	81,9	S.	,558	83,4	83,5	81,9	S.	0.20
29	,612	81,8	79,9	79,8	S.	,674	85,8	89,5	85,7	W.	,658	87,5	91,8	83,7	W.SW.	,617	86,2	88,0	83,0	S.	,592	84,6	86,0	83,9	Cm.	,598	83,8	83,8	81,0	S.	
30	,614	81,9	78,5	77,6	Cm.	,670	84,8	87,6	84,0	Cm.	,638	86,0	88,7	84,5	S.	,578	83,0	80,7	80,9	Cm.	,547	82,5	79,0	80,5	N.	,566	82,5	81,0	80,0	Cm.	1.43
31	,560	80,0	78,0	77,2	Cm.	,600	80,5	79,0	79,0	Cm.	,586	80,5	79,0	78,8	Cm.	,532	84,5	86,0	83,5	S.S.W.	,516	85,0	86,5	84,0	S.	,546	82,4	81,8	81,0	S.	1.20

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CALCUTTA CHRISTIAN OBSERVER.

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I.—*Modern Egypt.*

What an interest does the past cast around Egypt! What a melancholy interest! Once it was the cradle of science and art, the empress of many people, distinguished for commercial activity, political health and mental skill. The conqueror of conquerors, proud amongst the proudest. What splendid palaces did she rear for her living monarchs! what vast catacombs for her dead sovereigns! Egypt the land of bondage, the scene of some of the most awful judgments and distinguished mercies. Where, O land of darkness, where are thy haughty princes, thy chariots, and horsemen, thy merchants; where thy philosophers, thy artisans, where thy busy people! All still as those that were wrapt in the dark wave when Israel fled. For ages the energies and ingenuities of Egypt have slept; on the children have been visited the sins of the fathers unto the third and fourth generations.

The present position of this extraordinary country is not a little singular. The spirit of European enterprize, and the ambition of her present ruler to increase his territory and approximate the character of his people to that of more favored lands, has placed Egypt once more in the scale of importance and consideration. The present facilities offered for overland travelling, and the prospect of its still greater ease will make the land of the Pharaohs the *high road* from India to Europe; while the enterprising character of her sovereign is raising her in the scale of nations, yet is it doubtful what will be her fate at his demise. He has made her what she is, can she maintain her position when he is gone, or will she be swallowed up by intestine feuds or the policy of the Porte, by Russian intrigue or British civilization? These are questions of some moment. We think Egypt will yet form a prominent part in the world's history, and that in concert with the Jews she will be a chief means of recovering lands now desecrated by the residence of infidels, to the highly favored of God—that, the races of

Ishmael and Isaac will coalesce for the accomplishment of high purposes, previously to the final spread of truth and the binding together of the whole family of man in one common fellowship —the fellowship of the Gospel. These circumstances have induced us to place before our readers an outline of the present state of Egypt which we have gathered from Mr. Lane's* work on that country, in two volumes, a deeply interesting and highly instructive production. Mr. L. was for many years resident in Egypt, and therefore reports as an eye and ear witness the things which he has recorded; we have therefore quoted his very words as best adapted to give a correct view of things as they are; as our space is limited we refrain from further observation but proceed to give his account of the

CLIMATE AND SOIL.

The Nile, in its course through the narrow and winding valley of Upper Egypt, which is confined on each side by mountainous and sandy deserts, as well as through the plain of Lower Egypt, is everywhere bordered, excepting in a very few places, by cultivated fields of its own formation. These cultivated tracts are not perfectly level, being somewhat lower towards the deserts than in the neighbourhood of the river. They are interspersed with palm-groves and villages, and intersected by numerous canals. The copious summer rains which prevail in Abyssinia and the neighbouring countries begin to show their effects in Egypt, by the rising of the Nile, about the period of the summer solstice. By the autumnal equinox, the river attains its greatest height, which is always sufficient to fill the canals by which the fields are irrigated, and, generally, to inundate large portions of the cultivable land: it then gradually falls until the period when it again begins to rise. Being impregnated, particularly during its rise, with rich soil washed down from the mountainous countries whence it flows, a copious deposit is annually spread, either by the natural inundation or by artificial irrigation, over the fields which border it; while its bed, from the same cause, rises in an equal degree. The Egyptians depend entirely upon their river for the fertilization of the soil; rain being a very rare phenomenon in their country, excepting in the neighbourhood of the Mediterranean; and as the seasons are perfectly regular, the peasant may make his arrangements with the utmost precision respecting the labour he will have to perform. Sometimes his labour is light; but when it consists in raising water for irrigation, it is excessively severe.

The climate of Egypt, during the greater part of the year, is remarkably salubrious. The exhalations from the soil after the period of the inundation render the latter part of the autumn less healthy than the summer and winter; and cause ophthalmia and dysentery, and some other diseases, to be more prevalent then than at other seasons; and during a period of somewhat more or less than fifty days (called *el-khum'a'see'n*), commencing in April, and lasting throughout May, hot southerly winds occasionally prevail for about three days together. These winds, though they seldom cause the thermometer of Fahrenheit to rise above 95° in

* An account of the manners and customs of the modern Egyptians, written in Egypt, during the years 1833, 34 and 35: in 2 vols. By Edward William Lane, Esq. —Knight, London; Ostell, Calcutta.

Lower Egypt, or, in Upper Egypt, 105°*, are dreadfully oppressive, even to the natives. When the plague visits Egypt, it is generally in the spring; and this disease is most severe in the period of the khum'ásee'n. Egypt is also subject, particularly during the spring and summer, to the hot wind called the *semoo'm*, which is still more oppressive than the khum'ásee'n winds, but of much shorter duration; seldom lasting longer than a quarter of an hour, or twenty minutes. It generally proceeds from the south-east, or south-south-east, and carries with it clouds of dust and sand. The general height of the thermometer in the depth of winter in Lower Egypt, in the afternoon and in the shade, is from 50° to 60°: in the hottest season it is from 90° to 100°; and about ten degrees higher in the southern parts of Upper Egypt. But though the summer heat is so great, it is seldom very oppressive; being generally accompanied by a refreshing northerly breeze, and the air being extremely dry. There is, however, one great source of discomfort arising from this dryness, namely, an excessive quantity of dust; and there are other plagues which very much detract from the comfort which the natives of Egypt, and visiters to their country, otherwise derive from its genial climate. In spring, summer, and autumn, flies are so abundant as to be extremely annoying during the daytime, and musquitoes are troublesome at night (unless a curtain be made use of to keep them away), and sometimes even in the day; and every house that contains much wood-work (as most of the better houses do) swarms with bugs during the warm weather. Lice are not always to be avoided in any season, but they are easily got rid of; and in the cooler weather, fleas are excessively numerous.

The climate of Upper Egypt is more healthy, though hotter, than that of Lower Egypt. The plague seldom ascends far above Cairo, the metropolis. It is most common in the marshy parts of the country, near the Mediterranean. During the last ten years, the country having been better drained, and quarantine regulations adopted to prevent or guard against the introduction of this disease from other countries, very few plague-cases have occurred, excepting in the parts above-mentioned, and in those parts the pestilence has not been severe†. Ophthalmia is also more common in Lower Egypt than in the southern parts. It generally arises from checked perspiration; but is aggravated by the dust and many other causes. When remedies are promptly employed, this disease is seldom alarming in its progress; but vast numbers of the natives of Egypt, not knowing how to treat it, or obstinately resigning themselves to fate, are deprived of the sight of one or both of their eyes.

When questioned respecting the salubrity of Egypt, I have often been asked whether many aged persons are seen among the inhabitants: few, certainly, attain a great age in this country; but how few do, in our own land, without more than once suffering from an illness that would prove fatal without medical aid, which is obtained by a very small number in Egypt! The heat of the summer months is sufficiently oppressive to occasion considerable lassitude, while, at the same time, it excites the Egyptian to intemperance in sensual enjoyments; and the exuberant fertility of the soil engenders indolence; little nourishment sufficing for the natives, and the sufficiency being procurable without much exertion.

* This is the temperature in the shade. At Thebes, I have observed the thermometer to rise above 110° during a khum'a'see'n wind, in the shade.

† This remark was written before the terrible plague of the present year (1835), which was certainly introduced from Turkey, and extended throughout the whole of Egypt, though its ravages were not great in the southern parts. It has destroyed not less than eighty thousand persons in Cairo: that is, one-third of the population; and far more, I believe, than two hundred thousand in all Egypt.

LABOUR AND MANUFACTURES.

It is melancholy to compare the present state of Egypt with its ancient prosperity, when the variety, elegance, and exquisite finish displayed in its manufactures attracted the admiration of surrounding nations, and its inhabitants were in no need of foreign commerce to increase their wealth, or to add to their comforts. Antiquarian researches show us that, not only the Pharaohs and the priests and military chiefs, but also, a great proportion of the agriculturists, and other private individuals, even in the age of Moses, and at a yet earlier period, passed a life of the most refined luxury, were clad in linen of the most delicate fabric, and reclined on couches and chairs which have served as models for the furniture of our modern saloons. Nature is as lavish of her favours as she was of old to the inhabitants of the valley of the Nile; but, for many centuries, they have ceased to enjoy the benefit of a steady government: each of their successive rulers, during this long lapse of time, considering the uncertain tenure of his power, has been almost wholly intent upon increasing his own wealth; and thus a large portion of the nation has gradually perished, and the remnant, in general, been reduced to a state of the most afflicting poverty.

The male portion of the population of Egypt being scarcely greater than is sufficient for the cultivation of as much of the soil as is subject to the natural inundation, or easily irrigated by artificial means, the number of persons who devote themselves to manufactures in this country is comparatively very small; and as there are so few competitors, and, at present, few persons of wealth to encourge them, their works in general display but little skill.

Painting and sculpture, as applied to the representation of living objects, are, as I have already stated, absolutely prohibited by the Mohhammadan religion: there are, however, some Moos'lims in Egypt who attempt the delineation of men, lions, camels, and other animals, flowers, boats, &c., particularly in (what they call) the decoration of a few shop-fronts, the doors of pilgrims' houses, &c.; though their performances would be surpassed by children of five or six years of age in our own country. The art in which the Egyptians most excel is architecture. The finest specimens of Arabian architecture are found in the Egyptian metropolis and its environs; and not only the mosques and other public buildings are remarkable for their grandeur and beauty, but many of the private dwellings, also, attract our admiration, especially by their interior structure and decorations. Yet this art has, of late years, much declined, like most others in this country: a new style of architecture, partly Oriental and partly European, and of a very plain description, being generally preferred. The woodwork of the doors, ceilings, and windows of the buildings in the older style, which have already been described, display considerable taste, of a peculiar kind; and so, also, do most of the Egyptian manufactures; though many of them are rather clumsy, or ill finished. The turners of wood, whose chief occupation was that of making the lattice-work of windows, were very numerous, and their work was generally neater than it is at present: they have less employment now; as windows of modern houses are often made of glass. The turner, like most other artisans in Egypt, sits to his work. In the art of glass-making, for which Egypt was so much celebrated in ancient times, the modern inhabitants of this country possess but little skill: they have lost the art of manufacturing coloured glass for windows; but, for the construction of windows of this material they are still admired, though not so much as they were a few years ago, before the adoption of a new style of architecture diminished

the demand for their work. Their pottery is generally of a rude kind : it mostly consists of porous bottles and jars, for cooling, as well as keeping, water. For their skill in the preparation of morocco leather, they are justly celebrated. The branches and leaves of the palm-tree they employ in a great variety of manufactures : of the former, they make seats, coops, chests, frames for beds, &c. : of the latter, baskets, panniers, mats, brooms, fly-whisks, and many other utensils. Of the fibres, also, that grow at the foot of the branches of the palm-tree are made most of the ropes used in Egypt. The best mats (which are much used instead of carpets, particularly in summer) are made of rushes. Egypt has lost the celebrity which it enjoyed in ancient times for its fine linen : the linen, cotton, and woollen cloths, and the silks now woven in this country are generally of coarse or poor qualities.

COMMERCE.

The principal *imports* from Europe are woollen cloths (chiefly from France), calico, plain muslin, figured muslin (of Scotch manufacture, for turbans), silks, velvet, crape, shawls (Scotch, English, and French), in imitation of those of Kashmeér, writing-paper (chiefly from Venice), fire-arms, straight sword-blades (from Germany) for the Nubians, &c., watches and clocks, coffee-cups and various articles of earthenware and glass (mostly from Germany), many kinds of hardwares, planks, metal, beads, wine and liqueurs ; and white slaves, silks, embroidered handkerchiefs and napkins, mouth-pieces of pipes, slippers, and a variety of made goods, copper and brass wares, &c., from Constantinople :—from Asia Minor, carpets (among which, the seggádehs, or small prayer-carpets), figs, &c. :—from Syria, tobacco, striped silks, 'abbáyehs (or woollen cloaks), soap :—from Arabia, coffee, spices, several drugs, Indian goods (as shawls, silks, muslin, &c.) :—from Abyssinia and Sennár and the neighbouring countries, slaves, gold, ivory, ostrich-feathers, koorba'gs (or whips of hippopotamus' hide), tamarind in cakes, gums, senna :—from El-Ghurb, or the West (that is, northern Africa, from Egypt westwards), turboo'shes (or red cloth scull-caps), boornoo'ses (or white woollen hooded cloaks), hhera'ms (or white woollen sheets, used for night-coverings and for dress), yellow morocco shoes.

The principal *exports* to Europe are wheat, maize, rice, beans, cotton, flax, indigo, coffee, various spices, gums, senna, ivory, ostrich-feathers :—to Turkey, male and female Abyssinian and black slaves (including a few eunuchs), rice, coffee, spices, hhen'na, &c. :—to Syria, slaves, rice, &c. :—to Arabia, chiefly corn : —to Senna'r and the neighbouring countries, cotton and linen and woollen goods, a few Syrian and Egyptian striped silks, small carpets, beads and other ornaments, soap, the straight sword-blades mentioned before, fire-arms, copper wares, writing-paper.

RELIGION.

The grand principles of the faith are expressed in two articles ; the first of which is this—

"*There is no deity but God.*"

God, who created all things in heaven and in earth, who preserveth all things, and decreeth all things, who is without beginning, and without end, omnipotent, omniscient, and omnipresent, is *one*. His unity is thus declared in a short chapter of the Ckoor-a'n : "Say, He is one God ; God the Eternal : He neither begets, nor is He begotten ; and there is none equal unto Him." He hath no partner, nor any offspring, in the creed of the Moos'lim. Though Jesus Christ (whose name should not be mentioned without adding—"on whom be peace") is believed to have

been born of a pure virgin, by the miraculous operation of God, without any natural father,—to be the Messiah, and "the Word of God, which He imparted unto Mary, and a Spirit proceeding from Him"—yet he is not called the Son of God; and no higher titles are given to him than those of a Prophet and Apostle: he is even considered as of inferior dignity to Mohham'mad, in as much as the Gospel is held to be superseded by the Ckoor-a'n. The Moos'lim believes that Seyyid'na 'Ee'sa (or "our Lord Jesus"), after he had fulfilled the object of his mission, was taken up unto God from the Jews, who sought to slay him; and that another person, on whom God had stamped the likeness of Christ, was crucified in his stead. He also believes that Christ is to come again upon the earth, to establish the Mohhammadan religion, and perfect peace and security, after having killed Antichrist, and to be a sign of the approach of the last day.

The other grand article of the faith, which cannot be believed without the former, is this—

"*Mohham'mad is God's Apostle.*"

Mohham'mad is believed, by his followers, to have been the last and greatest of Prophets and Apostles. Six of these—namely, Adam, Noah, Abraham, Moses, Jesus, and Mohham'mad—are believed each to have received a revealed law, or system of religion and morality. That, however, which was revealed to Adam was abrogated by the next; and each succeeding law, or code of laws, abrogated the preceding: therefore, those who professed the Jewish religion from the time of Moses to that of Jesus were true believers; and those who professed the Christian religion (uncorrupted, as the Moos'lims say, by the tenet that Christ was the *son* of God) until the time of Mohham'mad are held, in like manner, to have been true believers. But the copies of the Pentateuch, the Psalms of David (which the Moos'lims also hold to be of divine origin), and the Gospels now existing, the Mohham'madans believe to have been so much altered as to contain very little of the true word of God. The Ckoor-a'n, they believe to have suffered no alteration whatever.

It is further necessary, that the Moos'lim should believe in the existence of angels, and of the devil, and likewise genii (an intermediate race of beings between angels and men): also, in the immortality of the soul, the general resurrection and judgment, in future rewards and punishments in Paradise and Hell, in the balance in which good and evil works shall be weighed, and in the bridge *Es-Sira't* (which extends over the midst of Hell, finer than a hair, and sharper than the edge of a sword), over which all must pass, and from which the wicked shall fall into Hell. He believes, also, that they who have acknowledged the faith of Mohham'mad and yet acted wickedly will not remain in Hell for ever; but that all of other religions must: that there are, however, degrees of punishments, as well as of rewards,—the former consisting in severe torture by excessive heat and cold; and the latter, in the indulgence of the appetites by most delicious meats and drinks, and, above all, by the company of the girls of Paradise, whose eyes will be very large and entirely black, and whose stature will be proportioned to that of the men, which will be the height of a tall palm-tree, or about sixty feet. Such, the Moos'lims generally believe, was the height of our first parents. It is said that the souls of martyrs reside, until the judgment, in the crops of green birds, which eat of the fruits of Paradise. Women are not to be excluded from Paradise, according to the Mohham'madan faith; though it has been asserted, by many Christians, that the Moos'lims believe women to have no souls. In several places in the Ckoor-a'n, Paradise is promised to all true believers, whether males or females. It is the doctrine of the Ckoor-a'n that no

person will be admitted into Paradise by his own merits; but that admission will be granted to the believers merely by the mercy of God; yet that the felicity of each person will be proportioned to his merits. The very meanest in Paradise is promised "eighty thousand servants" (beautiful youths, called *we'lee'ds*, or *wil'da'n*), "seventy-two wives of the girls of Paradise" (*hhoo'ree'yehs*, or *hhoo'r el-'oyoo'n*), "besides the wives he had in this world," if he desires to have the latter (and the good will doubtless desire the good), "and a tent erected for him of pearls, jacinths, and emeralds, of a very large extent;" "and will be waited on by three hundred attendants while he eats, and served in dishes of gold, whereof three hundred shall be set before him at once, each containing a different kind of food, the last morsel of which will be as grateful as the first;" wine also, "though forbidden in this life, will yet be freely allowed to be drunk in the next, and without danger, since the wine of Paradise, will not inebriate." We are further told, that all superfluities from the bodies of the inhabitants of Paradise will be carried off by perspiration, which will diffuse an odour like that of musk; and that they will be clothed in the richest silks, chiefly of green. They are also promised perpetual youth, and children as many as they may desire. These pleasures, together with the songs of the angels Isra'fee'l, and many other gratifications of the senses, will charm even the meanest inhabitant of Paradise. But all these enjoyments will be lightly esteemed by those more blessed persons who are to be admitted to the highest of all honours —that spiritual pleasure of beholding, morning and evening, the face of God. The Moos'lim must also believe in the examination of the dead in the sepulchre, by two angels, called Moon'kir and Nekee'r, of terrible aspect, who will cause the body (to which the soul shall, for the time, be re-united) to sit upright in the grave, and will question the deceased respecting his faith. The wicked they will severely torture; but the good they will not hurt. Lastly, he should believe in God's absolute decree of every event, both good and evil. This doctrine has given rise to as much controversy among the Moos'lims as among Christians; but the former, generally, believe in predestination as, in some respects, conditional.

In religious practice, the most important duties are *prayer*, *alms-giving*, *fasting*, and *pilgrimage*.

POLICY AND CHARACTER OF MOHHAM'MAD' AL'EE.

Egypt has, of late years, experienced great political changes, and nearly ceased to be a province of the Turkish Empire. Its present *Ba'sha* (Mohham'mad Al'ee), having exterminated the Ghoozz, or Memloo'ks, who shared the government with his predecessors, has rendered himself an almost independent prince. He, however, professes allegiance to the Soolta'n, and remits the tribute, according to former custom, to Constantinople: he is, moreover, under an obligation to respect the fundamental laws of the Ckoor-a'n and the Traditions; but he exercises a dominion otherwise unlimited. He may cause any one of his subjects to be put to death without the formality of a trial, or without assigning any cause: a simple horizontal motion of his hand is sufficient to imply the sentence of decapitation. But I must not be understood to insinuate that he is prone to shed blood without any reason: severity is a characteristic of this prince, rather than wanton cruelty; and boundless ambition has prompted him to almost every action by which he has attracted either praise or censure.

REVENUE.

The revenue of the Ba'sha of Egypt is generally said to amount to about three millions of pounds sterling. Nearly half arises from the

direct taxes on land, and from indirect exactions from the fella'hhee'n: the remainder, principally from the custom-taxes, the tax on palm-trees, a kind of income-tax, and the sale of various productions of the land; by which sale, the government, in most instances, obtains a profit of more than fifty per cent.

The present Ba'sha has increased his revenue to this amount by most oppressive measures. He has dispossessed of their lands all the private proprietors throughout his dominions, allotting to each, as a partial compensation, a pension for life, proportioned to the extent and quality of the land which belonged to him. The farmer has, therefore, nothing to leave to his children but his hut, and perhaps a few cattle and some small savings.

The direct taxes on land are proportioned to the natural advantages of the soil. Their average amount is about 8*s.* per fedda'n, which is nearly equal to an English acre.

GOVERNMENT.

In the Citadel of the Metropolis is a court of judicature, called *Deewa'n el-Khidee'wee*, where, in the Ba'sha's absence, presides his *Kikh'ya*, or deputy, Hhabee'b Efen'dee. In cases which do not fall within the province of the Cka'dee, or which are sufficiently clear to be decided without referring them to the court of that officer, or to another council, the president of the Deewa'n el-Khidee'wee passes judgment. Numerous guard-houses have been established throughout the metropolis, at each of which is stationed a body of Niza'm, or regular troops. The guard is called *Ckool'loock*, or, more commonly, at present, *Ckar'a-cko'l*. Persons accused of thefts, assaults, &c., in Cairo, are given in charge to a soldier of the guard, who takes them to the chief guard-house, in the Moo'skee, a street in that part of the town in which most of the Franks reside. The charges being here stated, and committed to writing, he conducts them to the *Za'bit*, or chief magistrate of the police of the metropolis. The Za'bit, having heard the case, sends the accused for trial to the Deewa'n el-Khidee'wee. When a person denies the offence with which he is charged, and there is not sufficient evidence to convict him, but some ground of suspicion, he is generally bastinadoed, in order to induce him to confess; and then, if not before, when the crime is not of a nature that renders him obnoxious to a very heavy punishment, he, if guilty, admits it. A thief, after this discipline, generally confesses, "The devil seduced me, and I took it." The punishment of the convicts is regulated by a system of arbitrary, but lenient and wise, policy: it usually consists in their being compelled to labour, for a scanty sustenance, in some of the public works; such as the removal of rubbish, digging canals, &c.; and sometimes the army is recruited with able-bodied young men convicted of petty offences. In employing malefactors in labours for the improvement of the country, Mohham'mad Al'ee merits the praises bestowed upon Sabacon, the Ethiophian conqueror and king of Egypt, who is said to have introduced this policy. The Ba'sha is, however, very severe in punishing thefts, &c., committed against himself:—death is the usual penalty in such cases.

There are several inferior councils for conducting the affairs of different departments of the administration. The principal of these are the following: 1. The *Meg'lis el-Mesh'war'ah* (the Council of Deliberation); also called *Meg'lis el-Mesh'war'ah el-Mel'ekee'yeh* (the Council of Deliberation on the affairs of the State), to distinguish it from other councils. The members of this and of the other similar councils are chosen by the Ba'sha, for their talents or other qualifications; and consequently his will

and interest sway them in all their decisions. They are his instruments, and compose a committee for presiding over the general government of the country, and the commercial and agricultural affairs of the Ba'sha. Petitions, &c., addressed to the Ba'sha, or to his Deewa'n, relating to private interests or the affairs of the government, are generally submitted to their consideration and judgment, unless they more properly come under the cognizance of other councils hereafter to be mentioned. 2. The *Meg'lis el-Gih'a'dee'yeh* (the Council of the Army); also called *Meg'lis el-Mesh'war'ah el-'Askaree'yeh* (the Council of Deliberation on Military Affairs). The province of this court is sufficiently shown by its name. 3. The Council of the *Turskha'neh*, or Navy. 4. The *Deewa'n el-Toogga'r* (or Court of the Merchants). This court, the members of which are merchants of various countries and religions, presided over by the *Sha'h-ben'dar* (or chief of the merchants of Cairo), was instituted in consequence of the laws of the Ckoor-a'n and the Soon'neh being found not sufficiently explicit in some cases arising out of modern commercial transactions.

We hope to give further extracts from this interesting work especially in reference to the character of the people, the present state of the Copts and Jews of Egypt, and such portions of the manners and customs of the country as may serve to identify the people and religion of India with the people and religion of Egypt. In the meanwhile we most cordially recommend the work to the attention of our readers and have but to pray that the Church of Christ may use most strenuous efforts to shed the light of truth on this singular country, that where every kind and degree of judgment has been experienced, the noblest and most effectual exhibition of mercy—the mercy of Christ, may be known, embraced, and valued both by the soft and enervated races, and the wild and untamed Mamelukes of Egypt. We have but to pray that the Copts and Nestorians may cast away the vagaries with which they have invested Christianity, and the idolatrous practices into which they have sunk, and manifest the pure doctrine and practice of the religion of Christ in the midst of a crooked and perverse generation.

φιλος.

II.—*Chapter of Correspondence, Selections, and Remarks.*

1.—Education and the Vernaculars.

We are happy to find that the subject of the vernaculars in connection with native education has begun to arrest the attention of the Friends of India. In our number for August we inserted a valuable paper on the subject of the "Vernaculars of Upper India." We have now the pleasure to place before our readers an extract, pointing out the importance of the Vernacular dialects of India, from a letter entitled, "A Warning, &c. addressed to John Poynder, Esq., by Nathaniel Smith, Esq., of the Bengal Civil Service." The sentiments

which it contains are such as we hope will soon obtain in circles where they can have influence ; for the fact is that the present system adopted, as it regards *language* in many of the institutions, except the majority of those conducted by missionary bodies, is calculated to make pedants rather than useful scholars. The greater portion of the alumni of these schools do not know sufficient English to hold a rational conversation for ten minutes, while they have neglected and despised their own language ; and after all, however much the spread of English is to be desired, we must bear in mind that even in the event of its final spread, which is not very probable, the medium for instructing the natives for a long age must be through their own tongue. English must ever be, not the common dialect, but the learned language of India. As it regards the *religious* tendencies of the present system it is beyond every thing lamentable. We should fear that most of the youth educated in those popular seminaries are more or less sceptical in doctrine and libertine in practice ; nor is it surprising—for it is a well known fact that some of the appointments in the colleges, &c. have been given to men of at least sceptical tendencies who have not cloaked their views. We have often been surprised at the assumption of neutrality in these matters by the constituted authorities ; " they cannot lend their aid," they say, " to any Christian effort to convey instruction because it will unsettle the faith of the natives and disturb their allegiance." Now, leaving out of the question acts much more likely to affect Hindus, we question whether any set of men have done more to unsettle the religious opinions of the Hindu youth than the class of Europeans to whom we refer, and none certainly who have put them into a train of thinking more likely ultimately to render them dissatisfied with every government ; for when men have not the fear of God before their eyes, they will not soon or properly regard the authority of men. It would be bad policy in a prince, were he himself a sceptic, to teach his people scepticism if he wished their allegiance. On this principle it is that bad rulers have often sanctioned the efforts of good men to spread a religion they themselves hated and contemned,—" policy has hushed the voice of lust." If we had any influence with those at the head of these matters, we would warn them by every thing connected with the welfare and permanence of the British rule in India to pause and ask, Whether that can be a good system of education, and whether it be neutral, the general tendency of which is to make sceptics in theory and libertines in practice of those who, whatever might be their ignorance in former days, were at least conscientiously attached to some kind of religious observance, and were held under a certain measure of restraint by the very follies of a debasing faith. It is with pain that

we thus speak, for we are aware that both at the head, and at different departments there are many noble exceptions to these remarks; but we must speak,—to maintain silence longer would be guilt. Christians must put their impress on every thing in a bold uncompromising manner or it will remain unblest.

Mr. Smith writes:—

There are two powerful parties in India, each numbering in its ranks men eminent for honour, virtue, and philanthropy, both intently devoted to the great object of education, yet in their views differing widely in principle: one, the English or secular party, teaches the natives English, imparts to them a knowledge of our literature, but avoids the question of religion. The other, the religious party, contains men of uncompromising principles, who, trusting to the completion of prophecy, look comparatively less to secondary causes, believing, that in due time, by the mere force of preaching, "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose."

The natives educated on the secular or anti-religious scheme are, it is believed, for the most part sceptics, as regards their own religion, without adopting ours; to such persons the remarks of Paley apply with great force, "To me it appears," says that writer, "and I think it material to be remarked, that a disbelief of the established religion of their country has no tendency to dispose men for the reception of another, but that on the contrary it generates a settled contempt of all religious pretensions whatever. General infidelity is the hardest soil which the propagators of a new religion can have to work on."

The religious party, on the other hand, occupies itself chiefly with the vernacular schools, based on the only true and sure ground—Christianity, and their labours are confined principally to the poorer classes.

The results are not so marked as those obtained by the opposite party, but they are more valuable from the character of the instruction imparted, and from the absence of that mere worldly learning, by itself of comparatively so little worth; the small progress made by this party in converting the natives, although no reason for abating in their ardour, and although it suggest no legitimate grounds for religious discouragement, does nevertheless open another subject, namely, the momentous one of secondary causes. Unhappily Gibbon has scandalised this topic by his unphilosophical blasphemies, and probably disinclined many from the consideration of the argument; nevertheless it may be doubted whether Christianity ever will make any progress in the East by mere preaching: on this point Paley remarks, that "From the widely disproportionate effects which attend the preaching of modern missionaries of Christianity, compared with what followed the ministry of Christ and his Apostles under circumstances, either alike or not so unlike as to account for the difference, a conclusion is fairly drawn in support of what our histories deliver concerning them, viz. that they possessed means of conviction which we have not, that they had proofs to appeal to which we want."

Miracles having ceased, are we not bound to consider secondary causes, and to employ all moral and unobjectionable means for the propagation of Christianity. Of secondary causes I propose two for your consideration,—First, the Vernaculars, as the medium through which alone we can spread the knowledge of Christ in the Heathen world. Secondly, the Judicial System, as it regards Christianity and general toleration.

I boldly affirm in the face of the religious public, and without fear of

contradiction from any of their brethren in the east, that the general disuse into which the vernaculars have fallen, through the influence of the literary party, operates as a drawback to popular education, and *must be felt equally by both parties—by those who teach English on secular principles, and by those who earnestly desire to spread the knowledge of the Gospel in that part of the heathen world.* On this point I am competent to offer a very strong opinion, having had practical experience of the difficulties that beset the cause of education, both in the secular and religious departments of a grammar-school. When magistrate of Rungpore, I prevailed upon the natives to establish a seminary with ample funds, from which religion was excluded, because we could not obtain the support of influential men amongst the people on any other terms. *Our first difficulty was to find a master duly qualified to make the vernacular dialect the medium of instruction. This obstacle overcome, we found the boys incapable of using the vocabularies;* an attempt was then made to introduce the Bengalee version of the sacred volume as a class-book for the scholars in Bengalee, but without success, and all that could ultimately be obtained from the prejudices of the native trustees was, that the teacher might instruct native Christians in the Bengalee version within the walls of his own domicile and out of the school-house. *It was on this occasion that the opportunity occurred to me of witnessing the impediments cast in the way of Scriptural instruction, caused by the general ignorance that prevailed touching the vernacular.* The advocates of the secular system profess to believe that English may be taught through the medium of English, and this not as an exception but as a rule. They admit also at the same time that it is impossible to find teachers competent to instruct through the medium of the vernaculars; in short, it appears that they are themselves the victims of necessity, and not the proselytes of reason. The tendency of the secular or anti-religious system being to generate scepticism and infidelity, any drag on its operations is the less to be regretted, but with the religious party the case is far otherwise: any obstacle that opposes their efforts ought to be an object of solicitude with all who desire the advancement of religious knowledge, and above all, of Christianity. The subject is one of paramount importance, and must sooner or later take possession of the minds of religious men—unhappily it is one, more to be felt than reasoned upon, and therefore it can only make its way by slow degrees. Wales and Ireland, so near our own doors, are calculated at least to rouse your sympathies in favour of my appeal in behalf of the Indian vernaculars, because those parts of our native country are standing proofs of the tenacity with which such dialects retain their hold, and also of the religious necessity that exists for their cultivation by all who have any spiritual communication with the natives by whom they are spoken.

I have shortly stated the evil; the cause is very near the surface of the argument.

When we got possession of the country, Persian was the language of record, Hindostanee the medium of conversation amongst educated persons. These languages being those of the conqueror, were cultivated by all who sought distinction under the government. Our first efforts were necessarily tentative, but so far from doing any thing to advance either the vernacular dialects or a knowledge of English, our efforts under the "literary party" have all been directed in a great measure the other way, so that although the Bible has been translated into the common languages, the people, as a body, are incapable of taking advantage of the precious gift that has been offered to them. Dr. Carey before his death had completed the translation of the Bible, I believe almost with his own hand, and having finished the work departed to his sanctified rest. Of the value of this translation I can instance a decisive proof which occurred to me in the course of my discussion with the trustees of the grammar-school, regard-

ing the use of this translation of the sacred volume as a class-book. Having once been a pupil of Dr. Carey's, I relate the little incident with the greater pleasure. My object was to prove to the natives assembled that the sacred volume had eminent claims on their attention in a literary point of view, and accordingly, after portions of the Psalms and of the Book of Job had been read, we turned to the Epistle General of St. James. On referring to the original, which I held in my hand, it was found by actual examination that the natives expounding the most interesting passages of that beautiful composition, were completely possessed of the meaning; but these men belonged to that class, of whom in the first ages of the church it was said, "Not many wise men after the flesh, not many mighty, not many noble are called." Unto these "Greeks" the sacred volume was, in a spiritual sense, foolishness, while with the poor and the humble it was a closed volume, from the general disuse into which the vernaculars have fallen. I have no doubt, however, that the extreme beauty of the selections generally, contributed very much to that ultimate relaxation of prejudice which induced the trustees to allow the use of the Scriptures in the master's house.

2.—Life of Mrs. Hemans.

We make no apology to our readers for introducing into the pages of the Calcutta Christian Observer, the following brief memoir of Mrs. Hemans, extracted from the Christian Keepsake for 1837. We shall rather apologise for not being able to give an outline of her works—works so admirably adapted to soothe and cheer the pilgrimage of life. Few indeed have been able to touch the "many-toned lyre" as she did, for almost every note found a response either in the sorrows or joys of the human breast. For liveliness of imagination, pureness of thought, chasteness of language, and beauty of rythm, Mrs. Hemans has few equals in the world of poetry. We may in introducing this memoir apply to herself her own sweet verses on night.

I come with every star;
Making thy streams, that on their noon-day track,
Give but the moss, the reed, the lily back,
Mirrors of worlds afar.

I come with mightier things!
Who calls me silent?—I have many tones—
The dark skies thrill with low mysterious moans
Borne on my sweeping wings.

I come with all my train:
Who calls me lonely?—Hosts around me tread,
The intensely bright, the beautiful, the dead,—
Phantoms of heart and brain!

I, that with soft control,
Shut the dim violet, hush the woodland song,
I am the avenging one! the arm'd—the strong,
The searcher of the soul!

This amiable and highly gifted woman, whose name will be held in grateful admiration so long as refined and elevated genius retains its just place in our estimation, was born in Liverpool, on the 25th of Sept. 1793. Her father, we are informed, was a merchant of some eminence, who, hav-

ing become involved, retired, with his family, into Wales. Her mother, stated to have been of Italian descent, is described as an accomplished and excellent woman, whose judicious and affectionate endeavours were assiduously employed for the moral and intellectual benefit of her children. To the example and early instruction of such a mother, it is but just to suppose, that Mrs. Hemans owed much of that devotional tendency of mind, which gave to her poetical effusions their highest charm; and, throughout her after life, diffused a holy calm over feelings otherwise too easily excited.

How beautiful and touching is the testimony of the poetess herself, not only to the character of her mother, but to her own early impressions,—derived from the book of life.

"To a Family Bible."

"What household thoughts around thee, as their shrine,
Cling reverently! Of anxious looks beguiled,
My mother's eye upon thy page divine
Each day were bent; her accents, gravely mild,
Breathed out thy love; whilst I, a dreaming child,
Wandered on breeze-like fancies oft away
To some lone tuft of breathing spring-flowers wild,
Some fresh-discovered nook for woodland play,—
Some secret nest. Yet would the solemn word,
At times with kindlings of young wonder heard,
Fall on my wakened spirit, there to be
A seed not lost; for which, in darker years,
O Book of Heaven! I pour, with grateful tears,
Heart's blessings on the holy dead, and thee."

From this lovely picture of cherished infancy, we turn to the contemplation of the young genius launching forth on her adventurous career, with a lively imagination untutored by experience, with ardent affections, with fresh-born talents kindling into life, and combining against the domestic peace of woman by their power to excite, to bewilder, and to lead astray.

We learn that a "Book of Poems, with Designs by the Author," was the first literary production which appeared in print, from the pen of Felicia Dorothea Browne, afterwards Mrs. Hemans; and written, as it was, at the early age of thirteen, we cannot wonder that the critics of the day should have treated so juvenile an effort with little consideration or respect. In the course of four succeeding years, however, this volume was followed by two others, which, as they bore strong evidence of powers gradually but steadily expanding, were received with increased favour by the admirers of poetry. Letters, and flattering notices from individuals justly distinguished in the literary world, now poured in upon the young aspirant; and such was the praise and homage offered to her, that her most judicious friends must have trembled for the consequences to her inexperienced mind. Nor was it to her genius alone that Mrs. Hemans owed the meed of admiration thus liberally awarded. Beautiful and romantic, sanguine and unsophisticated, she became the idol of society, and charmed the applauding circle no less by her personal attractions, than by her accomplishments and her intellectual powers. Thus circumstanced, and surrounded, as she must have been, by temptations the most seductive to the human mind, we can only wonder and admire, that Mrs. Hemans, with all her versatility of talent and susceptibility of feeling, should have retained those heavenward aspirations of soul which perpetually burst forth in the language of her muse, reminding us of the sweet warblings of a prisoned bird, who sings in its loneliness and captivity, of a region of happiness, of light, and freedom.

It was at this stage of her existence, that a shadow seems to have fallen upon the path of the being who appeared so peculiarly formed to walk in sunshine. Unacquainted, as we are, with the real circumstances of the case, it would be equally unjust to the character of the living, and the memory of the dead, to offer any surmise on the subject of Mrs. Hemans' matrimonial connection. The simple fact of her separation from her husband, Captain Hemans, of the Fourth Regiment, affords sufficient ground for melancholy reflection, at the same time that it renders perfectly intelligible to the reader, those touches of sadness, those shadows of deep and early disappointment, those yearnings of the heart for some lost or some imaginary home, which, from the very sympathy they at the same time excite and impart, render her poetry so congenial to the feelings of the sensitive and the sorrowful. It is remarked of Mrs. Hemans, that of this affliction she never complained, but devoted herself to the maintenance of her five sons with an assiduity that reflected the highest lustre on her character. If, however, the fountain of her sorrow was in one sense sealed, it found a natural outlet through the medium of verse, for never were the chords of human feeling touched by a hand more skilful in the native melody of grief, than by that of this gifted and high-souled woman. Compelled, as she was, by stern necessity, to meet the taste of the times, and to write with such industrious application, that the language of poetry had, by her own confession, become as familiar to her as prose—too familiar, we may fairly suppose, to bear always the high impress her genius in its happiest moments was calculated to give—it ought to be remembered, to the honour of her sex, and the lasting glory of her own fair fame, that, while conducted by her vivid imagination through an immense variety of subjects and events, both personal and historical, she never lent her pen to an ignoble cause, but pursued her literary career with an undeviating regard to the interests of virtue and religion.

It would be an effort as fruitless as uncalled for, to attempt, in this necessarily brief notice, to give any particular description of Mrs. Hemans' literary productions. Their character, distinguished as it is for purity, tenderness, and elevation of thought, is already before the world, not only claiming the tribute of applause from those who tread the highest walks of literature, but, both in England and America, constituting an important part of the fireside enjoyment of all who love to find the secret sources of human happiness and misery delineated with genuine feeling, harmony, and truth.

The death of her mother, in 1827, and the subsequent marriage of her sister, added to the necessity of obtaining additional facilities for the education of her boys, induced Mrs. Hemans to leave St. Asaph's, and fix her residence at Wavertree, near Liverpool. From this place she visited Scotland; and the pleasure she derived from its varied scenery, with the opportunity thus afforded her of cultivating a personal intimacy with Sir Walter Scott, Lord Jeffrey, Wordsworth, and other celebrated characters, is described in her letters with the most lively interest. From the neighbourhood of Liverpool Mrs. Hemans afterwards removed to Dublin, and from thence to Redesdale, about seven miles distant from that city. We are informed that this change was made in the hope of escaping from the continual succession of visitors to which she was liable at Wavertree, and of enjoying the retirement which her declining health rendered increasingly desirable. Both her letters, and her poetical productions, written at this time, bear striking evidence of a spirit wounded, and weary with the warfare of the world, but strong in that religious faith, by which, through seasons of sorrow and vicissitude, it had been unfailingly supported. The following lines will be read with lively satisfaction by those who

have regretted that the muse of Mrs. Hemans was not exclusively devoted to religious themes.

"On Reading Coleridge's Epitaph written by Himself."

"Spirit! so oft in radiant freedom soaring
High through seraphic mysteries unconfined,
And oft, a diver through the deep of mind,
Its caverns, far below its waves, exploring;
And oft such strains of breezy music pouring,
As with the floating sweetness of their sighs,
Could still all fevers of the heart, restoring
Awhile that freshness left in Paradise.
Say of those glorious wanderings, what the goal?
What the rich fruitage to man's kindred soul,
From wealth of thine bequeathed? O strong, and high,
And sceptred intellect! thy goal confest,
Was the *Redeemer's Cross;* thy last bequest,
One lesson, breathing thence profound humility!

A still deeper interest attaches to the fact, that this accomplished, admired, and celebrated woman was soothed in her last moments by listening to passages read to her from the works of the spiritual and heavenly-minded Archbishop Leighton.

We are told, in the Recollections of Mrs. Lawrence, that, "she expired at nine o'clock on the evening of Saturday, the 16th of May, as if anticipating the Sabbath rest, quite exhausted, and fading away in the tranquil transition of sleep, and, it is fervently hoped, without much suffering."

Her remains were deposited in the vault of St. Anne's church, Dublin; and a tablet has been erected to her memory in the cathedral of St. Asaph, where those of her mother repose.

3.—Report of the Mission to the Aborigines Lake Macquarie, for 1836.

It affords us pleasure to give insertion to the following letter from our respected friend, Mr. Threlkeld:—

To the Right Reverend William Grant Broughton, D. D. Lord Bishop of Australia.

My Lord,

Your return to this Colony allows me again the honour of presenting to you, my usual report of progress in the Aboriginal Mission during the present year.

In March last, I was subpœned to attend the Criminal Court, in the case of alleged murder of a black by one of his own countrymen: and the question was raised for the consideration of the Court, in his defence, whether he could be put on his trial in a British Court, whereas, should he be acquitted, he must again stand trial amongst his own people? This was overruled, and it was laid down by the Court, that the Aborigines are subject to, and under the protection of the British Law:—But, it remains yet to be determined whether the Aborigines can be admitted as witnesses in our Courts, they having no form of solemn adjuration, or any description of oath amongst themselves. A black may be falsely accused of murder, by the very murderer himself: the accused might be able to prove an alibi by his whole tribe, with whom, perhaps, he was hunting at a distance from the scene of crime, at the very moment in which the barbarity was perpetrated: yet such is the present state of the law, a black witness having been rejected by the Court, that not one of his people could enter the

witness-box to speak in evidence, being incompetent in consequence of our forms of justice in the administration of oaths, although they are now proclaimed to be subject to, and under the protection of our Courts of Law! This anomaly requires the consideration of those competent to provide a remedy, lest impartial justice should hereafter be impeded when some case of considerable excitement may possibly arise betwixt the Aborigines and Colonists. I respectfully call the attention of the Judges of our Courts, of the Legislative Council, of the British Parliament, to the peculiarity and injustice of their case.

No act of outrage against Europeans, bringing the blacks to trial before the Criminal Cour thas arisen this year. The deplored murder of Mr. Cunningham, during the expedition in the interior, or the melancholy catastrophe in the destruction of the shipwrecked Captain with part of his companions, and forcible detention of his widow, by the blacks far northward in the territory, while they call forth the tenderest sympathies towards the unfortunate sufferers, occurred not within the limits of the Colony.

At the request of the Attorney-General, during my stay in Sydney, I visited and questioned the black who was in custody at Goat Island, on the charge of being concerned in the murder of Mr. Cunningham. With the assistance of the Aborigines, who were under sentence of transportation at that place, I was enabled to understand, though a different dialect was spoken by the prisoner. The subject of our inquiry was, that:—"His own name was Pu-ri-mul, he resided at a place called Put-ta, that two blacks named Pu-roi-to, and Wong-kai-tu-rai-to killed Mr. Cunningham, that he did not kill him, nor did he see him killed,—he knew it not,—but was told it.—That it was men belonging to a distant part killed him.—That he was at Put-ta when he was killed,—heard that it was about an oppossum he was killed.—That his brother named Mu-i-yum-bai-to told him to go and bury the remains of Mr. C., two other blacks assisted him to inter the body." The question was put, "who ate part of him?" the reply was, "I did not see them, I did not see the killing of him." No further information could be obtained. We communicated pretty freely by means of the blacks, with whose dialects he appeared to have become acquainted during his confinement. The readiness with which this black guided to the spot, where the remains were found, led, naturally to the conclusion that he must be a party concerned. The difficulty of understanding his broken English, added not a little to such suspicion; there being no evidence against him, he was not put on his trial, but remained in custody at Goat Island.

The blacks on the island, who for depredations and outrages committed some two years since, had experienced that there is "a minister of God, a revenger to execute wrath upon him that doeth evil,—sent by him for the punishment of evil doers, and for the praise of them that do well," were about now to receive the effects of clemency. His Excellency the Governor having mercifully viewed their wretched state of ignorance, appointed an instructor, and commuted their sentences, which having now expired with most of them, they were all liberated and escorted by their preceptor Mr. Langhorne to this place, with instructions from His Excellency to endeavour to establish them at, or near my residence. With much gratification I received them, heard them repeat their lessons, conversed with them, proposed that they should live in a large hut, being then erected for the use of the blacks, that they should have a seine to fish, should send their produce salted to Sydney for their own benefit, that I would build a small vessel for themselves to navigate, instruct them daily, and this should be considered their home, to all this they appeared cordially to agree; however, on the following day the desire to return to their own

district, Brisbane Water, became so violent, that in the evening they left their clothes in the hut, and when called, on the morrow, to their early lessons, every individual had disappeared! I have since ascertained that they have returned to their district, one taking a wife with him on his way, and are still in dread of a recapture. Thus the benevolent attempt of His Excellency to fix them here could not at this period be accomplished, and our hopes, as is very often the case in missionary exertions, are, for a season, disappointed. But, "The husbandman waiteth for the precious fruit of the earth, and has long patience for it, until he receive the former and the latter rain," so, likewise, must we endure, "Until the Spirit be poured upon us from on High."

The peculiar habits of the natives are serious drawbacks to Missionary enterprise, and to their own civil and spiritual advancement; for, however much they may, and do, become useful to Europeans in trifling employments in our various Settlements, they remain uninstructed in Christian principles, and become by such intercourse more initiated in vice: the men receiving the wages of prostitution from those they procure, who are yearly becoming victims to disease. When the Government donation of blankets was distributed to the blacks in this vicinity, there was only the proportion of twenty-nine females to fifty-five males, and of those who profess to be man and wife, not above two or three had families of children. It often occurs, that for weeks together not a single Aborigine appears, and seldom excepting in towns, could ten be found in one place, for by scattering, they are more easily supplied with food, and if they wish to assemble together, it is only to despatch a messenger, who sets fire to the grass on his route, by which means the tribes know, when and where to congregate. Thus from their natural habits they require no settled place to form a village, for when danger is reported, they flee to our Settlements for safety, where immoral contagion thins their ranks, or concubinage amalgamates them with the whites, through the overwhelming numbers of the prison population. Such are some of the difficulties in a mission to these barbarians, which call for the daily exercise of faith, patience, and perseverance.

Under such circumstances, my employments vary. At one period of the year, during an absence of the blacks, I arrange the English words from Johnson's Dictionary, rejecting useless technicalities, &c., to form an English and Australian Lexicon, the Australian to be attached as opportunities occur in the progress of translation. At other periods two youths named Billy Blue and little M'Gill are taught to read and write in their own tongue, but their disposition to wander, although well fed and clothed at my expense, manifests itself very frequently to my sad annoyance. The latter has been now two months away, and the former must needs leave yesterday because my son went up the country, and no doubt will be absent until it is reported to him of his return, which not being expected before six or seven weeks, the lads will lose much of what they have already attained. Their unfinished first attempt in copy books, I attach, as specimens just as they left them; the books are made narrow to prevent soiling with their hands.

The elder M'Gill, from whom the lad has, according to their usual custom, received his name, seldom visits me, he displays his knowledge at Newcastle Town, where drink has attractions far more strong than my study possesses at the Lake.

Selections from the Old Testament, namely:—"The Creation of the World"—"The Creation of Man and Woman"—"Institution of Marriage"—"The Fall of Man"—"Of the Deluge"—"The Confusion of Tongues

at Babel"—"Abraham interceding for Sodom and Gomorrah"—"The Destruction of Sodom and Gomorrah," have been translated also to form reading lessons, which, to the youths already mentioned, afford means of instruction in divine truth. Billy Blue, when riding out with my son one day in the bush, was asked what he thought of the account which was read to him? he replied, that he thought it was all gammon that master had told him about the Creation, for who was there who saw God create man!

The Australian Spelling Book, two copies of which I also attach, has been completed and put to press this year, at an expense of £5 16s. 0d. for the printing thereof, but the difficulty at present lies in procuring scholars, besides the two already mentioned. Little M'Gill, whilst reading one of the lessons in the Spelling Book, in which I was explaining to him, and enforcing the truth, that "He who made all things is God," observed, that old M'Gill knew it, for he had seen Jehovah! Inquiring further into this extraordinary assertion from a black, he said he would bring M'Gill to inform me all about the circumstance. M'Gill came, and related to me as follows:—"The night before last when coming hither I slept on the other side of the Lake, I dreamed that I and my party of blacks were up in the Heavens; that we stood on a cloud; I looked round about in the Heavens; I said to the men that were with me, there *He* is? there is *He* who is called Jehovah; here he comes flying like fire with a great shining—this is *He* about whom the whites speak. He appeared to me like a man with clothing of fire red like a flame. His arms were stretched out like the wings of a bird in the act of flying. He did not speak to us, but only looked earnestly at us as he was flying past. I said to the blacks with me, let us go down, lest he take us away; we descended on the top of a very high mountain like this pestle; (shewing me one that was in the study) we came to the bottom, and just as we reached the level ground, I awoke. We often dream of this monntain, many blacks fancy themselves on the top when asleep."

My present employment istranslating the gospel of Mark, after which, I propose Matthew and John, which with Luke already accomplished, will complete the Evangelists, when they must be compared and diligently revised, in which my eldest son will be able, if it please God, to afford much assistance, from the superior knowledge he has acquired of the aboriginal language. He is again attempting to bring with him on his return, a youth or two from the interior some three hundred miles distance, whither he is now travelling, and which could not be accomplished heretofore. Should it please God to influence the minds of one or two of the Aborigines, causing them to become well instructed in the gospel of Christ, they would then be valuable instruments to promulgate the truth as it is in Jesus, from tribe to tribe, amongst their own countrymen.

Thus, My Lord, I have stated to you for the information of His Excellency the Governor and His Majesty's Government at Home, the occurrences and employments in this Aboriginal Mission for the last twelve months. Placed by the special Providence of God in this wilderness, amongst white and black bones, but all exceeedingly dry, our only hope is, that the spirit will breathe in them the breath of life, then shall "Peace be within our walls, and prosperity within our dwellings," this "wilderness and solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose"—for "righteousness exalteth a nation," and "happy is that people whose God is the Lord."

I have the honor to subscribe myself,
Your Lordship's obedient Servant,

Ebenezer, Lake Macquarie, Dec. 31st, 1836. L. E. THRELKELD.

4.—Correspondence in reference to want in Cuttack.

We most willingly respond to the call of our correspondent Z. Nothing was further from our intention than to cast the slightest stigma on the magistrate referred to; nor we may venture to say had our previous correspondent the slightest idea of casting any imputation on the worthy functionary. We trust this explanation will be satisfactory.

To the Editors of the Calcutta Christian Observer.

Sirs,

In the Christian Observer for the present month, a correspondent from this place takes notice of the high price of rice. I suppose since the severe famine of 1769, the necessaries of life have never been so expensive, nor so scarce as at this moment throughout the district. Your correspondent says "there is plenty in Cuttack;"—I fear this is an assumption without proof. I am aware many entertain the same idea, but I cannot conceive natives, who are in general tolerably acute in such affairs, husbanding grain, and running the risk of its spoiling, while an opportunity exists, to sell at four or five times the original cost. He further says "the authorities wont move a finger to induce the villainous dealers to open their stores," and adds "it is too bad." Is it too bad that the magistrate, who is paid for upholding the laws and dispensing justice equally to all, is not the person to break these laws, by insisting upon men disposing of their property *nolens volens?* this would be a new way of distinguishing the difference between *mine* and *thine,* or of explaining the golden rule, "Do unto others, &c." An erroneous opinion prevails, that he (the magistrate) can regulate the nerik of the bazars. I think I am correct in stating he cannot, and to issue an order without power to carry it into effect, would be very apt, I apprehend, to bring his authority into contempt.

I am not guilty of the sin of writing, and may possibly never trouble you again; but while every feeling mind must deplore the suffering the people near and around have endured, and are still labouring under, it would be injustice towards our magistrate, not to mention, that no one can take a more lively interest in the well-being of the native community than he does. Through his exertions alone, sixteen hundred rupees (1,600) have been raised for the benefit of the poor; with this sum and the bounty of private individuals six or seven hundred starving persons are daily fed; if therefore grain is deficient, verily there is no lack of *charity* amongst us. The season is half over but the fall of rain has as yet been partial only; unless a favorable change takes place in the weather, the condition of the people will be more miserable than heretofore.

Cuttack, 18th Aug. 1837. Z.

5.—War with Barmah.

We, of course, as the advocates of peace, must regret any indication of approaching hostilities; but *firmness* and *decision* at the onset in checking the sanguinary incursions of these wild barbarians is the only method to prevent greater excesses and more bloodshed. May it be exercised in dependance on God. "Give peace in our time, O God, for there is none other that fighteth for us only thou, O God."

Akyab, Sept. 5, 1837.

"Intelligence has just arrived from the Barman frontier, which has produced a good deal of agitation within the last day or two. The Barman troops have driven in the sentinels and crossed over into Arracan in large numbers. They are now within a few miles of Sandoway, not far from Khyak Phu, and are reported to be committing great excesses. The few military men in Akyab (only 4 or 5 of them) are hurrying off to put themselves at the head of the handful of native troops at their disposal, to endeavour to resist the Barmans; but their numbers are so small that there is little hope of their succeeding. A war with Barmah now appears certain. Dreadful are the ravages and distresses of war; but Jehovah has ever caused even the wrath of man to praise him, and how often has the sword made way for the spiritual weapons and more glorious conquests of the Gospel. How delightful the time when sin with all its fruits of misery shall be wiped away, and the happiness of the redeemed consummated in that new heavens and new earth wherein dwelleth righteousness."

6.—Demonism in India.

The following letter of M. Bouchet, extracted from the letters of the Jesuit missionaries, is one of curious interest. He maintains, that demon-worship and the influence of demons exist wherever Christianity is unknown, and that wherever the truth of the Gospel comes it disarms the dark one of his power and "breaks the spell." It is one of those curious phenomena in religious pyschology that has yet to be fully explained, in order to reconcile our natural notions and theological teachings. It is an undeniable fact that men have been under demoniacal influence—the Lord himself cast out devils. Brainerd tells of a man who, after conversion, stated that he had while a heathen oft been under influences of this kind which had entirely ceased after his conversion. We have ourselves witnessed one or two extraordinary cases of the kind, the influence of which ceased when the blessed Gospel obtained the ascendency—we think they were not cases of madness or morbidness but of demoniacal influence. While therefore we do not pledge ourselves for the accuracy of the detail of the theory of Bouchet, nor for the authenticity of his stories, yet we think the subject one of some importance and worthy of discussion. We shall therefore be happy to receive the opinions of our correspondents on the subject, for the labours of missionaries must bring them into contact with much that is curious as well as instructive on these points.

A Letter from F. Bouchet, Missioner of the Society of Jesus in India, to F. Baltus, of the same Society.

Reverend Father,

I have read your answer to the history of oracles, with incredible satisfaction. The false reasons on which the dangerous system you have undertaken to destroy was grounded, can be no better confuted than you have done.

You have undeniably proved, that the devils formerly gave out their oracles by the mouths of the false priests of the idols, and that those

oracles have ceased as christianity has been spread abroad in the world on the ruins of paganism and idolatry.

Though it be a difficult matter to add any thing to so many convincing proofs as your book is filled with, and which you have drawn from the works of the fathers of the church, and even from the pagans; yet, I do affirm I can furnish you with a new demonstration, to back the opinion you maintain, against which nothing reasonable can be objected. It is not, as yours are, taken from the monuments of antiquity; but from that which frequently happens before our eyes, in the missions of Madure and Carnate, and whereof I have been myself a witness.

I have had the advantage of devoting the best part of my life to the preaching of the gospel among the Indian idolaters, and have, at the same time had the satisfaction to observe, that some of those prodigies which contributed to the conversion of pagans in the days of the primitive church, are daily repeated among those Christian congregations we have the good fortune to found in the midst of unbelieving countries.

We still find sensible proofs of two truths you have so well established in the sequel of your work. For in the first place, it is certain, that the devils to this day deliver oracles in India, and that they do it, not by means of the idols, which would be liable to fraud and illusion, but by the mouths of the priests of those very idols, or sometimes of those who are present, when those devils are called upon. In the next place, it is no less true, that the oracles begin to cease in this country, and that the devils grow dumb and lose their power, by degrees, as the said country receives the light of the gospel. Some time spent in the mission of India is sufficient to convince any man of the truth of these two propositions.

If it shall please the almighty to restore me to that dear mission, which I left against my will, and to which I am immediately to return, there to spend the remainder of my health and life, I will send you a more ample account of some particular answers, and of certain oracles, which cannot have been delivered by any but the devil. It shall suffice for the present to offer you some general proofs, which cannot but be acceptable to you.

To begin, it is a matter of fact, which no man in India makes any doubt of, and which the evidence of it does not allow to be called in question, that the devils deliver oracles, and that those evil spirits possess the priests that call upon them, or even indifferently any of those who are present, and partakers in those spectacles. The priests of the idols have abominable prayers to address themselves to the devil, when they consult him upon any event; but woe to that man the devil makes choice of as his organ. He puts all his limbs into an extraordinary agitation, and makes him turn his head after a most frightful manner. Sometimes he makes him shed abundance of tears, and fills him with that sort of rage and enthusiasm, which was formerly among the pagans, as it is still among the Indians, the token of the devils presence, and the prelude to his answers.

As soon as those signs of the success of the prayers, or charms, appear, either in the priest, or any other of the by-standers, they draw near to the person possessed, and put questions to him relating to the success of the affair in hand. Then the devil delivers himself by the mouth of the man he has entered into. The answers are commonly such as will bear a double meaning, when the questions put relate to futurity. Nevertheless, he hits right often enough, and answers so exactly, that the most clear sighted are at loss; but still there is enough, as well as in the ambiguity of certain answers, as in the exactness of others to convince a man, that the devil is the author of them; for after all, as discerning as he is, futurity, when it depends on a free cause, it is not certainly known to him; and on

the other hand, his conjectures being commonly very well grounded, and his knowledge far above ours, it is no wonder he should sometimes hit off a thing upon occasion, when the sharpest and most ingenious man would vary much from his thoughts.

I do not pretend to deny, but that the priests of the idols, in imitation of the oracles really delivered by the devils, do sometimes artfully counterfeit persons possessed, and give such answers as they are able to those that consult them; yet after all, that dissimulation is, as I have told you, only an imitation of the truth; besides that, the devil is generally so ready to answer their summons, that they seldom stand in need of fraud. I do not propose to bring you a great number of examples, but accept of this one, which occurs to my memory, and which, in my opinion ought to convince every man of sense, that the devil has really a part in the oracles given in India.

On the way from Varongapatti to Calpaleam stands a famous temple, by the Indians called Changandi. To the eastward of that temple, and at about half a league's distance from it, is a pretty populous town, renowned for the passage I am going to relate. One of the inhabitants of this town was highly favoured by the devil; to him he most freely imparted himself, in so much as to possess him upon a certain day every week, delivering by his mouth most surprising oracles. The people thronged to his house to consult him. However, notwithstanding the honour paid him on account of the distinction the devil made of his person, he began to grow weary of his employment. The devil, who brought him so many visits grew troublesome, he never ceased, but he put him to abundance of pain at parting, and the poor wretch might make account that he was sure one day in every week to endure a violent distemper. Something still more vexatious afterwards happened to him; for the devil, who by his means gained the dependency and adoration of an innumerable multitude of Indians, resolved to remain several days possessed of him, in whom he found himself so highly honoured. Neither did he stay long away when gone, and seemed to go and come to no other end than to renew the dread he occasioned at his coming, and to repeat the torments that attended at his departure. His frequent and tedious visits proceeded so far, that the miserable Indian found himself quite disabled from providing for his family, which yet could not subsist without him. His kindred being much disturbed repaired to several temples, to beg of the false gods to give a check to, or at least ease the violence of that wretched spirit; but those pretended deities, had too good an understanding with the devil, against whom their assistance was implored, to grant any thing to his disadvantage. Thus nothing of what was sued for could be obtained; the devil became more outrageous, and continued as he had done before, to deliver his oracles by the mouth of his old host, with only this difference, that he tormented him much more violently, and at last gave cause to apprehend that he would be the death of the poor man.

The case being almost desperate, it was concluded, there could be no other remedy, but make application to him that did the mischief. It was supposed, that he would vouchsafe to give an oracle in favour of a wretch by whose means he delivered so many others. Accordingly, one Saturday in the evening, they put the question to him to know, whether he would not depart, and what he required for shortening the number of his visits and ceasing the severity of them. The oracles answered, in a few words that if they would carry the patient the next morning to Changandi, he should be tormented no more, nor receive any further visits.

His orders were punctually executed, in hopes that the unfortunate fellow would be delivered. He was carried to Changandi on the eve

of the day appointed by the devil; but was worse tormented there than he had ever been; he was heard to cry out in a most dreadful manner, like one in most grievous torture; yet at the same time, nothing appeared outwardly, and all the comfort they had was, that the time appointed by the oracle was not yet come. At length, when Monday came, the oracle was literally fulfilled, but after a very different manner than had been expected; for the penitent expired with most dreadful convulsions, after having lost abundance of blood at the nose, ears and mouth; which in India is the usual sign of a distemper and death, occasioned by being possessed. Thus the devil made good his oracle, assuring that the wretched man should cease to be sick, and to receive his visits.

It is easy to imagine what a consternation those present were in, at so tragical an event. I do assure you, no man then did in the least suspect there was any fraud in the possession of that Indian, or in the oracles he had so long delivered. Nor do I believe our most hardened critics can fancy it is possible to carry on dissimulation so far; at least the poor wretch's wife was not of that opinion. The sudden and violent death of her husband was such a stroke to her, that she abjured idolatry and the worship of the devil, to whom her consort had fallen an unhappy victim. She took care to be instructed as soon as possible, and was baptized at Calpaleam. There I have myself often heard her confession, and several times made her repeat this story, in the presence of the idolaters, but oftener in the presence of the christians, who resorted to our church.

I will now proceed to other matters, about which the devils are very frequently consulted in India. Among all deliverers of oracles, those are certainly most in reputation, who undertake to discover thefts and robberies, which cannot otherwise be found out. After trying all common and natural means, they have recourse to this, and to the great misfortune of those poor idolaters, the devil is but too serviceable to them in this point. Amazing things have happened as to this particular, in my time; I will mention one which you may depend upon.

Some jewels of great value had been so dexterously and secretly stolen from the general of the army of Madure, that he who had done it seemed to be out of the reach of suspicion. Thus, whatsoever means could be used to find out the thief, there could not be the least indication of him. A young man at Ticherapali, who was one of the most famous diviners in the country, was consulted. He having invoked the devil, so exactly described the thief that it was no difficult matter to know him. The wretch, who had been so far from being called in question, that no man ever suspected him, could not stand out against the oracle; he owned his crime, and protested there was nothing natural in the manner of discovering his theft.

When several persons are suspected of a theft, and no one of them can be particularly convicted; this is the method they take to find out the criminal. The names of each of those so suspected are writ upon particular bits of paper, and orderly laid round in a circle. Then the devil is called upon with the usual ceremonies, and they withdraw, after having shut up and covered the circle, so that no man can come at it. Some time after they return, discover the circle, and he whose name is found out of its proper place is concluded to be the only guilty person. This sort of oracle has so often and infallibly been serviceable to the Indians, for discovering of a criminal among several innocent persons, with certainty, that it is proof enough without any other to try a man upon.

There is still another way the devils have for delivering themselves in India, and answering to the questions put to them, which is in the night, and by means of dreams. It is true, this way has seemed to me more liable

to frauds; but after all, there occur in it such surprising things, and such singular circumstances, that there is no doubt but that the devil has a considerable share in it, and that he really makes use of that method to inform the priests of the idols who make it their business to call upon him.

I give you but a few instances of what I assert, not that they are rare in India, or that there are not frequently some to be met with, which are not to be called in question; but the thing itself is so far from being doubted in the country, that no man thinks of collecting them. However, if you desire more particulars, I will not fail giving you that satisfaction, as soon as it shall please God to restore me to my christian congregation at Madure, which I long for more ardently than I can well express.

But after all, what reason can there be to doubt of the devil's delivering oracles in India, since we have such convincing proofs that they perform an infinite number of other things, which are far above the power of man. For example, those who deal with the devil are often seen to support alone, and without any rest, an arbour, made of the branches of trees cut off, and no where fastened together: others raise up into the air a sheet, which is extended to its whole length and breadth, by which they prove that the devil is really familiar with them. Some in the presence of all the people, drink off great vessels full of blood, containing several Paris pints, without being the least disturbed by it.

I have been also told by a man of credit, and who may safely be believed that he happened accidentally to be present in a company, where he was witness to the fact I am going to relate. A solid body, as tall as a man, had been made fast in one part of a little room, and so fixed to the wall, that there was no removing of it without much difficulty; nevertheless it was seen to break loose of itself, and to move forward a considerable way, from the place, where it had been fastened, without any person touching, or so much as coming near it. Add to this, that the devil, ever true to himself in all ages and in all places, often requires of those who deal with him the most abominable sacrifices, and such as mankind must have a horror for; but which at the sametime are most proper to please his malignant nature.

In short, what would our unbelievers in Europe, I mean those people, whom an extravagant spirit of criticism render incredulous to things the best attested, when it is for their advantage not to believe them; what would they think, I say, if they were, as we are eye witnesses of the cruel tyranny the devil exercises over the idolaters in India? Those wicked spirits sometimes press down their heads so low, and make them turn their arms and legs behind them in such a manner that their bodies are like a ball, which puts them to most intolerable pain. In vain are they carried to the temples of the idols to receive some ease; it is not there they must expect to find it. Our churches and our christians are the only remedy against that miserable oppression, by which it appears, that the devils are the only occasion of the unspeakable pains those poor creatures have endured.

You see I have a little digressed from the point of oracles, which is the main subject of my letter; yet I do not believe you will think this digression altogether useless. When men are once convinced that the devils have a certain power over the idolater, which is beyond all controversy, they will be the better disposed to believe what I have already had the honour of telling you, in relation to the oracles the devils deliver among the Indians; and I am fully persuaded, that no person whose faith is untainted, as to the existence of devils, can make a scruple about the last article.

To proceed, here is nothing of caves, or subterraneous places, nor is there need of furnishing the priests of the idols with Sir Samuel Moreland's speaking trumpets to raise their voices, or to multiply the sound. Not but that the Indian priests are crafty enough to find out all means to impose upon the people, and to substitute false oracles instead of such as the devil might refuse to afford them ; but they are not put to that trouble, and I have already given you to understand, that the devils are but too true to them. As it is true that those wicked spirits deliver oracles in India, so would it be ridiculous to suppose that those oracles proceeded from the mouths of statues in this country, as has been insinuated of the oracles of past ages. You have demonstrated how groundless that conjecture is, by testimonies of antiquity, and even by the ridiculousness that is inseparable to it ; but as for India, there are as many witnesses of the contrary, as there are idolaters and even christians in the country. It is most certain, that in so many years as I have lived among these people, I never heard that any idol spoke, and yet I have spared no pains to be throughly informed in what relates to the idols and those who worship them.

That which appears most convincing, is, that nothing would have been more easy than to find out that expedient, had not the devils themselves delivered their oracles by the mouths of men. There are statues in India of a prodigious bulk and height, and they are all hollow within ; they are those that stand at the entrance into the pagan temples ; they seem to have been made on purpose to favour the impostures of the idol priests, if there had been occasion to have recourse to them ; but in reality that would be too visible a bait, and I can scarce believe any Indian would suffer himself to be taken with it. I will recount some examples, which will inform you, what the priests of the Indians can do in point of impostures, but which, at the same time, will convince you, that they have to do with people that are not easily to be gulled by their frauds. By it you will judge, that since it is so received, and so universal an opinion in India, that the devils deliver oracles there, it is not certainly grounded on the cheats of some particular persons, nor on the too great credulity of the common people.

It is some years since, a king of Tanjaour, who was much affected to the idols, felt his former devotion to become colder and colder by degrees, till then he had very regularly visited a famous temple, called Manarcovil, every month. He there used to give plentiful alms to the priests of the temple, and you may imagine, that so generous a devotion could not but be very acceptable to them. But what an affliction was it, when they perceived that the prince abandoned their temple. I fancy, they would have better borne with his keeping away, if he had but continued to send the sums he used to distribute among them. The mischief was, that they were at once deprived of the honour of seeing the prince, and of the profit that accrued from his visits. Upon this the brachmans assembled, and that being a matter of the highest consequence for them, they long consulted together, what course to take. The business in hand, was to oblige the prince to visit the temple of Manarcovil, according to his former custom ; if they could be so fortunate as to succeed in that particular, they questioned not but that his bounty would be the same it had been before.

This was the stratagem they agreed on, and resolved to make use of. They spread abroad a report, throughout all the kingdom, that Mana, so the idol was called, laboured under some great affliction, that he was seen to shed tears, and that it was necessary the king should be informed of it. The affliction of their God, they said, proceeded from the contempt the

prince seemed to show for him; that Manar had always loved and protected him; that he was now under the dismal necessity of punishing him, for the affront put upon him, and it was the compassion he still had, which obliged him to shed those tears, they saw fall from his eyes.

The king of Tanjaour, who was a good pagan, and superstitious to excess, was frighted at this news. He looked upon himself as a lost man, unless he immediately took care to appease the wrath of the god Manar. Accordingly he repaired to the temple, attended by a great crowd of courtiers; he fell down before the idol, and observing it really to weep, he conjured the god to pardon his neglect, and promised to repair with interest the injury his tepidity might have occasioned to his worship in the minds of the people. In order to perform his promise, he took the course which was most likely to satisfy the brachmans; for he immediately caused a thousand crowns he had brought for that purpose, to be distributed among them. The poor prince had not the least thought of suspecting the cheat put upon him by the brachmans. The statue stood clear from the wall, and upon a pedestal, which to the prince was a demonstration of the reality of that prodigy, and in his opinion the brachmans were the honestest people in the world.

The officers that attended the prince, were not altogether so credulous. One of them accosted the king, as he was going out of the temple, and told him, there was something so extraordinary in that incident, that he could not but suspect a fraud. The prince flew into a passion against the officer, looking upon his jealousy as an abominable impiety; however, by often inculcating the same thing, the officer at last obtained the leave he so earnestly begged to search the idol narrowly. He immediately returned to the temple, placed a guard at the gate, and took along with him some soldiers he could confide in. He caused the statue to be lifted of from a sort of altar, on which it stood, narrowly searched every part, but was much surprized that he could find nothing to make good his conjecture. He had fancied there was a small leaden pipe, which ran from under the altar into the body of the statue, and that through it they seringed water, and so it dropped from its eyes. He could find nothing like it; but being so far engaged, he repeated his search, and at length, by means of an almost unperceivable line, discovered the joining of the upper part of the head to the lower; he forcibly parted those two pieces, and in the brain-pan found some cotton steeped in water, which dropped down to the idol's eyes.

It was no small satisfaction to the officer to find what he sought after, nor was the prince less amazed, when he beheld with his own eyes, the fraud of the brachmans, who had so foully imposed on him. It put him into a violent passion, and he immediately punished those deceivers. He first made them refund the money he had given, and obliged the brachmans to pay a fine of 1000 crowns. A man should be sensible how fond those people are of money, to make a true judgment of the grievousness of that penalty. Such a heavy fine was much more insupportable to them, than the severest corporal punishment.

Can any one imagine that men, who could contrive such a fraud as this, could not have found out the secret of speaking by the mouth of their idols, the thing being so easy as I have demonstrated to you; if they had thought it likely to take the gentils, who consult the oracles, in that snare; or if those oracles had not been always delivered in India, not by the organ of the statues, but by the mouth of the priests, whom the devil puts into a sort of enthusiastic fury; or else by the mouth of some of those who are present at the sacrifice, and who, much against their wills, find themselves more expert in the art of divining than they desire.

What I tell you concerning the manner of delivering of oracles in India, is so universal throughout the country, that whensoever an oracle is pronounced any other way whatsoever, it is immediately suspected to be fraudulent and deceitful.

Two merchants, as our Indians inform us, had by mutual consent buried a treasure belonging to them both, in a very private place; nevertheless the treasure was taken away; he who had done the thing was the forwardest at asserting his innocence, and calling his partner cheat and thief, and even proceeded to protest he would clear himself by the oracle of a famous god, the Indians worship under a certain tree. On the day appointed for that purpose, the usual ceremonies were performed, for calling upon that pretended deity; and it was expected, that some one of the company would be possessed by the god, or devil, they were making their addresses to; but they were much surprized, when they heard a voice come from the tree, which declared him that was guilty of the theft innocent; and laid it upon the unfortunate merchant, who had never entertained such a thought. But it being a thing never heard of in India, to have oracles delivered after that manner; those who were appointed by the court to be present at that ceremony, gave order, that before the party accused were proceeded against, diligent search should be made, to discover whether there was not sufficient cause to suspect that oracle. The tree was rotten within, and therefore, without any further examination, they thrust straw into a hole of the tree, and set fire to it, that the fire, or smoke, might oblige the oracle to talk after another manner; supposing, as was suspected, that some person lay hid in the body of the tree. The expedient succeeded, the wretch, who did not expect such a trial, did not think fit to suffer himself to be burnt, but cried out amain, that he would discover the whole truth, begging they would remove the fire, which began to burn him. They took pity on him, and thus the cheat was discovered.

Once more, it is a thing beyond all controversy among the Indians, that the trees and statues cannot speak. Thus much may happen sometimes, that the devils cause some little idols to move when the idolaters earnestly beg it, and make use of the necessary means to obtain it. Here follows what the christians, who have formerly been very conversant with the idolaters, have told me, in relation to that sort of miracle wrought by the devil.

Certain penitents offer sacrifices on the edge of the water, with much ceremony. They draw a circle of one or two cubits diameter, and round that circle they place their idols, in such manner that their position may answer to the eight principal points of the compass. The pagans believe that eight inferior deities preside over those eight parts of the world, equally distant from each other. They invoke those false deities, and from time to time it comes to pass, that some one of those statues moves in the presence of all the company, and turns about upon the very spot where it is placed without any body coming near it. That is certainly done in such manner, that the motion cannot be ascribed to any other than the operation of the evil spirit.

The Indians who perform that sort of sacrifices, sometimes place in the centre of the circle the idol they design to sacrifice to, and they think themselves particularly favoured by their god, if that little statue happens to move of itself. Very often, after they have made their sacrilegious prayers, appointed for that superstitious operation, the statues continue immoveable, and that is a very bad omen. It is most certain, that they do move sometimes, and their motion is considerable. This fact I have from persons, who cannot be accused of being too credulous in this point, and are therefore the more to be credited.

You see how far the power of the devil reaches in this particular : it is a thing unheard of, that ever the devil should have spoken through the mouth of an idol, or that any Indian priest should have attempted any such artifice. There is not the least mention of it in their books, at least, I can affirm I never read any thing like it, though I have particularly applied myself to learn all that relates to the worship of the idols.

I will conclude this letter with that which is most for the advantage and honour of our religion, in this particular. I mean the miraculous silence of the oracles in India, by degrees, as Jesus Christ is known and worshipped. I will further add, since we are speaking of the power of the devils, and of the victory gained over them by the cross of Jesus Christ ; that the said venerable cross does not only stop the mouths of those deceitful oracles, but that it is also in those countries of infidels, the only defence that can successfully be made use of against the cruel tyranny those imperious masters exercise over their slaves.

I do not pretend to assert, that from the moment the standard of the cross was set up in India, by the first missioners who planted the faith there, the oracles immediately ceased in all parts of idolatrous India ; and that the devils ever since then have had no power over the pagans, who continue in their infidelity ; in confuting the like supposition of Monsieur Vandale, you have justified to Monsieur de Fontenelle, the opinion of the ancient fathers of the church, about the ceasing of oracles. You have made it appear to him, that the oracles of the pagans did not cease, but in proportion, as the saving doctrine of the gospel spread itself abroad in the world ; that this miraculous event, though it did not happen all at once, and in a moment, is not therefore the less to be ascribed to the almighty power of Jesus Christ, and that the silence of the devils, as well as the destruction of their tyranny, is nevertheless an effect of the authority he has given christians to drive them away in his name. I design to give you a standing proof of that absolute power of Jesus Christ, and those who profess the adoring of him, by barely laying before you the wonders to which we have been eye witnesses.

In short, whensoever it happens, that some christians are present at those tumultuous assemblies, where the devil speaks by the mouth of those he possesses, he then observes a profound silence, which neither prayers, nor charms, nor sacrifices, can prevail with him to break. This is so frequent in the parts of the mission of Madure, where we have residences, that the idolators take special care to inquire, whether any christian is among them, before they begin their ceremonies ; so fully persuaded they are, that one single christian in the crowd would disable their devil, and strike him dumb. Here follow some instances.

It is but a few years since, at a solemn procession, in which they carried one of the idols of Madure in triumph, the devil took possession of one of the spectators. As soon as they had observed in him the signs, which denoted the presence of the devil, the people thronged about him, to be within hearing of the oracles he would deliver. A christian happened accidentally to pass by the place ; that was sufficient to silence the devil ; he immediately ceased to give answers to those who were inquiring about future events. When they perceived the devil persisted in talking no more, some one of the company said, there must certainly be some christian among them ; immediate search was made for him ; but he got away, and retired with all speed to our church.

One of our missioners going to a town, stopped at one of those great rooms that are built on the high-ways, for the conveniency of travellers. The father was close up in a corner of that room ; but one of the christians who bore him company, observed, that the inhabitants in the next street

were got about a man that was possessed by the devil, and that every one consulted the oracle, to be informed by him of things that were secret. The christian thrust himself into the throng, and did it so dextrously, that those who were nearest did not take notice of him. It was impossible that the person possessed could see him ; but the devil was soon sensible of the power of that new comer. He ceased speaking the very moment ; care was taken to promise sacrifices, but not one word could be drawn from him. In the mean time the christian slipped away as dextrously as he came.

The devil then being delivered from the presence of one more powerful than himself, began to talk again, as he had done before, and the first thing he said, was to tell the company, that his silence had been occasioned by the presence of a christian, whom they had not observed, but who had nevertheless been among them.

I should never have done, did I go about to tell you all the accidents of this sort I know of. They all undeniably prove, that the power of the prince of darkness cannot stand before the victorious might of Jesus Christ, communicated to the children of light, who are his disciples and adorers. I can only say this in general, and conformably to one of your remarks, that some of our christians in India, resembling in this particular, and in many others, those of the primitive church, might challenge as to this point, and put the Indians upon this trial, who are fondest of their oracles, and of all the superstitions of paganism.

But the power of christianity over the empire of the devils, is not only shown in silencing of the oracles, but even in obliging those tyrannous fiends to quit those wretches they have possessed themselves of, and whom they most cruelly torment. The idolators as well as christians make no difficulty to acknowledge this second point ; and it is an opinion generally received throughout all the country, that the sure means to drive away the devils, and to be delivered from them, is to embrace the law of Jesus Christ.

This is daily confirmed to us, after a manner very edifying to us, and most glorious for our holy religion ; for no sooner do those men, who have been so misused by the devil, begin to be instructed in our mysteries, but they immediately find themselves eased, and at length, within a fortnight, or month, at farthest, are absolutely delivered, and enjoy perfect health.

You may easily judge how well grounded that universal opinion is, since nothing but an infallible certainty of their cure, could prevail on those miserable people to make use of such a remedy. These are not accidents to be interpreted according to fancy, supposing there is fraud in those who say they have been tormented, and are afterwards cured by virtue of our holy religion. Men who mean honestly themselves, and are acquainted with the genius of the Indians, never think of having recourse to such suppositions. The idolators, and especially those who are most devoted to their idols, and who consequently are most subject to be insulted by the devils, have a wonderful prejudice against the christian religion. They can expect no advantage by a forgery of that nature ; they can fear nothing from the christians, and have cause to apprehend every thing from the infidels ; they run the hazard of losing all they have, of being contemned by their race, or tribe ; of being thrown into goal, and of being abused by their countrymen. These obstacles are still much more dreadful for those who are of races which have but few christians, and wherein of consequence it would be very difficult, and almost impossible, after such a change, to find any that would be allied to them in marriage.

This last reflection seems to me the most considerable ; but only those who live among these people can be sensible of the utmost extent of it. In

order to form some notion of it, you are to conceive, and it is most certain that there is no nation in the world where parents are more fond of their children; the tenderness of the fathers and mothers in this respect is beyond imagination. It chiefly consists in settling and marrying them advantageously; but it is not allowed to contract any alliance out of their peculiar races. Thus the embracing of christianity, when a man is of a race that has few christians, is in some measure renouncing the advancement of his family, and consequently thwarting of the natural and prevailing affections. However, the torments the devil puts those wretches to are so violent, that they are obliged to overcome those considerations; they repair to our churches, as I have told you, and there find ease, and a certain cure. This motive of credibility, together with others which are carefully laid before them, and more especially the victorious grace of Jesus Christ, by degrees draws them from their former superstitions, and prevails with them to embrace that holy law, which procures them such mighty advantages in this life, and promises others infinitely greater for all eternity.

I must tell you once more, these are not accidents that happen rarely, and whereof there are but few instances; this is almost a continual miracle, and which is daily repeated. I once, within the space of a month, baptized four hundred idolators, whereof at least two hundred had been tormented by the devil, and were delivered from his persecution, by causing themselves to be instructed in the doctrine of christianity. It would be amazing to us if some of those wretches did not constantly come for relief to our churches, and I can affirm for my part, with all sincerity, that there is almost continually some one at Aour, one of our principal churches, and where I have resided several years. I have myself been several times an eye-witness there, that the christians of all ages, of both sexes, and of every condition, expel devils, and deliver persons possessed, by only calling upon the name of Jesus Christ, and other holy practices authorized by the christian religion, and of which our good Indians most certainly make better use than generally is done by the christians in Europe; and this even to such a degree, that they often compel the devils, against their wills, to give testimony of the almighty power of Jesus Christ; and those miserable spirits are heard daily to confess, that they are cruelly tormented in hell, that the same fate attends all those who consult them, and lastly, that the only way to avoid such dreadful torments is to embrace and observe the law preached by the christian gourous, so the Indians call their doctors and spiritual guides.

Thus our converts have an extraordinary contempt of devils, over whom the only quality of being christians gives them such great authority. They insult them in the presence of the pagans, and openly defy them, generously confiding that they can have no power over their persons, when once armed with the sign of our redemption; and yet very often they are the same Indians, who have been formerly most crully tormented by those evil spirits, and who most dreaded them, whilst they continued in the darkness of paganism.

I have often examined the most fervent of our christians, who in their youth had been the objects of the devil's rage, and his instruments for delivering of oracles; and they have owned to me, that the devil tormented them so outrageously, that they admired they could outlive it. They never could give me any account of the answers the devil delivered by their mouth, nor of what happened whilst he had possession of their bodies. They were then so much beside themselves, that they had no free use of their reason or senses, and they had no share in what the devil spoke and acted in them.

Perhaps prejudiced and incredulous persons, will not think fit to give much credit to the testimony of these good Indians; but I, who am thoroughly acquainted with their innocency and sincerity, I, who am a witness of their virtue, and who cannot know without comparing them to the christians of the primitive times, should very much scruple to hesitate one moment about the validity of what they assert. They would think themselves guilty of an heinous sin, should they impose upon their gourou, or spiritual director; and it is most certain, that those I have examined are so nicely conscientious, that the very apprehension of sin puts them into such uneasiness, that we find it a difficult matter to quiet them.

Is it not a great satisfaction to us to behold not only the fervor, but even the miracles of the primitive church renewed before our eyes? How much joy must it be for those zealous persons, who contribute towards the maintenance of the missioners, and of those fervent christians, who assist us in our apostolical labours, to hear that the glory of the religion, towards which they contributed by their bounty, spreads itself so brightly in the countries of infidels. I am satisfied, that no man makes it more his concern than you do, reverend father, and that you will be pleased at my having given you an account of the victories our holy religion gains in India over the powers of hell. You have laboured too much towards establishing the triumph of the cross of Jesus Christ to be insensible to what I have said. However, this is but an essay, which I will render compleat, if you desire it, when I shall return to India. I am with much respect.

Reverend Father,

Your most humble and most obedient servant in our Lord,

J. V. BOUCHET, Missioner of the society of Jesus.

III.—*Religion amongst Sailors.*

There are few things in nature so affectingly solemn as the stillness which pervades the watery waste at midnight, when no sound is heard save the watch-bell, or the mariner calling his mate to his duty, or the soughing of the wind in its sweep over the heaving ocean. Nor does nature present a scene more cheering and magnificent than when the sun comes forth from the east as a bridegroom to meet his bride, to gild and enliven the sombre and dark deep. The feelings of awe excited by a night at sea, or of pleasure by a morning on the deep, must be experienced to be understood. The change wrought, both on the scene and in the mind, strongly brings to one's recollection the expressive words of holy writ,—"the Spirit of God moved on the face of the waters." That which we have adverted to as affecting and stirring in the natural scenery of the sea, is highly illustrative of its *spiritual condition*. But a few years ago, in contemplating the shores of the great deep, or the islands which stud its bosom,—in casting the eye over the lakes, rivers and canals which adorn and bless the inlands of the earth, we should have witnessed a stillness far more profound and oppressive

than the silence of the natural night,—a stillness induced by the absence of all good, broken only here and there by a solitary instance of ministerial concern, or the more rare occurrence of a seaman's prayer. It was the stillness of spiritual death, the valley of the dead without even the vision of dry bones to arrest. We hope that a better day is breaking, nay has already broken—that the spirit of God has indeed moved on the face of the great deep, and that the inhabitants thereof are beginning to feel its cheering influence. It is a pleasing fact to contrast with this once state of things, that now there is scarcely a shore on which the seaman does not hear the sound of his own 'church-going bell;' where his friend does not attempt to rescue him from the grasp of the crimp and the prostitute, and provide him a home and a refuge where he shall be furnished with rational amusement and religious instruction. One thing must however strike us, and that most forcibly too, in reference to this subject, that the Christians of Britain and America must be held deeply criminal for the neglect with which they so long treated this interesting and numerous portion of our race. It would appear almost incredible were it not true, that the very men who were traversing the deep at all seasons and in all climes, to protect our institutions, citizens, and friends from war, insult, and invasion, to gather the luxuries and riches of other lands for our enjoyment and elevation—that these very men should have been altogether religiously neglected, appears passing strange, but not more strange than true; for within the province of our own recollection sailors were looked upon as a kind of ungovernable creation, which nothing could guide or tame, and as far as religion was concerned many thought them beyond its pale. In fact, to see a sailor in a place of worship was enough to disturb the devotions of many; and the treatment they had received from Christians formed the chief barrier to successful effort when their friends began to feel as they ought. A latent feeling existed that they were a privileged class, who for the dangers they braved and the hardships they endured, might be permitted to indulge in practices which would have sunk a landsman for ever. The feeling appeared to be,—they are wild but not vicious, uncouth but generous, imprudent but industrious,—a balancing of accounts which in the estimation of a landsman oft terminated in their religious acquittal. The neglect they experienced appears the more strange when we remember the words of prophecy—"that the ships of Tarshish (shall be) first, and that the abundance of the sea shall be converted;" nor is the feeling of surprise less when we remember that our Lord himself chiefly associated with them, chose his first ministers from their crews, selected their vessels as his sanctuaries, and abode in their float-

ing dwellings for many days; and yet these men, the especial objects of prophecy and first companions of the Lord, were forgotten! Perhaps the position of Britain and the state of feeling at the time, may in some measure account for this neglect, though it can be no excuse for it. Intoxicated by the success of her arms, the extension of her territories, and the increase of her commerce, tossed to and fro on the billows of political faction, England had but little time and less disposition to reflect on the religious wants of her people. At this period, so critical in the history of our father-land, the missionary spirit was enkindled and shed some of its beneficial influence on the sons of the sea. Attention was first called to this subject by the preaching of one or two eminent servants of the great Teacher. The energetic Whitfield made them the objects of his solicitude. The Rev. J. Harvey, while curate of Bideford, laboured amongst them with great acceptance. The Rev. Rowland Hill, in the course of his erratic ministry, oft preached to them with success. Dr. Bogue with his students at Gosport made direct efforts for their salvation; but perhaps none laboured more zealously, more humanely, or successfully than Dr. Rippon and the members of his church. The proximity of his chapel to the river Thames rendered it every way a desirable rallying point for those interested in such labours. This brings us to the close of the 18th century, when, with these exceptions, the greatest neglect prevailed in reference to seamen. The *first ship* that may properly be called a Bethel ship was the good ship Duff, which conveyed the missionaries of the London Society to the South Seas. At this period the Wesleyan methodists made some irregular efforts for the religious welfare of sailors. This issued in the formation of the Naval and Military Bible Society by a good member of that section of the church, named Cussons. For some time it was limited in its activities, but the founder of the Society, before his death had the pleasure to hear its cause advocated by dignitaries of the church, statesmen, and others equally eminent for talent and piety. Naval chaplains were limited in number in his majesty's ships, and still fewer were there who felt the least concern for the salvation of their crews. We refer to this to account for the low state of religion at this period, and to introduce a fact interesting in this detail. The first volume of sermons expressly designed for seamen was published in 1807: they were from the pen of the Rev. R. Baynes, chaplain of H. M. ship Tremendous: they are plain practical discourses, but now scarce. During the years 1807 and 1808, the progress of religion was slow but sure; in the year 1809, a spirit of anxious concern for the best interests of the seamen of both countries was awakened in the churches of England and America. In the year 1812, a

Society for the good of seamen was formed in Boston, U. S., and at the close of the same year Dr. Jenks was appointed the *first seamen's chaplain.* He laboured in Boston with great zeal and success until, under his advice and direction, the American and Foreign Seamen's Friend Society was formed. It is a singular fact, that in the same year a desire to bring sailors to the knowledge of Christ was infused into the minds of one or two pious captains belonging to one of the northern ports of England. One of the most prominent was a Captain Simpson, whose vessel was the *first vessel that bore the Bethel flag at her mast-head* as a signal for worship, in the river Thames or any British port. A signal so novel, excited considerable attention amongst the merchants and tradesfolk of London, and also in the minds of the police. They suspected that it was the signal for political conspiracy so rife at that period; accordingly the police boat pulled along side during a prayer-meeting; but when the superintendent heard the men praying *only*, and praying amongst other things for the king, he was much affected and surprised, and became ever afterwards a warm friend to Bethel Meetings. It is but just to observe, that these meetings were conducted for a long period by a humble individual named Rogers, whose qualifications for the office of leader were most singular and apposite. We delight to put on record the names of these humble individuals who were really and truly the first, though unostentatious, labourers in this noble cause, and the more so as in nearly all the documents we have read on this subject there is an almost total silence as it regards their exertions. In this department of labour, as in many others connected with the church, these apparently weak and irregular efforts were the precursors of a mighty impulse which was given to this deeply interesting cause. The good hand of God effected this by raising up and qualifying an individual endowed with great natural talents, glowing eloquence, and deep feeling, in the person of the Rev. G. C. Smith formerly in his majesty's navy. The appearance and labours of this extraordinary man gave an impulse to religious feeling in reference to seamen which never has subsided. Possessed of a fertile mind and benevolent disposition, he was ever devising and carrying into effect plans for the temporal and spiritual welfare of his fellow seamen. These plans and efforts *originated* the London Seamen's Floating Chapel, which was opened for public worship in the year 1818. This was followed by the establishment of a Society for conducting Bethel prayer-meetings afloat by gratuitous agency, establishing schools for the orphan and other children of seamen, refuges for the destitute, asylums for Magdalens, and Homes for the more respectable, together

with savings' banks, register offices and marine schools, the whole of which are in active operation, under different managements, at this day. To these efforts may be added the societies for distributing the Bible, religious tracts, visiting the shipping, and preaching to the men afloat. Nor should we omit to mention that noble institution the Seamen's Hospital, formerly H. M. ship Grampus. While all this was going on in the metropolis, the out-ports were not inactive. Bristol, Liverpool, Hull, Leith, Dublin, Greenock, and many others erected their Mariners' churches and built their floating chapels, co-operating with the parent Society in their endeavours to raise the tone of moral and spiritual feeling amongst sailors. One great means by which a community of feeling has been excited is the circulation of Sailors' Magazines, periodicals exclusively devoted to the instruction and encouragement of seamen. The result of these varied efforts has been the conversion of many sailors, officers and captains, who carry with them not only the theory but the practice of Christianity wherever they go. The necessity of cooperation to ensure success in this cause, has induced the Seamen's Friend Societies in England and America to appoint chaplains in foreign ports, whose business it shall be to look after the religious interests of the crews of vessels belonging to their own and other nations; chaplains of this kind are appointed at Whampoa, Calcutta, Hononulu, Havre De Grace, Memel, Lohaina, Smyrna, Rio, Batavia, Singapore, in the islands of the West Indies, and at several of the principal ports of England and America.

We hope to continue our remarks on this interesting topic in our next or in an early number.

φιλος.

IV.—*Proposal for the Establishment of a Christian School-Book Society.*

In this age of improvement and discovery happily the attention of many has been directed to the education of the young. Though it be still acknowledged "that there is no royal road to learning," yet this has not prevented many successful attempts to smooth the path to knowledge, to render it more agreeable as well as more easy to youthful aspirants. It is true indeed that many extravagant plans have been hastily devised and ushered into the world, and as hastily forgotten. These have been succeeded by others still more extravagant, and not less ephemeral. But amidst the constant change some degree of accurate knowledge and experience have been gained. The

subject has been taken up and studied by men of superior talents and energy; and while mere pretenders have been compelled to retire to their deserved obscurity and neglect, the cause of education has progressed during the last 50 years, with an astonishing and unprecedented rapidity. Amidst this general improvement the interests of our fellow subjects have not been overlooked, the youth of India are not neglected. Besides the educational plans pursued by Government, many benevolent societies and individuals have put forth their hand to the good work, and evinced by their zeal and activity their sincere interest in the improvement of the rising population of this country. But it may be doubted whether these benevolent intentions have been carried into effect by the most enlightened and best methods. There has been an entire want of unity in our operations. Why should our *Christian Societies* work entirely separate and apart from each other? Why should not improvements made in one institution, either in the way of obtaining more useful school-books, or in the mode of communicating knowledge, be adopted in others? Union here, as well as in every other undertaking, is strength; Christian societies are applying a moral and religious lever to raise the youth of this country from their degradation, why should they not do so in combination and mutual dependence upon each other so far as they are practicable? The advantages of union among Christians are apparent in all the grand and catholic societies which have been established during the last century. How great, for instance, and important are the blessings conferred upon the world by the Bible and Tract Societies? It has often struck us that the same unity might easily exist in other Societies. The professors of the Gospel of peace who conscientiously differ from each other on minor matters, might with great advantage be more united in carrying on their benevolent designs. Such an union, especially in introducing a more general, systematic and improved plan of education into this country would, by the blessing of God, be the means of effecting an important and desirable change in the views and feelings of the rising population. One of the first points, to be attended to in a general plan of education, is the supply of suitable school-books. All parties should unite (and we see nothing to prevent their doing so) in forming a CHRISTIAN SCHOOL-BOOK SOCIETY, the object of which would be to furnish for all the Institutions that might require them, suitable school books on Christian principles.

A regular supply of school-books is a desideratum which has been long felt by every one engaged in tuition. It is true indeed that many excellent works have been published in

England, and sent out to this country, and these in some degree, supply the present emergency; but if it be desirable to teach the native youth the sciences and literature of the west, in the quickest and most effectual manner, these ends cannot be well secured by using school-books compiled for the instruction of European and American youth. If our object be to convey the greatest amount of knowledge, with the smallest amount of trouble on the part of the student, in the most expeditious manner, then it will be evident to every one conversant with the subject, that school-books expressly compiled for the natives of this country are best adapted to our purpose. Much has been done with such books as we have, but much more might have been effected, if more trouble had been taken in compiling books suited to the customs and habits of thought of the people of this country. No attention or pains ought to be spared in making smooth the student's path, and preventing his being disheartened at the outset of his career. If this be a sound principle as a general rule, it is still more forcible as regards the youth of this country. Without entering at present into the causes which may produce it, it is a well known fact that the youth of this country are habitually indolent, that they are *not* fond of study or close application, and that it is very difficult to overcome the inertness of their nature. It is therefore evident, that in leading them to the temple of knowledge, we should strew the path with as many flowers as possible, we should make it as delightful and alluring as we can. When once the youthful spirit is impelled by a love of knowledge, its rapid progress and success may be said to be secured. This love and desire of improvement can be best promoted by making the acquisition of knowledge easy and pleasant in the first stages; and one of the most important points to be attended to in assisting the scholar, is to provide him with such books as are suited to his habits and feelings, and likely to please him. Although this desideratum is in some measure supplied as regards the English language, the school-books generally in use, in the *vernacular* languages are of a very inferior order. In Bengáli in particular, there are scarcely any school-books worth mentioning, *none* compiled for the use of schools on an enlightened and improved plan. The little attention which has been paid to this subject is one of the reasons why the vernacular languages are so unpopular, and why our English schools, are generally so much more popular than a native one. If all those who hold that the natives of this country ought to be taught, in their own language, the sciences and literature of Europe (and this to us appears to be the most rational, and feasible medium of communication), had paid more attention to the compilation of good school-

books, we would not at this time have cause to lament over the discredit under which the vernacular languages have fallen. But in the system heretofore pursued all is confusion and irregularity. In our native schools no system is pursued. The sircar, who is generally very ignorant, spends nearly one-half of the school hours in drilling the boys through the multiplication and other numerical tables, ere they know a letter of the Alphabet. Go near the school and you would suppose that the urchins were very busy; but like most native undertakings, there is infinitely more noise than work. One may try to improve this state of things, he may endeavour to introduce something like a system to compel the sirkar to attend to his injunctions, but he is immediately stopped, he has no books to carry out his system. He cannot, however well qualified, sit down and compile a series of school-books, he has other and more urgent duties to attend to. If he should think of publishing, he will probably risk a great loss which he may not be able to bear. Thus for the want of union, not one but many are obliged to go on, in the vernacular schools, in the old snail-like way which has been in vogue for centuries, and the children of the poor often after spending two years, are barely able to repeat their ক খ and nothing more!! Some have attempted to correct this evil, and compiled and published works at their own expence, but as they were not supported they were soon obliged to relinquish the work which they had so vigorously begun. These evils if not quickly corrected, will soon make the vernacular languages unpopular and reduce them to a state of barbarity. This might be easily prevented if Christians in this country would unite in carrying on a general plan of education, and form societies for compiling and publishing useful school-books. Such a society is much needed at present, and we doubt not that it would be supported and encouraged by many of the friends of an enlightened education. We do not at present intend to enter into details, and give a specific plan for the formation of such a society. We are anxious to draw the attention of the Christian public to the subject, in the hope that those conversant with the education of the young may turn their thoughts to it, and furnish some hints for the formation of a Christian School-Book Society. A central committee ought to be formed in Calcutta, whose object it would be to examine and prepare books for publication. Many who are at present deterred from compiling books, would, if a prospect of having their books published were held out, readily come forward to give their assistance, and endeavour to supply the present desideratum.

Corresponding committees might be formed at other stations, who would endeavour to provide translations, of good school-

books, or compile others adapted to their several districts; those auxiliary bodies would also circulate the works recommended by the general Committee, and use them in the schools under their immediate influence. Many valuable school-books would then be brought into general use, and would be spread out from the Calcutta body as from a common centre, by means of its branches and auxiliaries, throughout the whole country. The irregular and inefficient method of tuition at present pursued in our vernacular schools, would give place to a useful and enlightened system. The evils which Missionaries and others who conduct schools complain of, would be remedied, at least the first and most important step in the way of improvement would be attained. It is true indeed that we have few if any good teachers in our native schools, and this lamentable fact proves that a proper and combined effort has not been made to raise such teachers. But ere we can qualify suitable teachers, and teach them a regular system, it is evident that we must have suitable books;—if things are allowed to go on as they have heretofore done, instead of the people progressing in real knowledge, they will recede into ignorance. It is a remarkable fact to which all those who are acquainted with the natives, will bear testimony, that the rising generation in this Presidency, instead of cultivating and improving their native tongue, are much more ignorant of its beauties and capabilities, than their forefathers. They have acquired a smattering of English, it is true, but they so much neglect, yea despise their own language, that they cannot express their ideas in it with propriety, far less can they write it with correctness. We wish not at present to enter into the controversy between the advocates of English, and those of the vernacular languages. The establishment of such a society as we have alluded to, will not prevent either party, but assist both in carrying their peculiar views into effect. The state of things which has been already described calls loudly on all the friends of this country's regeneration to take the subject into serious consideration. Our system of education evidently requires improvement, and that improvement must begin at some point, the best and most feasible point, appears to us to be by improving our school-books: until this is done nothing good can be effected. It has been attempted by individuals but no general and lasting effect has been yet produced. Does not this show the necessity and utility of combination? Is it not likely (we would say certain) that that which could not be effected by individuals working separately and independently, might be accomplished by their uniting in some grand plan? Several difficulties we are aware, lie in the way of forming

such a society and in carrying its objects into effect. Difficulties however ought not to deter us from attempting what is requisite and useful; in the present case they are not so many or so formidable as some are apt to imagine. It may be asked, who will prepare such books as are required? where are those to be found who will devote themselves to this particular work? To this we would say, it is to be hoped that the friends of religious education are neither so few or so indolent as to allow the system of education at present pursued to remain in its present deplorable condition, when they have a reasonable prospect of improving it by giving their aid. With all the discouragements that are to be overcome at present, Missionaries and others in different parts of the country, publish school books at their own risk; how much more readily would they compile such works, if there was a prospect held out of their being published and extensively used? Many we doubt not, who feel the want of such books would come forward to give their assistance, and thus by each one, who is personally interested in the subject, doing a little. the aggregate might be very important. It might be necessary to raise funds to carry on the operations of such a society. These there is reason to believe it would not be difficult to obtain. The books however which would be sold would soon cover all the expence that would be incurred.

Ere the objects of such a Society could be well carried into execution, all those who have the management of Christian Schools should use the books they recommend. Is this likely? On this subject it is impossible to speak positively, but judging from probability, there is reason to believe that if not all, most would use them. All Christians might easily join in Societies of this nature; here there would be no scope for party feeling;—no opposition to peculiar and long cherished Theological systems. Each individual might pursue his *own mode* of tuition without let or hinder, although he used the works recommended by the Society. Necessity, if no stronger motive, would induce many to use them; for if the enlightened friends of education would unite in such an effort, it is reasonable to suppose, that they would produce an order of school-books in the vernacular languages, such as could not be easily procured from any other source. To this proposal it may be objected that there is a School-Book Society already established and powerfully supported; the object of which is to remedy the very evils to which we have alluded. Of the operations of this Society we are inclined to speak with respect, we would not wilfully say any thing to offend its friends and supporters, or depreciate the value of their labours. But in common with many others

we have the strongest objection to its principles. It is avowedly a Society based upon an exclusive principle; it does not only fail to instruct the youth of this country to reverence and love their Maker, but it openly and directly excludes all religion from its system. Education (we use the word in its proper and legitimate meaning) without religion is a misnomer. It oft proves to be a curse instead of a blessing,—furnishes a capacity for great and extensive mischief, instead of assuaging the turgid waters of human passions and prejudices. "Knowledge," said the immortal Bacon, "is power," and if we put this power into the hands of the people, without superinducing the fear of God and a love of holiness to counteract the ungovernable and unruly passions which agitate the human breast, the consequences may be fatal as well to the peace of Society as to the well-being of individuals. It would be leading us too far from our subject were we to endeavour to prove the soundness of our objections to such a system—a system which recognises and enforces a strict separation between knowledge and religion. Such an unnatural separation has been deprecated by the wisest and best of men in all ages. And the annals of crime abundantly prove that when the intellect has been cultivated and the heart and affections neglected, man has become a worse member of Society and a greater adept in wickedness. We however do not say this much to convince the advocates of such a system; were this our object we would deem it our duty to enter more fully into the subject. The Christian—he whose heart is imbued with the love of his Saviour, and a sincere regard to his commands, cannot heartily approve of the principles of such a Society. And if he gives the sanction of his name or authority to a system founded upon such principles, it must be either through sheer necessity, or because he has not paid sufficient attention to the importance of such an undertaking. But when we have the opportunity, it is our duty if we be faithful stewards, openly to declare our principles and carry them into effect. The conviction of every Christian is, that the world through wisdom knows not God, and that to beget in the youthful mind a love of virtue and a respect for the commands of God is of far greater importance to the individual himself and to Society in general, than the highest attainments, in science or philosophy. Many conscientious persons feel that they cannot coalesce with a system whose principles are subversive of their dearest and most strongly cherished religious sympathies. They believe that Christ their Saviour is "the way, the truth, and the life," and that the way of salvation through him ought to be made known to old and young. On this account they have stood aloof from a system which places an interdict upon such

knowledge. Are we then to rest in our present position? *Others to whose principles we object, have combined to carry their system into operation, why should not we unite among ourselves?*

We feel that the books heretofore published in this country are not suited to our purpose, why should we not endeavour to compile and publish such works as we require. It is hoped that the few hints which have been just thrown out, may induce the friends of Christian education to reflect on a subject of such importance, and that some combined plan may be formed to remedy the deficiency and evils that are at present felt especially in our vernacular schools.

THETA.

V.—*Notæ Indianæ.*

A Study—table, books, &c. Persons—Scopos, Libra, Sterne.

Sterne. Well, *Sco.* what is the meaning of this special invitation?

Scopos. I will explain in few words. The Editor of the C. C. O. wishes to please every body by touching on almost every thing, but his space prevents any lengthened notice of men or things. He wishes, therefore, that some person or persons would talk short reviews and *printable* conversation on men and things *en passant*.

Libra. I have no objection, with one understanding.—*Scopos.* What is that?—*Libra.* Why that the editors will do for us what the gentlemen of the press do for both Houses of Parliament.—*S.* Oh! I suppose you mean correct the press?—*Sco.* Yes and the sentiment too.—*Libra.* You have just hit it. I hope the Editors will look after our orthodoxy, loyalty, and sense.—*Sco.* That they will do for their own sakes; but I nevertheless propose rules for ourselves.—*S.* Good!

Sco. 1st, No personalities. 2ndly, No politics, either secular or ecclesiastical. 3rdly, No sectional religious peculiarities.—*Libra.* Then I suppose we are to discuss Religion without bigotry; Education without partiality; Commerce, Politics, &c. just as they affect the religious happiness of mankind.—*Sco.* Exactly; but these are all to be spoken of in a manly, gentlemanly and Christian spirit.—*All.* Yes, there shall be no trimming, gold alone shall pass.—*Libra.* Then speak like marvellous proper men, for "a chiel's amang you takin notes and faith he'll prent it."

A pause, in which Sterne takes up a book and reads.

Sco. What are you reading, Sterne?—*S.* The Bishop's Sermons.—*Sco.* Have you read them?—*S.* yes.—*Sco.* Well that's saying much for a volume of modern sermons, for it is no small task to wade through such productions generally. The fact is, were I a second Solon and had the concocting of a new code of penal laws, I would make all the intelligent criminals peruse every volume of modern sermons.—*Libra.* That would be a punishment!—*Sco.* Yes, much worse than being obliged on a Sunday to read through a good old covenanting sermon, for smiling at church.—*S.* It really does appear as though men just thought—"It's nice to see one's name in print, a book's a book although there is nothing in't."—*Sco.* Exactly, I see Sterne is a poet and a philosopher, but it is refreshing to meet with any thing that will relieve the eye or cheer the spirit

—a rock in the cataract or an oasis in the desert, firm and comforting.—*Libra.* That I think is the case with these sermons; the style is clear and nervous, and the views of truth are simple, lucid, impassioned, and the subjects such as are calculated to interest and benefit an Anglo-Indian people.—*Sco.* Read us an extract.—*Libra.* Here is one from the Sermon on the influence of the love of Christ:—

"Man since the fall is a selfish creature. Selfishness is the corruption of that strong principle of self-preservation and self-love, which was implanted in the breast of man for the most beneficial purposes by his great Creator. Selfishness is an attention to our own interests, void of regard for those of others. Instead of seeking what is really good for ourselves, according to the command of God, and in connection with the duties we owe to others and the general happiness of mankind, it seeks merely what is apparently good; what seems desirable at the moment to its own perverted judgment and excited appetites and passions; and in ways often contrary to the command of God, and without respect to the fair interests and claims of others. Selfishness is blinded and ungoverned self-love.

"No one can look into his own breast without detecting something of this unreasonable regard to self."

"Christianity proposes, then, as her high end to begin the effectual cure of this malady of fallen man. The aim of the gospel is to put a stop to this miserable life of self, and to inspire a holy, disinterested, and benevolent temper of mind governed by the will of God; embracing all that is good in the principle of self-love, but purifying it from its debasing alloys, elevating it to a nobler and wider range of exertion, and superadding all those habits and motives which spring from the person and work of the great Redeemer.

"With this view, Christianity first opens the real magnitude and extent of the evil. Other systems admit some of the leading effects which selfishness has produced; the gospel alone traces it up to its true source,—'the fall of man and his apostacy from God. Christianity teaches, that God 'made man upright, but that he hath sought out many inventions.' Christianity teaches, that the living inordinately to ourselves is not the original state of man, but the effect of his revolt from his Maker, of the rebellion of the creature against his Creator and Sovereign, the departure of man, a dependant being, from God the centre of his happiness. St. Austin observes, that 'when man fell from righteousness and was precipitated from God to the creature, he first fell upon self, as upon a jutting rock.' Till this fatal malady of selfishness, then, is cured, nothing is done. A plague to himself and others man is and must be. All attempts to heal the state of the world whilst this worst of poisons is allowed to diffuse itself, is only to conceal the deeply-seated wound, and drive the irritation inward upon the vitals. There is no steady regard to truth, no real public spirit, no superiority to names and parties, no trust-worthiness in trying circumstances, no heartfelt generosity, no gratitude, no self-denial for the good of others.

"Christianity restores order and peace to man, both in private and in society, by teaching him to feel, deplore, oppose, subdue this state of disordered self-love, first of all in himself, and then in others; by bringing him to see that it is 'enmity against God;' that it constitutes the very essence of rebellion and iniquity, a 'death in trespasses and sins.' Christianity restores happiness to man by disposing him to love his neighbour as himself, and to seek his own happiness, not by a disordered and inordinate self-love, but by a moderated and well-governed regard to his own interests, in connection with the interests of others, and derived in part from them; and all subordinated to a supreme love to Christ his Saviour."

All. Good! May the best and most permanent blessings rest on the volume in its distribution and perusal, and may the author be an ornament to his office in the best sense!

Libra. Here is a Sermon by the Rev. G. Mundy of Chinsura on the death of the beloved Corrie. It is a good sermon. The text is Joshua 1. 2, "Moses my servant is dead." The parallel is well drawn between the lawgiver and Corrie. He has hit the prominent excellencies of the good Bishop with the happiest effect.—*Sco.* But it's awfu' lang to hear mon.—*S.* Too much for a rupee.—*Sco.* I should think that arises from the length of the sentences. —*Libra.* Perhaps if you were writing you might mention that to our good friend, for he is oft i' the press.—*S.* You advise compression.—*Sco.* Just that.—*Libra.* Can we look at his evidences now?—*Sco.* No, in a little. There are more in the press, and then——

S. What, another sermon?—*Sco.* Yes, by the Rev. J. Wilson of Sabuthu, on the death of General Stevenson.—*Sco.* That is as much too short as the other is too long. Its statements are clear and the style good, but it is unsatisfactory both as it respects the doctrines enforced, and the occasion which called it forth. The author should have appended a memoir with some practical remarks; for Stevenson was much beloved by the army, and it was a good opportunity to have spoken a word in season.—*Libra.* We are getting prosy, and it must be a rule to be *anti-opiumatic* in the Notæ.—*S.* Suppose I read a chit addressed to the Editors on a new subject!

All. Good. (*Sterne reads.*)

Dear Sirs,—There is a common error to be found in most books on India as well as in our periodical works, which it would be well for your correspondents to guard against, viz. confounding local customs and habits of the people with those that may be considered as nearly if not entirely universal. Much evil has resulted from this and many prejudices have been formed by Europeans respecting the natives. The useful work of Mr. Ward on the Hindus is full of this sort of writing, and in consequence, gross misconceptions have been formed by many. The most un-Indian part of India, the neighbourhood of Calcutta, was all that Mr. Ward knew of the country personally; and hence the portrait which professes to be that of Hindus in general, if correct at all, is merely that of the Bengálís. A writer in this country should always bear in mind, when speaking of native manners, customs, &c. that the Hindus are not a nation, nor is India one country;—the people are Hindus in *religion* as Europeans are Christians, but as nations, or races differing in language, origin, and customs, they are as varied as the nations of Europe. It would be well when a writer takes up any subject connected with native manners, that he should consider whether what he is speaking of, is local or general. Some time ago a discussion took place about Kulin Brahmins; but I never could learn from any of the articles on the subject where this class of Brahmins are to be found, except near Calcutta. I know they are not found in India generally, but no person that I am aware of, has told us within what geographical limits they are met with. Again there is the cruel custom of exposing the sick on the river side till they die. This also is generally alluded to as universal, though it is not to be met with beyond the limits of Bengal, as far as I have been able to ascertain either from actual observation or native evidence. These are but specimens; hundreds of instances occur in which from the neglect of definitely drawing the line, between what is universal in India, and what is local or provincial, an accurate knowledge of both country and people is very difficult to reach through the medium of books, &c. Your correspondents, like others, are often faulty on this point, and perhaps these hints may lead some of them to be more explicit.—B.

Sco. A little sharp, but I fear too true. We are safe in saying that all the Hindus are bad, I allow; but let us be careful to give them every advantage they possess. If there be a bright shade in the otherwise dark character of the nation, by all means show it in the picture. Nothing will tend so much to inspire confidence in us and our efforts to reform and elevate them, as a feeling that we desire to do them justice; while it is cheering to us to find that any section of this idolatrous race are disposed to remonstrate against the portentous evils of the more debased. In Bengal we have to mourn not over the fallen *nature* but the fallen *man*. We are disposed to wish that the inhabitants had any measure of manly feeling; for it seems impossible to graft Christianity on such a stock of meanness. —*S.* But Christianity forms the man as well as saves and elevates the soul. —*Sco.* Yes, but where there is energy to work upon, the Christian is the nobler when formed; therefore if some of these firmer Hindus would receive the impress of truth, we might hope that they would be bolder in its defence and more energetic in its promulgation.—*Libra.* True, let us hope, Sterne, that some work on India and its people, just, intelligent, philosophical may soon appear.—*Sco.* Such a work as Marshman's on a larger scale.—*Libra.* Ah, if it could be procured!

S. Marshman, Serampore, Friend of India. What an association, but a very natural one—the Friend of India.—*Libra.* This is one of the best conducted periodicals in India.—*Sco.* The very best. The editors are thoroughly acquainted with India and its resources; they have access to sources of information closed to others, which gives them matter for articles deeply interesting to Indians, but which few could treat as they do.—*Libra.* It is increasing in circulation and confidence, and it deserves it, for the editors are liberal, enlightened, and pious.—*Sco.* Where are its religious articles, I have seen none of late.—*Libra.* That is a defect. If it had more religious matter, contained more European news, and published bi-weekly, it would have a more extensive circulation, and be more useful. —*Sco.* I could a tale unfold, but let the opening year unfold its own! The Friend *is* to be all we wish.

Sco. Here is the "Oriental Christian Spectator." This is one of the best conducted Indian periodicals. The articles are always Indian or bearing on the interests of India. In religion it is firm and evangelical. The Editor is a man of great nerve, extensive erudition, and deep piety. If I mistake not he holds infidelity at bay, and makes infidels respect the religion they hate. He has laboured much and well in the Mission field, and is respected by the natives. He is the author of several works on the subject of Hinduism and Christianity, and is thoroughly master of the Marathi and other Indian dialects. He is in fact a missionary.

Here is also "The Chinese Repository." This is a most valuable periodical. It is what it professes to be—Chinese. It deals in essays on opium and opium-eaters, on tea and its tendencies, on the Chinese in their social, political and religious relations, not in a slight or cursory manner, but in such a way as to prove that the editors understand the themes which move their pens.—*Libra.* It is not strictly religious. *Sco.* No, but it never loses sight of religion. It views politics commerce, &c. just as they bear on the moral and religious state of the people.—*S.* Is it heavy?—*Sco.* Some of its articles are a little soporific, especially those on the opium question; but many of the papers are very interesting, for they lift a veil that no one else can lift, and tell secrets deep and true, not mysteries.

S. Enough of periodicals for the present. What letter is that?—*Sco.* It is a letter on temperance, a grateful epistle from an old sailor for the advocacy of temperance in the pages of Maga, and especially thanking our good correspondent J. M. J. for his able and well written letter on that subject in the July number.—*Libra.* Read it. *(Sco. reads.)*

To the Editors of the Calcutta Christian Observer.

My Dear Sirs,—I fain would offer my sincere and grateful thanks to your correspondent J. M. J. for his very able and philanthropic letter addressed to you, and published in your July number, on the progress and triumph of temperance principles in the United States of America.

I cannot do so in a private communication not having the slightest idea who your correspondent is; but he certainly merits not only my poor humble thanks, but the thanks of *every* member of *every* Temperance Society in India.

It may be weakness in me, my dear sirs, but I cannot refrain admitting that I felt a tear of joy starting to my eye when I read the letter, to find we had so able an advocate in the cause of Temperance, Philanthropy, and Christianity, in India; for who can doubt but that he who advocates the cause of Temperance, is advocating the cause of Christ; how can we ever expect to convert the natives to Christianity, whilst they almost daily see, either drunken European soldiers or sailors, staggering about our streets, or lying in the gutters.

My motive for addressing you, my dear sirs, now, is not only to tender my best thanks to your correspondent for his letter; but to beg he will continue to assist (as he appears so very able to do) our good cause in India.

And may our Heavenly Father, for his own dear Son's sake, guide his pen, and bless his labour.

I remain, my dear sirs,
Your obedient servant,
A Member of a Temperance Society in India.

Libra. I wish I were J. M. J. Such a letter from an old sailor!—Who knows but it may be the admiral of the fleet, or——*Sco.* Well I like to see this. It is just the tar, open and generous. How many men receive good from the efforts of others who are not only backward to acknowledge their obligations, but who, in the fulness of their pride, will actually defame the writings from which their richest stores have been drawn.—*Libra.* But do you approve of Temperance Societies?—*Sco* Yes.—*S.* Are you a teetotaler?—*Sco.* No. My view of Temperance Societies is this—I think the drinking of *spirits* a great evil, and its increase sufficiently alarming to any lover of his species. Any measures, therefore, which arrest the attention of men and induce them by reason and common sense to give up such a habit as drinking, I think worthy of my support. This good Temperance Societies have effected; though I am free to confess that many of their advocates have rendered the cause ridiculous, and injured that which they wished to serve. I would support the temperance cause, either through the Society or in any other way, both from political and religious motives. I would do it both with my pen and my practice, on the principle which Paul lays down, that he would not eat meat so long as the world stands if it should offend his brother; for why should I, to gratify a luxurious and superfluous appetite, sanction a practice so fraught with ill!—*Libra.* Stop my good friend, na sae fast man. I think it is not just the e'il ye wad make it out to be. Is it nae needfu' to keep us i' decent health awa'?—*Sco.* No. Let *fact*, not theory, settle that point; who are the strongest, most elastic, and freest from diseases? Who but the sons of the forest, the wild children of nature, whose drink is the bubbling fountain or the purling stream! No, no; in whatever other respects civilized nations have to boast over rude people, it is not in temperance, nor in physical power, nor in simple and free thought. But we must stop.—*Libra.* Shall we leave this for the next Notæ?—*All.* Yes.—*Libra.* Then we stop until next month; and then talk of what?—*S. The morality of the Indian Press—Education—Missions.*

VI.—*Pilgrim tax at Jagannáth.*

Some decision it is probable will soon be made on this question. We are authorized to say that a plan has just been submitted to Government by the commissioner of Orissa proposing some considerable alteration, and we are inclined to think improvement, on the present unhallowed system, though we fear the measure will fall far short of what the whole Christian world have so confidently expected from the repeated declarations of the Court of Directors.

The proposed plan, so far as we can ascertain, is nearly as follows :

The Government is to make over all the concerns of the temple to the management of the Khurdah Rájá and allow him to collect the tax now collected by the Government, on condition of releasing the Government from all previous engagements.

From the proceeds of the tax the Rájá is to support the pilgrim hospitals at Pooree and Cuttack, and repair the road to the amount of 10,000 Rs. annually.

The Rájá is to be allowed to increase the tax in the cases of particularly wealthy jattrees.

The Government however claim the right to regulate the tax, and interfere with respect to the eligibility of certain castes to enter the temple. They also still retain a certain endowment of land on this side Pooree worth about 20,000 Rs. a year. And finally, retain the right to remove the Rájá from his office for misconduct.

We approve of so much of this plan as refers to the transfer of the whole concern to the Rájá, (from whom and the other hereditary proprietors and officers of the temple it ought never to have been removed,) inasmuch as it will separate the officers of Government from the disgusting and degrading task of catering for an abominable system of delusion, the details of which we hope shortly to present to the notice of our readers. But why this halfway measure, this meddling with and sanctioning of idolatry? Why not give up the whole concern fully and fairly, relinquish all the endowments and emoluments of the idol, and leave him to stand or fall according to the zeal and devotion of his worshippers? Will not the time past suffice for a Christian Government to have protected by its patronage, and spread by its influence, this dreadful scourge to India? Are we still to stoop from our high moral elevation to sanction a system of duplicity expressly intended and fitted to riot on the ignorance and blind superstition of the people? We hope not. Our present enlightened Governor and his council will, we trust, avail themselves of this opportunity to obliterate

this foul blot from our national escutcheon. What have we to do with idols? with sanctioning a tax for its support? or with deciding on the eligibility of poor wretches to enter a den of iniquity whence we are ourselves excluded?

We hope to refer to this subject again and again, till the voice from Heaven shall be heard, *Come out from among them and be ye separate, saith the Lord, and touch not the unclean thing.* S.

Missionary and Religious Intelligence.

INDIA.

1.—Missionary and Ecclesiastical Movements.

The Lord Bishop has proceeded to Banáras during the past month, for visitation purposes. His Lordship's chaplain, the Rev. J. Bateman, leaves for Europe on the *Reliance*.—The Rev. Dr. Mill, late Principal of Bishop's College has resigned his connection with that Institution and proceeds by the overland route to England. Mrs. Piffard and children leave on the 5th inst. on the *Reliance*.—Letters have been received from Rev. J. Leechman, from St. Helena—all well, although they had experienced very severe weather in the vicinity of the Mauritius.—The Rev. J. Ellis, writes from Akyab; the health of Mrs. E. and himself was improved by the trip; they will (D. V.) be back in October.—The American Mission at Ava has been removed to the coast until peace *shall be restored.*

The Rev. W. Morton, formerly connected with the "Society for the Propagation of the Gospel in Foreign Parts," has dissolved his connection with that Society, and seceded from the Establishment. Mr. M. is at present labouring in connection with the London Missionary Society.—The Western American Board of Foreign Missions intend to send four Missionaries to Calcutta.

2.—New Periodicals.

Since our last notice of Indian periodicals we have been favored with some new faces. The friends of religion at Banáras have established a religious newspaper in connection with the Tract Society, entitled the Ḵhair-Ḵhwáh i Hind, or "Friend of India." We have seen the first number, published at the *Baptist Mission Press*, Calcutta. It is nearly of the same size as *the* Friend of India, only in the Roman and Persian characters*; the articles, as far as we could judge, are good. We think the size objectionable; it would be better in a pamphlet form; and if it contained more news it would be rendered more generally acceptable. The price, only two annas per No., brings it within the reach of all. We wish it success. The others are two small English periodicals published in Calcutta and conducted by East Indian youth, entitled the "Rainbow," and "the Star in the East." We like to see these efforts to excite a better taste in the circles in which these young men move, and hope the attempts may *live;* but we would advise the editors and contributors, if they wish their *star* to shine and their *rainbow* to be for a perpetual sign, to eschew fine writing, affected wit and learning, and all unprofitable

* As the same articles are given in both characters, the *Roman*, as was to be expected, shews a great advantage over the Persian, two pages of the former containing as much as four of the latter.

discussion, and to write on plain practical subjects ; then will they be useful, which is the great good. They have our best wishes.

3.—Religious Societies.

We fear many persons both in Calcutta and the Mufassal often experience great inconvenience from their want of acquaintance with the localities and officers of our metropolitan Societies ; and as the season is fast approaching when many of them will visit Calcutta, or when they will be desirous of obtaining new religious publications and Bibles, or be disposed to give of their substance to God, we have thought it might be well to give the localities and officers of our most deserving religious institutions. Bible Society, Mission Row ; Secs. Revs. R. B. Boswell and T. Boaz.—Tract Society, 99, Dharamtallah ; Secs. Revs. W. S. Mackay and C. Piffard.—Seamen's Friend Society, Union Chapel House, Dharamtallah ; Secs. Rev. T. Boaz and J. Andrews, Esq.—Sailor's Home, Police Ghaut ; Secs. Rev. T. Boaz. and J. W. Alexander. Esq.—District Charitable Society ; Sec. R. G. Vos, Esq., M. D. —General Assembly's Institution, Garánhatta ; Sec. to Corres. Board, Rev. J. Charles.—High School, Jaun Bazar ; Sec. Rev. T. McQueen.—Mrs. Wilson's Refuge ; Sec. Mrs. Wilson.—Central School, Simláh ; Sec. Mrs. Wilson.—Baptist Native Female School Society, Calcutta ; Sec. Mrs. Penney.—Native Female School Society's Institution, 1, Circular Road ; Sec. Mrs. Campbell.—Church Missionary Society ; Sec. H. Chapman, Esq.—Baptist Missionary Society, (Serampur ;) Sec. J. Marshman, Esq.—Baptist Missionary Society, (Calcutta,) Circular Road ; Sec. Rev. G. Pearce.—Bengal Auxiliary Missionary Society ; Sec. T. Boaz.—Bible Association, Tank Square ; Cash Sec. J. M. Vos, Esq.—Bible Sec. Rev. T. Sandys.—Free School, Jaun Bazar ; Sec. Rev. A. Garstin.—Benevolent Institution, Bow Bazar ; Sec. Rev. Dr. Marshman. We shall be happy to forward any donations, &c. to the respective agents of these useful institutions.

4.—American Christian Liberality.

The American and Foreign Tract Society have forwarded a complete set of their publications to the Calcutta Christian Tract and Book Society, and have appointed a Committee for the purpose of reporting on the best tracts in the Native languages, in order that their Committee may sanction the American Missionaries in India in adopting, purchasing and distributing them. We understand the Society raised and expended, during the last year, 35,000 dollars for foreign objects alone, and that they hoped to raise the same sum during the present year for the same purposes. May the Lord bless them in their deed !

5.—Christian Institution.

The above institution is the School of the Bengal Auxiliary Missionary Society, situated at Bhowanipur, under the superintendence of Messrs. Lacroix and Campbell. The original design of the institution was the education of the more promising youth of Christian parentage for the work of catechists and teachers. It is, however, open to heathen youth, many of whom attend, although it is publicly known that not only is Christianity taught, but that it is the direct aim of the teachers to convert to that faith. At an examination held only during the past month we were much pleased to find the pupils very well acquainted with the several branches of a good and liberal education. We were especially pleased with their thorough acquaintance with the Bengálí, and the readiness with which they translated English thoughts into Bengálí idiom and vice versâ. The Rev. Messrs. Boaz, Lacroix and Campbell conducted the examination, after which the boys were addressed and expressly told, that the sole object was, by fair means under God's blessing,

to bring them to the cross, the only way of salvation. Prizes were then distributed to the most deserving, and they separated evidently well pleased. There are at present about 90 boys in the school.

6.—Idolatrous Devotion.

We were favored the other day with a sight of a most superb temple composed of silver and gold, made by Hamilton and Co. of this city, sacred to Shíb. It is made for a wealthy native Bábu in Barra Bazar, and has cost upwards of 12,000 rupees. As a piece of art it is of exquisite workmanship. We cannot however, but regret, that British art and Christian tradesmen should be engaged in building 'silver shrines' for Shíb: and we did hope that the time might soon come when the disciples of Christ should come from north and south, bringing their silver and gold with them, for the building of the great temple of the Lord. Christian, remember, one heathen has given 12,000 rupees for one temple—a mere toy—in honor of *his* god. Forget not to bring in *thy* treasure to the treasury of God.

7.—Anniversaries of European Religious Societies.

From a stray newspaper or two we learn, that the missionary anniversaries in London have been distinguished by an increasing spirit of zeal and liberality. We hope to give a syllabus of their operations in our next.

8.—Unity of the Church.

The Missionaries in Calcutta have republished a tract written in England by the Rev. Baptist W. Noel, entitled the Unity of the Church, &c. The design of the writer is to shew that all christians holding the great truths of the Gospel should love each other in deed and truth, without reference to their sectional peculiarities; that we should not bite and devour one another about things that will be buried with us in the grave; but unite to spread those truths which affect our own salvation and the eternal condition of our fellow men. It is a tract admirably suited to check that unhappy spirit which the mingling of politics with religion has engendered in the father-land, a portion of which we fear has reached even us. Oh for the early days of missions, when a Corrie, a Brown, a Carey and a Marshman could meet in the most undisguised fellowship to speak of Christ, and concert plans for the spread of his kingdom! The reprint is extensive (3,000 copies) and the price, in the hope of a wide circulation, but 12 annas per doz. We hope our friends in the Mufassal will obtain and spread it in their several circles, for we consider it a boon to the church in these days of religious strife. It can be had at the depository of the Tract Society, Calcutta.

9.—Benga'li' Lectures on the principal Doctrines of Christianity.

The series of Lectures in the Bengálí language on some of the principal Doctrines of the Christian Faith, which we announced in our last number has commenced. The Rev. A. F. Lacroix delivered the first of the series, "On the marks of a true revelation," at the Simlah Chapel, on Tuesday the 5th of September. The same lecture was repeated at the Bow Bazar Chapel on Tuesday September 12th. The second in the series "On the constitution of man, and necessity of revelation," was delivered by the Rev. W. Morton at Simlah on the 19th September, and repeated at Bow Bazar on the 26th. These two are merely introductory. They were listened to by very crowded audiences, whose behaviour, during the lectures, showed that they gave close attention to the subject. Occasionally attempts were made, by some of the audience, in the middle of

the discourse, to receive immediate answers to their difficulties. This species of interruption occurred especially during the delivery of the first lecture; but was overruled by inviting the interrogating party to remain quiet until the conclusion, when every difficulty would be patiently listened to, if in any way connected with the subject of discourse. The attempts at regular discussion have not, however, been very successful. Those of the audience who have spoken have shown a tendency to diverge from the subject in hand, and to expatiate upon irrelevant matter, or to descend to merely verbal controversy. No attempt has hitherto been made to refute any thing which has been said, and an aged and respectable Pandit who had listened to the lecture "on the constitution of man and necessity of revelation" declared he had heard "nothing to find fault with." He was urged by some of his juniors to give way to them, and then a somewhat irrelevant discussion took place, during which the native speakers were frequently corrected in their statements by one of their countrymen. At the conclusion of both deliveries, of the first lecture, the person who appeared most ambitious to attract the attention of his countrymen, was a respectably dressed young man, who, we understand, edites one of the native newspapers. His attempts to be heard were not successful, because he manifested no desire to speak upon any subject closely connected with the lecture of the evening. On the evening of the 19th he consequently changed his tactics, and occupied a position where he is not likely to meet with any interference on the part of the missionaries. He commenced an opposition lecture outside, in the neighbourhood of the chapel; and if we may judge from the occasional clamours of his audience, he must have been making some impression. We take the liberty, however, of expressing a doubt whether this plan of his be a good one for getting at the truth, supposing that to be the desired end.

Some of the native prints have noticed these lectures and the attempts at discussion which have followed them. Some of them have had recourse to the usual plan where there is lack of argument, and a mere desire to have the last word, without much choice of expression. Were we to judge of the copiousness of the Bengáli language from the number of opprobrious epithets which may be assembled in one sentence, our decision would certainly be such as to give the friends of science some hope, at no distant period, of finding an abundance of terms. But as we should be sorry to hear an educated man borrowing from the eloquence of Billinsgate, so do we fear that the members of polished society, or even those but partially educated, will not very highly appreciate the lucubrations of the Hindu Editor, in this department of his labours. At any rate, one thing is certain, that unjust insinuations and foul language will not ultimately injure any cause.

The missionaries are most desirous to hold calm and rational discussions with the intelligent natives, and shall ever be ready calmly to consider, and patiently to listen to any statements on the part of those who speak with reference to the subject of the discourse for the evening. They will as steadily strive to check any thing which is irrelevant, as being altogether apart from the object in view. A lecture giving a summary view of the Evidences of the Christian Revelation will be delivered at Simlah on the evening of Tuesday Oct. 3rd.

10.—Examination of the Indian Academy.

It gives us unfeigned pleasure to notice the steady progress which education is making among the native inhabitants of Calcutta. Every respectable parent now eagerly desires to obtain instruction for his children, and will submit to considerable sacrifices to accomplish his object. In

consequence of this prevailing demand for education, the city abounds with seminaries of learning of various grades. Among the multitude of charitable institutions, and those where regular fees are exacted, not a few have attained something more than a merely respectable standing. We had much pleasure in noticing in our last April number, the annual examination of that excellent institution known as the "Oriental Seminary," and we now beg to solicit the attention of our readers to another institution apparently conducted on a similar plan as the one we have mentioned. In regard to the number of pupils and the extent of their progress, the Indian Academy is perhaps not so far advanced as the Oriental Seminary; but the system of instruction, so far as it goes, seems to be equally efficient, and is equally creditable to the proprietor and his assistants.

We witnessed the examination of the first and second classes, and were much gratified by the intelligent answers of the pupils, some of whom are very young. In all the branches of learning with which they professed to be acquainted, their acquirements seemed to be very perfect. Not only were the answers readily given when the questions were put by the proprietor of the Academy, but under all the disadvantage of being interrogated by strangers, the pupils were equally prompt and accurate. The first class read and explained a portion of Pope's Homer's Iliad, and answered a great many questions on the early periods of Grecian History with much precision. They could also demonstrate upwards of thirty propositions in the first book of Euclid; and seemed to understand the demonstrations thoroughly. The second class have mastered a few propositions in the first book, and are well acquainted with the definitions and axioms. They have also read part of Marshman's Brief Survey of History, and some poetry.

Judging from the specimens which we witnessed, the pupils do great credit to their instructors. The proprietor is an intelligent young man, Bábu Bissonáth Mitra, and we wish him all encouragement in the prosecution of his labours. We regretted to see so few of the European friends of education present. They ought to encourage the progress of education by their presence at such displays of persevering exertion. There were however, many respectable native gentlemen in the room, one military officer, and Mr. Hare, who never fails to take an interest on similar occasions, the Ven. Archdeacon Dealtry, Rev. D. Ewart, with three or four other European gentlemen.

The examination was held in the Town Hall on Tuesday the 19th Sept.

11.—Examination of the School at Fort Gloucester.

We understand that the second annual examination of the School at Fort Gloucester, under the superintendance of the General Assembly's Mission at Calcutta, was held on Tuesday the 19th ult. It was conducted in presence of the Rev. James Charles and Rev. William H. Meiklejohn, the Senior and Junior Ministers of St. Andrew's Church,—Rev. W. S. Mackay of the Assembly's mission and Mr. Walker, Superintendent of the works at Gloucester. The school is taught by Bábu Kedarnáth Singh, a young man who was educated at the Assembly's Institution in Calcutta, and is supported partly from the funds of the Mission, partly by the proprietors of the mills, and partly by the parents of the children who attend. Although it has not been in existence for much more than eighteen months, the pupils have made considerable progress in the different branches taught. Prizes were delivered to the most deserving in the different classes, by the Rev. Mr. Charles, who, in complimenting them on the progress they had made during the short period they had been engaged in their studies, took oc-

casion to impress upon them the necessity of continued industry and perseverance, and expressed a hope that their future appearances would prove as creditable as the present, both to themselves and to their teacher.

12.—Calcutta Religious Tract and Book Society.

We fear it is not generally known that the Religious Tract and Book Society have at their disposal a large assortment of the best works neatly and elegantly bound, fitted for any library, and admirably adapted for presents to the young and others, cut off from religious intercourse and ministerial influence. The low prices at which they are sold bring them within the reach of all classses, and the object to which the profits are devoted, the publication of tracts in the native languages, should be an additional motive why christians should purchase and scatter them abroad. The season is approaching when presents are bestowed and books distributed; we intreat our friends, therefore, to remember the publications of the Tract Society!

13.—Calcutta High School.

The Eleventh Report of this institution has just reached us, from which it appears that—

"The total number on the School-rolls on the 31st May, 1836, being 134; and on the 31st May, 1837, being 135. In the course of the last twelve months sixty-three boys have entered, and sixty-two been withdrawn from school. Of the latter, five have joined Bishop's College, ten obtained employment in various situations, ten have left Calcutta, eight have been removed from inability to pay, and the rest from causes assigned in the Appendix, where will also be found an account of the Boarding Establishment, which the Committee have the satisfaction to state, still continues under the management and superintendence of Mr. and Mrs. Ryland."

We regret to find that, in common with all educational institutions, its funds are barely competent to meet the current expenses, for—

"The total Receipts of the year amount to Co.'s Rs. 14,868 : 10 : 9, and the total Disbursements to Co.'s Rs. 15,371 : 12 : 2, leaving a balance against the Institution of Co.'s Rs. 503 : 1 : 5. From this statement it is obvious that the most vigilant economy will be necessary to keep the receipts within the disbursements. The Cash Balance in the Secretary's hand on the 31st May last, amounted to Co.'s Rs. 2,521: 8 : 5. This with the monthly receipts will enable the Institution to go on for the present; but additional share-holders, donors, and an increase of pupils are required, in order to place it on the footing contemplated by its founders, and set forth in former Reports."

The syllabus of studies, &c. together with the advancement of the boys in useful learning reflects the highest credit on the indefatigable and efficient teachers of the institution.

14.—Vernacular Education.

Amongst the on dits of the day, there is one which we hope will prove true; it is that an individual, above all others competent to the task, and who has the ears of those that possess the means, is about to publish a report advocating a general and efficient system of *vernacular education.* We shall hail its appearance with pleasure, and feel truly cheered in the *idea* even that the natives have, at least in prospect, a rational and natural medium for instruction.

15.—Calcutta Baptist Missionary Society.

The Seventeenth Report of the Calcutta Baptist Mission, which has been put into our hands, is full of interesting details in reference to the labours and successes of our brethren. They appear to have had several additions to their churches, especially in the villages, during the past year, and but few exclusions. The places of worship are well attended and

much serious attention is manifested by the heathen. May all terminate in the salvation of many! We have but room for one extract on translations, which we are confident will be interesting to most, if not the whole, of our readers.

"Since the publication of the last Report, the second edition of the New Testament in Bengáli has been carried through the press, and is now in circulation. Of this edition five thousand copies have been printed for the Bible Society, or rather, it should be said, matter equal to this number of copies; for some parts being required to a greater extent than others, more of these have been printed and less of the others, making the total account equal to rather more than 5,000 copies. Besides these, 500 copies of the entire Testament, and 1,000 of the Gospels of Matthew, Mark and Luke, 2,000 of John and 3,000 of Acts have been printed for the Baptist Missionary Society.

"A third edition is now required on account of the American and Foreign Bible Society, which has kindly forwarded to the Calcutta Baptist missionaries, through the Baptist Society in England, the sum of 2,500 dollars, or five thousand rupees, for the printing of the Bengáli New Testament. The missionaries have therefore transferred to them the 500 copies of the present edition of the Testament which were intended for the Baptist Missionary Society in England, and will supply other copies equal to the amount received, from the next edition.

"The whole Bible in Bengáli is now ready for the press, with the exception of the final revision. Before entering upon that, several preliminary steps have been judged necessary—such as the preparation of a vocabulary to keep the renderings as uniform as possible, and of a list of proper names, that they may always be spelt alike both in the Old and New Testaments. The addition of marginal readings, and the most important marginal references, and a chronological table of contents. The headings to the chapters have been completed, and when the other additions here specified have been made, the work will be put to press.

"In concluding this brief notice of translations, the Missionaries return their best thanks to the Bible Society in England, for their donation of £ 150 for the preparation of the first edition of the psalms; and to the American and Foreign Bible Society for the donation of the 2,500 dollars, already specified."

16.—Durgá' Puja'.

Before we address our readers again, the shameful or rather shameless festivities of Durgá will have been indulged in. Thousands of rupees will have been lavished on idolatry and lust under the name of religion. Millions of sins will have been committed against the one God, and the records of heaven swelled with evidence against this people. And will none raise the voice of condemnation against the principle, none stem the torrent of guilty practice? Christians, we call on you, by the profession you bear, come not into their secret. "Have no communion with the unfruitful works of darkness, but rather reprove them." Remember, that every Christian attending the natches does (in the estimation of a native) honor to Durgá, and dishonor to him who hath said, "Thou shalt have no other *Gods but me!*"

17.—Death of Mr. Lorimer.

We regret to state, that the cause of education and the Parental Academic Institution have sustained a loss in the death of Mr. Lorimer, the head teacher of that seminary—at the early age of 27 years. He was a very indefatigable and successful teacher, one that had raised himself to his post by sheer industry and perseverance. May he have many imitators amongst the East Indian youth!

AMERICA.

1.—State of Religious Feeling in America.

From our last files of American papers it is lamentably evident, that the churches of the country are terribly torn by discussions on the doctrines of Christianity and the subject of slavery. Notwithstanding this distraction, the missionary feeling gains ground. Oh that it may, like the rod of Moses, swallow up every other; that our brethren may bring all their energies to bear on the great cause, the enlightenment of the world!

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the month of August, 1837.

Day of Month.	Minimum Temperature observed at sun rise.					Maximum Pressure, observed at 9h. 50m.					Observations made at Apparent Noon.					Maximum temperature observed at 2h. 40m.					Minimum Pressure, observed at 4h. 0m.					Observations made at sun set.					Rain Gauge.
		Temperature.			Wind.		Temperature.			Wind.		Temperature.			Wind.		Temperature.			Wind.		Temperature.			Wind.		Temperature.			Wind.	
	Barometer.	Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.	Barometer.	Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.	Barometer.	Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.	Barometer.	Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.	Barometer.	Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.	Barometer.	Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.	
1	29,554	81,4	80,2	79,9	s.	,578	84,5	86,0	83,9	s.	,572	86,5	88,0	85.0	s.	,512	83,7	81,5	81.0	s.	,508	84.5	85.5	83.0	s.	,532	82,3	79,0	79,0	s. w.	0,60
2	,622	80,5	79,8	79,5	s.	,664	83,0	85,8	84,0	w.	,651	84,3	86,8	82,5	W.	,586	85,0	86,8	83.0	w.	,570	84,0	86,8	83,0	w.	,599	83,5	84,0	82,0	Cm.	
3	,632	81,6	79,3	78,8	Cm.	,672	82,9	84,6	81,7	w.	,660	84,0	86,8	82,8	w.	,634	81,8	79,5	78,8	w.	,610	81,5	79,2	78,8	Cm.	,618	81,5	79,0	79,0	Cm.	0 65
4	,630	81,4	79,0	78,8	Cm.	,650	81,6	82,0	79,5	Cm.	,648	84,0	87,0	82,0	W. N.	,628	81,9	79,6	78.7	W. N.	,606	80,5	77,8	77,0	N. W.	,614	80,3	77,0	76,5	N.	0,13
5	,668	78,5	75,5	75,0	Cm.	,712	79,8	79,0	77,9	Cm.	,696	80,9	81,8	79.0	N.	,686	84,8	87,0	82'3	S.	,676	84,5	84,7	82.3	s.	,680	82,2	82,5	80,3	S.	0,50
6	,706	80,8	80,0	80,0	Cm.	,748	81,2	83,0	81,5	S.	,730	82,0	85,0	82.7	s.	,696	85,0	90,3	86,5	S.	,670	84,8	88,0	86,0	s.	,680	84,6	84,0	83,0	S.	
7	,700	81,7	81,0	80,5	s.	,740	85,0	87,5	84,8	S. W.	,730	88,4	90,9	85,8	S. W.	,674	88.5	90,9	87.0	S.S.W.	,660	86,4	87.8	85,0	s.	,688	84,8	84,8	83,0	s.	
8	,722	82,4	82,0	81,3	s.	,752	88,0	90.6	85,2	s.	,744	89,5	91,9	85,8	S. W.	,692	84,5	85,0	81,3	s.	,690	85,4	85,8	81.7	s.	,690	84,2	84,5	81,5	s.	0,07
9	,730	79,9	77,0	76,8	S. E.	,764	83,8	85,0	82,3	s.	,758	85,5	87,8	84,0	s.	,708	83,4	79,0	80,0	W.	,706	82,2	78.0	77.0	Cm.	,714	82,2	78.0	77,7	Cm.	1,62
10						,780	83,8	88,0	83.0	S. W.	,778	87,1	91,7	86.0	s.	,694	88,0	92,0	86,0	s.	,684	85,9	87.8	83,6	S. W.	694	83.6	83,6	81,0	s.	0,05
11	,722	81,0	78,8	78.8	Cm.	,753	84,8	87.4	85,0	s.	,764	86,8	89,0	84,5	S. W.	,695	89.2	93,0	85,8	s.	,672	88.6	90,2	85,1	S. W.	700	85.5	86,0	83,0	s.	
12	,754	82,3	79,0	79,0	Cm.	,825	84,8	87.0	83,8	s.	,806	87,2	91,0	84,5	S. E.	,742	89,0	91,5	84,3	S. W.	,716	86,8	88,4	84,2	s.	,724	85.0	85,8	82,7	s.	
13	,688	82,5	80,3	79.9	Cm.	,748	84,5	86,9	83,7	s.	,736	87,0	91,3	84,0	S.	,678	88,7	92,0	85,0	S.	,656	86.6	89.0	84,5	s.	,668	85,2	86.0	83,0	s.	0,25
14	,672	82,2	80,5	80.0	s.	,700	85,2	88,8	84,5	s.	,688	88,5	91,0	85,0	S.	,648	89,0	91,0	85.0	S. W.	,606	88,5	90.5	85,0	s.	,618	85,9	86,0	82,8	s.	
15	,650	82,3	81,0	80,0	s.	,672	86,8	89,5	84,9	s.	,670	89,0	91,8	85,4	S. W.	,630	90,1	93,0	87,0	S.	,586	88.4	89.0	85,8	s.	,622	85,6	84,5	82,0	s.	0,76
16	,652	83,2	80,8	79,8	Cm.	,730	85,4	88,0	83,2	S.	,716	88,5	92,2	85,0	s.	,666	88,3	90,0	85.0	s. W.	,640	84,8	81,8	81,0	s.	,652	85,2	84,8	81,6	Cm.	
17	,680	83,5	81,0	80.0	Cm.	,700	84.8	87,0	83,0	N. W.	,689	86,0	89,5	84,5	N.	,648	88,5	90,5	86 0	E.N.E.	,630	84,9	84,7	82,2	s.	,642	84,2	83,0	81,8	Cm.	0,05
18	,630	82,5	79,4	79.4	W.	,652	84,2	85,0	83,9	E.	,638	86,8	89,8	85,0	NE.	,571	88,6	91,0	86,5	N. E.	,560	85.0	81.0	82,0	Cm.	,560	84,5	83,0	81,0	E.	0,02
19	,576	79,8	76,9	76,5	E.	,602	83,1	82,0	81.0	E.	,590	82.3	83,0	81,0	E.N.E.	,550	82.5	82,8	81.0	E. H.	,530	82,4	82 0	81,0	E.	,534	82.0	80,8	80.4	E.	0,80
20	,598	82.0	79,2	79,*	E.	,655	83,0	82,7	82,0	E.	,642	83,8	84 0	83.0	E.	,600	84,0	84,8	81,4	S. E.	,588	83,5	84,2	83,0	S. E.	,600	82,5	81,8	81,3	s.	0,88
21	,677	80,0	78,0	78,0	S. E.	,710	81,5	79,0	79,0	E.	,690	81,0	80,0	79,6	E.S. E.	,640	82,7	83,8	81,8	S.	,618	82,5	83,0	81,5	s.	,627	82,7	80,8	80,6	s.	0,38
22	,644	81,7	79,3	79,0	Cm.	,668	82,5	83.0	82,0	S.	,648	83,5	84,5	83.0	S.	,588	84,0	84,0	81.5	Cm.	,570	82.5	80,0	79.5	Cm.	,580	81,8	80,5	79.9	Cm.	0f04
23	,578	81,5	79,0	79,0	E. N. E.	,608	83,2	85,0	82,3	N. E.	,5 8	83,7	88,5	83,3	E.N.E.	,540	83,9	86,3	83,0	E.N.E.	,540	82 5	80,0	79.5	S.	,540	82,7	81,0	80,0	Cm.	0,50
24	,563	81,0	78,7	78,0	E.N. E.	,592	83,2	85,0	81,5	E.N.E.	,574	86,5	89.4	83,5	N. E.	,502	87,7	90,5	85 0	N. E.	,478	87.5	89.3	85.8	N. E.	,510	84,5	84,0	82,3	E.N.E.	
25	,520	81,4	79,3	79,0	N. E.	,532	82,3	82.8	81,2	E.N.E.	,520	82,5	83.0	81,0	E.	,470	80,6	80,8	79,0	E.H.	,452	81.0	80,8	79.0	E. H.	,460	81,5	79,8	78,8	E. H.	0,25
26	,552	81.0	79,0	78,8	E.	,618	83,5	85,2	83.0	E.	,606	82,5	81,5	82,6	S. E.	,544	82,8	84,5	82,1	E.	,544	83,0	85,8	83,0	S. E.	,554	82.2	82.5	81,0	S. E.	0,23
27	,557	81,3	79.2	78.7	Cm.	,598	82,7	85,0	84,7	S. E.	,586	83,4	87.5	85,0	E.	,526	83 8	90,0	85.5	S. E.	,500	83.8	87,5	84,0	S. E.	,508	83,3	83,2	82,5	S.	0,22
28	,545	79,7	76,5	77,0	N.NW.	,570	80,3	77,0	77,8	S. W.	,570	78,9	76,8	76,8	S. W.	,550	78,0	76,8	76,5	S. W.	,558	78,5	77.0	76,8	S. W.	,580	78,6	76,8	76,8	S W.	1,94
29	,680	80,0	77,7	77,3	S.	,738	81,6	84,0	80.6	S.	,730	85.5	87,0	83,5	S. W.	,702	84,1	85,0	83,0	S.	,696	83,7	83 3	81.5	s.	,708	82,3	82,0	80,9	S.	0.10
30	,750	81,2	79,3	9.0	Cm.	,796	82,5	86,0	83,0	S.	,770	81.5	82,2	81,5	N. W.	,730	83.4	85,0	83,0	N.NW.	,696	82,5	84,5	83,0	N.NW.	,701	82,2	82,8	82,0	N. W.	0,08
31	,700	81,7	80,0	79,5	N. W.	,740	83,9	88,0	84,0	N. W.	,710	85,8	88,1	84,8	E.	,632	87,5	92,0	87,0	N. W.	,604	87,3	91,0	86,8	N. W.	,608	84,9	87,0	85,0	N. W.	

THE

CALCUTTA CHRISTIAN OBSERVER.

No. 66.—*November*, 1837.

I.—*The South Sea Islands.*

The narratives of those enterprising navigators, who in the early part of the reign of George III. explored the vast expanse of the Pacific Ocean, awakened in the minds of many an interest almost unprecedented. The minds of men dwelt upon the isles of the ocean, which had been described in such glowing colours, as so many specimens of fairy land, as spots realizing the fabled beauties of the gardens of the Hesperides, and all that poets had sung regarding the blessings of the golden age, when the earth spontaneously gave forth her stores, and everlasting spring covered the face of nature with ever-blooming flowers, and never-fading verdure. The uncultivated children of nature who inhabited these specks of the mighty deep, were regarded by sentimentalists as in possession of earth's highest happiness, and as verifying in actual reality what had been truly regarded as merely the speculations of sentimental poetry, and the dreamings of diseased imaginations. Amid much that was truly beautiful and highly interesting, the worse features of the picture were overlooked, or altogether cast into the back ground. While the mind could dwell upon the beauties of nature, the almost spontaneous superfluity which, in many instances, covered a partially cultivated soil, the delicious mildness of a climate never subjecting the human frame either to the extreme cold of winter or the exhausting heat of other tropical lands; the savage cruelty, the horrible barbarity and unmeasured licentiousness, which existed unrestrained and unmoderated, were forgotten: the relentless rage which mingled with and stimulated to the dismal horrors of savage war, the human sacrifice, the exposure of helpless infants, the appalling details of cannibalism, all were disregarded. So is it always. The sentimental enthusiast clothes every thing in the garb which imagination suggests, or he directs his eye only to the pleasing and the beauteous. The

harsher features of the picture, the marring inconsistencies, all that is disagreeable and repugnant, exert no influence. They may be seen but they are not looked at. Those specimens which, to the eyes of more impartial observers, exhibit human nature in all its deformity and depravity, and display in bold relief the universal wickedness and degeneracy of man, are neglected by the sentimentalist, as he dwells with absorbing delight upon the spectacle of man, in savage freedom, roaming at large amid the woods and dells of his native isle, plucking his food from the overhanging boughs, and satisfying his thirst at the crystal stream.

The Christian Philanthropist surveys the picture with feelings of a very different character. In proportion to the degree of the beautiful which is presented to him in the panorama which he beholds, so does he lament the features which mar its loveliness, and the objects which at once tell him that after all he is only viewing human nature, varied a little indeed by the different circumstances but still the same in all the great outlines, enslaved by wicked passions, a victim to the evil lusts of unregenerated hearts. The whole exhibition strongly illustrates to him the descriptions of fallen man which are unfolded in the sacred volume. He sees at once how correctly the deluded mortals who pass before him, are represented in the word of God, as living in darkness, as being deprived of the invigorating beams of the sun of righteousness. Their reason and understanding are overshadowed, and their whole mental energy is vitiated. They are "children that are corruptors;" for God has manifestly given them up to their vile affections and lusts; the thickest moral and religious darkness overshadows them, and they are degraded below the brutes that perish. Their manners are simple, unaffected and cheerful; but dark, unrelenting and cruel revenge lurks in their hearts. They are unsophisticated by the false polish of artificial politeness; but duplicity, falsehood and deadly hatred are the offspring of their darkened minds. How does the Christian behold all this? Is he less capable of viewing with admiration the beauties of nature, than the enraptured sentimentalist who can open his eyes only upon the agreeable and beautiful? Is he less capable of appreciating the excellencies of men, than the advocate of savage ignorance and unrestrained liberty? No, he can view both sides of the picture, and allow every object to have its due influence. The lovely and the grand call forth his affection and admiration. The hateful, the monstrous, and whatever mars the harmony of the objects of his contemplation excite him to make active exertions to counteract their influence, and establish in their place something which shall be more in accordance with his ideas

of the beauty, not of the natural merely, but of the moral landscape.

While then, the descriptions of the islands and inhabitants of the South Seas were furnishing amusement to old and young—while sentimentalists were enjoying the contemplation of what seemed to them to realize their dreams—while sensualists and worldlings were working mischief and augmenting, in a high degree, the evils which already existed—persons of a different mind were also maturing their plans. The attention of Christians began to be directed to the dark places of the earth, and they seemed to hear, as Paul did of old, a voice calling upon them in the name of the Lord, "Come over and help us."

The London Missionary Society fixed upon the South Sea Islands, as the scene of the first attempt, under their auspices, to convert the heathen unto God. Without entering into the particulars of the arrangements which they made, or giving our opinion either in approbation or disapprobation of the plan which they adopted, suffice it to say that a mission was established in the Society Islands and other groups, chiefly with the view of making known "the glad tidings of great joy" conveyed in the gospel of the grace of God; but embracing also a plan for the introduction of various mechanical arts among the untaught natives of these islands. At first the gloom of disappointment hung over the enterprise. In some islands the natives became jealous of the interference of the missionaries in their affairs;—hostility was awakened; some missionaries were slain, and others obliged to flee. In Tahiti (we prefer the old name Otaheite, from association), alone was there a remnant left, and these continued to prosecute their labours for many years without any apparent beneficial result of their exertions. The scoffer and the infidel began to exult. The enterprise was regarded by many as visionary, and its supporters as the dupes of enthusiasm. The voice of malignity was raised against the missionaries, and those who spent and were spent in the service of God were held up to the world as ignorant, selfish, time-serving and sensual men. We do not mean to say that every thing which the missionaries did was judicious,—we do not mean to say that every individual of the body who went to the South Sea Islands was blameless;—this were to affirm of men, what could be affirmed only upon the supposition of their being perfect models of virtue and godliness. Yet it cannot be denied that much disinterestedness was manifested, that much patience, labour and faith were called forth; and it appears to us that calumny was heaped upon those who by their conduct put to shame the accusers that presumed to traduce them. In the face of much opposition from those to whom they addressed them-

selves, and under all the obloquy which the infidel and the sensualist heaped upon them, they persevered in their course for many a long year. At length the fruit which they had long anxiously expected, began to appear, and that too at a time when some of the directors of the Society in England, "discouraged by many years of fruitless toil," "entertained serious thoughts of abandoning the mission altogether." Some venerable friends, however, of the interesting enterprize remained firm, and even pledged every thing in support of it. It was proposed "that a season of special prayer for the divine blessing should be observed." The proposition was agreed to, and letters of encouragement were written to the missionaries; and while the vessel which carried the letters was on her passage to Tahiti, another vessel was conveying to England, not only the news of the entire overthrow of idolatry, but also the rejected idols of the people. Thus was fulfilled the gracious promise, before they "call I will answer, and while they are yet speaking I will hear." "From that time to this" continues Mr. Williams* "one rapid series of successes has attended our labours, so that island after island, and group after group, have in rapid succession been brought under the influence of the gospel: so much so, indeed, that at the present time, we do not know of any group, or any single island of importance, within 2,000 miles of Tahiti in any direction, to which the glad tidings of salvation have not been conveyed."

With what success the message has been delivered in many of these islands. Mr. Williams furnishes us with abundant means of judging. The very interesting "Narrative of missionary enterprises in the South Sea Islands," which he has laid before the public, testifies that in the very region, where it was insinuated that the utter futility of missionary exertions had been plainly manifested, we are to look for some of the brightest triumphs of the gospel in modern times. Misrepresentations of the purest intentions are by no means uncommon among men;—but it is lamentable to reflect, that such misrepresentations should have in many cases more influence, even upon the intelligent portion of society, than the simple statements of truth; and that in consequence of the parties against whom the charge is made having to speak in their own defence, their averments are received with more jealous caution, than the accusations of the malignant traducer. Hence it was that for many years the statements of Kotzebue had more weight with many than those of the

* A Narrative of Missionary Enterprises in the South Sea Islands, &c. &c. By John Williams, of the London Missionary Society. J. Snow, 26, Paternoster Row, London; Thacker and Co. Calcutta.

persevering men who were wearing out the strength of their years in the blessed work of sowing the seed of life. And yet we may estimate the amount of confidence which ought to have been placed in Kotzebue's narrative, when we read the following passage in Mr. Williams' book—"As I may not have occasion to refer to this individual (Kotzebue) again, I shall embrace the present opportunity of saying, that his 'new voyage round the world,' so far as it relates to Tahiti, is *one tissue of falsehoods*, containing accounts of persons who never existed and lengthened histories of events which never occurred." The interesting narrative of Capt. Beechy has also tended to lessen the importance of missionary exertions in the minds of many; but there are reasons for supposing that, had he sought better information regarding the subjects which he alludes to, in connection with the conversion of the natives, he would have drawn more correct conclusions than mere impressions could enable one altogether ignorant of the language of the natives, to do. We are the more impressed with the conviction of this, when we view the candid and straightforward manner in which the Hon'ble Captain Waldegrave of H. M. S. Seringapatam, endeavoured to ascertain the amount of real scriptural knowledge, and real conviction of the truth, which the natives of Raiatea possessed. The result of the investigation which he and several of his officers, and the chaplain of the vessel made, was most satisfactory. The testimony of this gallant officer, and that of the Right Hon'ble Lord Byron, Captain of the Blonde frigate, is sufficient to set at rest the surmises of hundreds of speculators, who form their opinions, without careful inquiry, upon momentary impressions, and suspicious imaginings. Besides, let it be remembered, that were one of the sincere and simple-minded Christians of the South Sea Islands to be landed in any of the crowded seaports of Christian Britain, until he really saw the churches and chapels, and the public observance of the ordinances of religion by a portion of the population, he would have some difficulty in coming to a decided conclusion, whether or not the people around him had even heard of the redemption vouchsafed to man in the gospel; or, if the many profane oaths which would doubtless reach his ear, convinced him that they had heard of the true God and the Saviour, yet would he be apt to say, within his heart, "Is this the land of Christian light—of bible and missionary societies? Where are they who love the Saviour and revere his holy name? who hate sin and all manner of iniquity? Have the infidels triumphed and expelled the faithful ones from the land, so that the sacred and holy name of the Most High is only mentioned in blasphemy, and to add emphasis to the boastings of the profligate and licentious?"

But we are detaining our readers too long from the details of Mr. Williams. He was an eye witness of much that has taken place in the islands of Polynesia, and after introducing him to our readers we shall let him speak for himself. The successful progress of Christianity had commenced before Mr. Williams embarked for the purpose of sharing in the labours of his fellow evangelists; but he has been the honoured instrument of bearing "the glad tidings of great joy" to groups whither the sound of the gospel had not previously gone forth. He joined the mission in 1817, and the immediate scene of his labours was the island of Raiatea, one of the Society group. The narrative, however, does not refer to his labours in that island, except incidentally. Much has been said of the Society Islands by others; Mr. Williams, therefore, confines himself principally to the circumstances connected with the introduction and propagation of the gospel in the two groups known under the names of Hervey's Islands and Samoa or Navigator's Islands. Besides the interesting detail of his own immediate labours, we find in the book many marks of an intelligent mind. The author is an observer of nature, and without any pretence to accurate scientific knowledge, displays considerable acquaintance both with natural history, and geography. We shall follow him, however, rather as the herald of Salvation, and extract some of those passages that unfold the interesting and wonderful revolutions which so suddenly followed his visit to some of the Islands.

Many who read the volume may not see the hand of Providence so distinctly as Mr. Williams thinks he has done, in many of the occurrences which he has related. This may arise, however, from a want, on their part, of the habit of referring, not to say the common occurrences of every-day life, but even the more striking events which give rise to important changes in the whole circumstances connected with their earthly career and future prospects, to the over-ruling direction of Him by whom even the very hairs of their heads are all numbered. Worldly-minded men are ever apt rather to trace the chain of natural events and secondary causes, than to look beyond these to the great and Primary Cause of all the movements which take place around them. They are too apt to refer that to the wisdom and foresight of man, which ought to be referred to the immediate power and direction of a Divine Providence, that operates with or without the agency of the creatures, but may make the weakest vessel the instrument of good. Many may see in the sudden and effectual revolutions which caused the overthrow of the idols and the burning the *maraes*, the operation of worldly motives, and the sudden evolutions of mere caprice, or the blind obedience of the ignorant multitude to the will of their superiors. There

may have been all of these motives at work, still this will not prove that the whole was not accomplished under the immediate control of the all-seeing providence and almighty power of God. For whatever may prompt men to forsake idolatry and become earnest inquirers after that which is true, when the change is complete a good work is done; and there is nothing wrong in supposing that the Almighty Disposer of events overrules the passions of men for their own welfare; and hems them in, so to speak, until the combination of various circumstances conspires to urge them forward in the way of truth. We would not for one moment argue upon the principle that the end will justify the means; or say that the servants of God should hold out any allurements to their fellow sinners which strict morality, correct judgment, and religious sincerity would not sanction. Nor in this case do we require to do so; for the narrative before us does not lead us to suspect that the missionaries to the South Sea Islands can be charged with having so acted. We merely mean to say that the Supreme Governor may overrule the caprice and worldly motives of men for the accomplishment of his own purposes; yea, that he can make "even the wrath of man to praise him." That such has been the case in many of the instances brought under our notice by Mr. Williams, is beyond doubt. For we cannot suppose, that, at the very time, when, under the influence of some sudden impulse, the idolators were assiduously destroying, with unanimous exertions, the monuments and the objects of their worship, they did so from any clear views which they had of Divine truth, or from any strong conviction of the errors of idolatry and its attendant influences. In many cases, after idolatry was openly renounced, much laborious exertion was necessary to make the untutored minds of the unpolished savages, familiar with the gracious provision which God has prepared for men, in the dispensation of his grace and salvation by the gospel of his Son. But when circumstances are so ordered that multitudes of those who previously bowed down to stocks and stones, all at once become steady hearers of the word, and earnest inquirers after the way of salvation, it is then most manifest that the hand of Divine Providence is stretched out in behalf of his people! And how wondrous and unsearchable are the ways of Jehovah! The same fruit which appeared not in Tahiti for fifteen long years, was exhibited in rich abundance in some of the islands which Mr. Williams visited, in less than so many months. And it will be interesting, in perusing the following extracts, to notice the zeal, and activity, and success of the native agents, who in most instances were the pioneers, of the way. The keen ardour with which they declared their readi-

ness to be set apart for the work of missionaries, and their willingness to leave country, relations and friends, for the promotion of the kingdom of their Lord and Master, are sufficient to put to shame multitudes in our own Christian land, who would be "lords over God's heritage," but find some ready excuse for not becoming heralds of the truth to those who are yet sitting in darkness, miserable slaves to the destroying errors of superstition and blind prejudice.

The minds of the people of Raiatea were awakened to the importance of making diligent exertions for extending the knowledge of the gospel, by circumstances which took place in the island of Rurutu about 350 miles south of Raiatea. An epidemic of an unusually fatal nature had desolated that island. The people began to suppose that the gods meant in anger to devour them; and under the conduct of a chief named Auura, a numerous party embarked and put to sea, for the purpose of seeking an asylum in some more favoured land. They landed upon the island of Tubuai, and having recruited their strength, resolved upon returning to their native isle. There were two canoes. The crew of one were nearly all lost. Auura and the other landed on the island of Maurua where the population were Christian. Having heard something of Christianity, and that there were white men from a far country who had come to the neighbouring islands to bring glad tidings, they resolved to go in "search of those who could explain more fully to them the nature of the astonishing news which they had heard." They landed on Raiatea and becoming acquainted with the truth, were desirous of carrying information concerning it to their countrymen. The Captain of a vessel who touched at Raiatea offered to convey them and also the teachers who were to accompany them. Mr. Williams' narrative gives the following account of the arrangements made, and the success which followed this interesting expedition.

"We assembled the members of our congregation, mentioned Auura's desire, and inquired who among them would go as teachers to the heathen of Rurutu? Two of our deacons, who were amongst our best men, came forward, and, we hope, with the spirit, as well as in the language of the prophet, said 'Here are we; send us.' They were therefore set apart to the work by an interesting service. The greater part of the night previous to their departure was spent in providing them with the articles which they would find both necessary and useful. Every member of our church brought something as a testimonial of his affection; one a razor, another a knife, a third a roll of native cloth, a fourth a pair of scissors, and others various useful tools. We supplied them with elementary books, and a few copies of the gospels in the Tahitian language, from which their own does not materially differ. Thus we equipped them for this expedition as well as our means would allow.

"After an absence of little more than a month, we had the pleasure of seeing the boat return, laden with the trophies of victory, the gods of the

heathen taken in this bloodless war, and won by the power of the Prince of Peace. On reading the letters we received, and seeing with our own eyes the rejected idols, we felt a measure of that sacred joy which the angels of God will experience, when they shout, 'The kingdoms of this world are become the kingdoms of our God and of his Christ.'

"A meeting was held in our large chapel to communicate the delightful intelligence to our people, and to return thanks to God for the success with which he had graciously crowned our first effort to extend the knowledge of his name.

"The chapel was lighted up with ten chandeliers, made of wood neatly turned; cocoa-nut shells were substituted for lamps. The middle chandelier held eighteen lights, twelve in the lower circle, and six in the upper; the others held ten and twelve each. When lighted up, they presented to the natives a most brilliant appearance, and called forth expressions of astonishment and delight. In the course of the evening the rejected idols were publicly exhibited from the pulpit. One in particular, Aa, the national god of Rurutu, excited considerable interest; for, in addition to his being bedecked with little gods outside, a door was discovered at his back; on opening which, he was found to be full of small gods; and no less than twenty-four were taken out, one after another, and exhibited to public view. He is said to be the ancestor by whom their island was peopled, and who after death was deified.

"Several most interesting addresses were delivered by the natives on the occasion. The two following extracts will give an idea of their general character:—Tuahine, one of our deacons, observed—

"'Thus the gods made with hands shall perish. There they are, tied with cords! Yes! their very names also are changed! Formerly they were called "*Te mau Atua,*" or *the gods;* now they are called "*Te mau Varu ino,*" or "*evil spirits.*" Their glory, look! it is birds' feathers, soon rotten; but *our* God is the same for ever.'

"Tamatoa, the king, also addressed the meeting; and perhaps, a finer illustration of the similitude of the knowledge of the Lord covering the earth, as the waters cover the channels of the great deep, will not readily be found, than was used by this Christian chief:—

"'Let us,' said he, 'continue to give our oil and arrow-root to God, that the blind may see, and the deaf hear. Let us not be weary in this good work. We behold the great deep: it is full of sea; it is rough and rugged underneath; but the water makes a plain, smooth surface, so that nothing of its ruggedness is seen. Our lands were rugged and rough with abominable and wicked practices: but the good word of God has made them smooth. Many other countries are now rough and rugged with wickedness and wicked customs. The word of God alone can make these rough places smooth. Let us all be diligent in this good work, till the rugged world is made smooth by the word of God, as the waters cover the ruggedness of the great deep. Let us, above all, be concerned to have our own hearts washed in Jesu's blood, then God will become our friend, and Jesus our brother.'

"He concluded by an interesting allusion to the natives of Rurutu. Another speaker, with warmth and animation that produced great impression, said,

"'Look at the chandeliers! Oro never taught us any thing like this! Look at our wives, in their gowns and their bonnets, and compare ourselves with the poor natives of Rurutu, when they were drifted to our island, and mark the superiority! And by what means have we obtained it? By our own invention and goodness? No! it is to the good name of Jesus we are indebted. Then let us send this name to other lands, that

others may enjoy the same benefits.' 'Angels,' added Uaeva, 'would rejoice to be employed by God to teach the world this Gospel of Christ.'"

Some interesting facts are mentioned, regarding the kind assistance which the natives of this island afterwards afforded to Captain Chase of the Falcon, an American whaler, and the faithfulness with which they protected the property which he entrusted to their care. The deputation sent out by the London Missionary Society to visit their missions in the South Seas, visited this island "some twelve or fifteen months after the introduction of the Gospel." We give an extract to show the rapid progress which improvement had made in that short period. The first two or three sentences are the remarks of the deputation.

"'Now the designs of God, in sending us winds which we thought adverse, were explained, in affording us an opportunity of visiting this beautiful little island. When we reached it, we were not certain what island it was, but were greatly surprised to see several neat-looking white houses at the head of the bay. From this we concluded that the Gospel had reached its shores.' A pier, a quarter of a mile in length, had been constructed of vast coral blocks, as at some of the Society Islands, which afforded a convenient landing-place. We were kindly invited to the houses of the missionaries, when we received every possible attention both from them and from the natives, who supplied us with baked pigs, fowls, and yams in profusion.

"Besides the two comfortable houses of the Missionaries, we were surprised to find a large place of worship, eighty feet by thirty-six, wattled, plastered, well floored, and seated,—built within a twelvemonth, at the expense of great labour, by these industrious people, under the direction of the two native Missionaries, who performed a great part of the work with their own hands. Mr. Ellis preached several times to the people, when every individual in the island attended. Many of the chiefs were dressed in European clothing, and all were attired in the most decent and becoming manner. In the house of God no congregation could have behaved with more propriety; all was solemnity.

"Here our eyes were struck, and our hearts affected, by the appearance of certain simple yet signal trophies of the 'word of God,' which in these islands is really going 'forth conquering and to conquer.' These were 'spears,' not, indeed, 'beaten into pruning-hooks,' but converted into staves to support the balustrade of the pulpit staircase; for the people here 'learn war no more,' but all, submitting to the Prince of Peace, have cast away their instruments of cruelty with their idols.

"Not a vestige of idolatry was to be seen, not a god was to be found in the island. So great a change effected in so short a time is almost beyond credibility; but we witnessed it with our own eyes, and exclaimed, 'What hath God wrought!'"

Animated by the triumphs of the gospel in Rurutu, the Missionaries and people of Raiatea resolved to make some farther exertions for propagating the truth. As Mr. and Mrs. Williams required to go to N. S. Wales to regain health and vigour, it was determined to leave two native christian teachers at Aitutaki one of the Hervey group. The king of the island

willingly permitted them to land and promised them his protection. The result was prosperous, although the zealous Papeiha and his colleague Vahapata had to contend with much opposition in the first instance. They were reinforced by more colleagues, and after Mr. Williams' return from N. S. Wales, it was resolved, after consultation and prayer, that an effort should be made to introduce the gospel into every island of the Hervey Group. Mr. Williams and Mr. Bourne with four native Missionaries and their wives from Raiatea and two others from Tahaa, embarked for Aitutaki. The agreeable change which had taken place there is detailed in the following extract.

"After about five days' pleasant sail, we reached Aitutaki. A number of canoes crowded around us, filled with men, every one of whom was anxious to get on board our ship. We had, however, determined not to allow any canoes alongside, until we had seen either the chief or one of the teachers; for, had the natives been hostile, they could easily have captured our small vessel. We received a grateful salutation from every canoe that approached us. Some of the natives cried out, 'Good is the word of God: it is now well with Aitutaki! The good word has taken root at Aitutaki!' Finding, however, that we did not repose entire confidence in their assertions, some held up their hats*, others their spelling-books, to convince us of the truth of what they stated. As we approached the settlement, we beheld, from the vessel, a flag-staff with a white flag flying, which satisfied us that the teachers were alive. At length the chief's canoe came alongside, when we learned from Tebati, one of the first who embraced the Gospel, that the maraes were burned; that the idols which had escaped the general conflagration were in the possession of the teachers; that the profession of Christianity was general, so much so, that not a single idolater remained; and that a large chapel was erected, nearly 200 feet in length, plastered, and awaiting my arrival to open it. This news was as delightful as it was unexpected. When the teachers came on board, they not only confirmed all that had been told us, but added that the Sabbath was regarded as a sacred day, no work of any kind being done: that all the people, men, women, and children, attended Divine service; and that family prayer was very general throughout the island. Joy beamed in every countenance, and gratitude glowed in every heart, at hearing this good news. We hastened to the shore to be eye-witnesses of what had been effected. The natives crowded around the boat, and having to drag it a considerable distance, they amused and delighted us; for, instead of the unsightly gesticulations and lascivious songs with which I was greeted on my first visit, some were now spelling long words, and others were repeating portions of the catechism, or a prayer; another asking a blessing on his food; and others singing a verse of a hymn; indeed, every one appeared anxious to show what progress he had made in the new religion."

The instruments under God in effecting the accomplishment of this state of things, were the native Missionaries. They laboured for upwards of twelve months without making much impression. The grandfather of the reigning king was the

* The European-shaped hat was worn only by the Christian party, the idolaters retaining their heathen head-dresses, war-caps, &c.

most determined opponent to all change in religious matters. The death of his favourite daughter, however, under peculiar circumstances, made him lose confidence in the gods whom he had hitherto so sedulously worshipped. He accordingly sent his son to burn his marae, and from that period a decided impression began to be made upon the minds of the people.

"So general and powerful was the impression made on the minds of the people of Aitutaki, by the circumstances I have narrated, that on the Sabbath day after the death of the chief's daughter, the people of several districts came, cast their idols at the feet of the teachers, and professed themselves worshippers of Jehovah. During the week the rest followed; so that, by the next Sabbath, not a professed idolater remained in the whole island. On the third Sabbath in December, just about fifteen months after the teachers landed on their shores, they had the delightful satisfaction of seeing the whole of the inhabitants convened to worship the one living and true God. Having no house which would contain so great a number of people they assembled under the shade of a grove of Barringtonia and *mape*, or chesnut trees, whose interwoven leaves and thick foliage were at intervals penetrated by the rays of the sun, while the cooling breeze from the ocean swept softly among the branches.

"At the conclusion of the services of this memorable day, Papeiha requested the people to attend a general meeting which was to be held on the following morning, when subjects of importance would be brought before them. At the appointed hour, the whole of the inhabitants of the island assembled, and after having spoken to them of the immense labour they formerly bestowed in the erection of their maraes, and in the worship of their false gods, he exhorted them to let their 'strength, devotedness, and stedfastness in the service of the true God, far exceed.' He then made the two following propositions:—first, 'That all the maraes in the island should be burned, and that all the remaining idols should be brought to him, in order that he might forward them to us at Raiatea, that we, with our people, might also rejoice in the triumphs of the word.' The second proposition was, 'That they should commence immediately building a house in which to worship Jehovah.' To both of these proposals the assembled multitude yielded their cordial assent. As soon as the meeting broke up, a general conflagration of the maraes took place; and so complete was the destruction, that, on the following morning, not a single idol temple remained unmutilated.

"The whole population then came in procession, district after district, the chief and priest leading the way, and the people following them, bearing their rejected idols, which they laid at the teachers' feet, and then received from them in return a few copies of the gospels and elementary books. Thus were the labours of two comparatively weak instruments rendered 'mighty through God' in effecting the utter overthrow of an idolatry, dark, debasing, and sanguinary, which had shrouded the bygone generations of this verdant little island, and held them bound in its fetters.

"They commenced, immediately, the erection of their chapel. The construction of the Aitutaki houses being different from those of Tahiti, and not well adapted for a large building, the teachers had to attend and direct the builders in every particular. When the frame-work was up, they took a reed's length of thatch and thatched up to the ridge pole, and when the people saw how it was done, they were so diligent in their good work that in two days the whole roof, 200 feet in length, was completed."

In Aitutaki, at the time when these events took place, were some natives of the then undiscovered island of Rarotonga. It was determined to go in search of this island; but after an attempt, for five or six days, they were obliged to return. They touched at Mangaia, and having received the promise of a chief to protect their missionaries, they landed two teachers and their wives: the treatment which the latter met with, however, induced them to give up the idea of leaving any one there until a more favourable opportunity. Two unmarried missionaries were afterwards left on the island by the deputation, and on account of a change wrought in the minds of the people, by the prevalence of a fatal disease, these teachers were received and treated with kindness.

Mr. Williams and his colleague next touched at Atiu. The king of Aitutaki accompanied them, and so represented the reformation in his own island to Roma-tane, the chief of Atiu and the neighbouring islands, that he became desirous of listening to the word of life.

"By some circumstance, which I do not now recollect, this chief was induced to remain on board during the night, and the following day being Sabbath, he attended worship. In the course of my address, I read and commented upon what is said by David and Isaiah in reference to idols. The mind of Roma-tane was powerfully impressed by these vivid representations of the folly of idolatry, especially by the words, 'with part thereof he roasteth roast, and is satisfied; and the residue thereof he maketh a god, and worshippeth it, and prayeth unto it and saith, Deliver me for thou art my God.' Nothing could be better calculated to make an impression on the mind of an intelligent South Sea Islander than these inimitable verses of inspired truth; indeed the effect is likely to be far greater than that produced on the mind of an English reader. The natives have two words not very much unlike, but expressive of opposite ideas,—*moa* and *noa*, the *moa* meaning sacred, and *noa* the very reverse of sacred. All that pertains to the gods is the superlative of *moa;* and all that pertains to food, and the cooking of food, the superlative of *noa*. The idea now, for the first time, darted, with irresistible force, into the mind of Roma-tane; and he perceived at once the excessive folly of making a god and cooking food from one and the same tree, thus uniting two opposite extremes, the *moa* and the *noa*. The astonished chief appeared for some time lost in wonder. At length he retired, and spent the whole of the night in conversation with the teachers and chiefs from Aitutaki about the wonderful truths he had heard, frequently rising up, and stamping with astonishment that he should have been so deluded long, and expressing his determination never again to worship his idol gods. 'Eyes, it is true,' said he, 'they have; but wood cannot see; ears they have, but wood cannot hear.'

"Very early the following day, the teachers came to us with this pleasing intelligence; and in a subsequent conversation with the chief, he expressed to us his full determination to demolish his maraes, to burn his idols, and to commence immediately erecting a house for the worship of Jehovah. We proposed that he should accompany us to the Society Islands; to which he objected, saying, that he should not go under the same favourable circumstances as his brother chief from Aitutaki; besides which, he wished

at once to commence the good work, and expressed a desire to purchase an axe from us, with which to cut down trees for the posts of 'God's house.'"

The consequence of this favourable impression made upon the chief, was the ready introduction of the gospel into the islands of Atiu, Mitiaro and Mauke; and the speedy conversion of the people to the ways of holiness. The following extract will show how circumstances apparently disastrous tended to forward the good cause in Atiu.

"This great work had been accelerated by the arrival of a boat of mine, which had been sent to Tahiti, to communicate the painful intelligence of the death of Mrs. Threlkeld, the wife of my excellent coadjutor. She (the boat) arrived in safety at Tahiti, but, on her return to Raiatea, lost her way; we, therefore, concluded that she had sunk, and that the crew had perished at sea. But in this we were happily mistaken; for, after having been driven about the ocean for six weeks, during which time they suffered exceedingly from hunger and thirst, they reached Atiu. Here, by the attention of their brethren the teachers, and the hospitality of Roma-tane, they soon regained both flesh and strength. Several of them immediately united with the teachers in preaching the Gospel, and instructing the people, the effect of which was, that the remaining half of the population, till then unconverted, believed, and cast away their idols. 'Now we know,' said many, 'that this religion is true; for these people could not have come here to deceive us; they were driven by the waves of the ocean, and, behold, they have their books with them; and the God to whom they prayed has preserved them.' Here, again, we have another striking indication of an overruling Providence, and are shown how distressing events are often made subservient to God's designs of mercy, 'His ways are past finding out.' The crew in this boat would, in all probability, have perished, had it not been for a little pot of rice, which a friend had sent to Mrs. Williams. They had exhausted all their food; and every drop of water, long ago, had been drunk, when they divided out the rice, and eat it, a grain at a time, moistening their mouths, by dipping the fibrous husk of the cocoa-nut in oil, and thoroughly masticating it. They spent their time in reading the Scriptures, singing hymns, and praying to God to preserve them from perishing by famine, or being drowned in the ocean. So great was the regard they paid to the Sabbath that the individual who had charge of the boat informed me, that on one occasion, a large fish continued near them for a considerable time, which they could easily have caught; but, although nearly famished, they held a consultation whether it was right for them to take it, and determined 'that they would not catch fish on a Sabbath-day.' God graciously heard their prayers; conducted them to Atiu; rendered them useful there, and afterwards restored them to their relatives and friends. I mention this circumstance to show the tenderness of their consciences, and not as approving of the ignorance in which it originated. Had they known the meaning of the Saviour's words, 'I will have mercy, and not sacrifice,' they would have taken the fish."

The next great object was accomplished through the intelligence of Roma-tane the chief of Atiu. He gave them directions so accurate, regarding the situation of Rarotonga, that after persevering for some days they succeeded in discovering that beautiful island. It appears that, previously, no European

vessel had touched there, with, perhaps, the exception of the Bounty when under the command of the mutineers; but a heathen female from Tahiti had, by some means, been landed on the Island, and told the inhabitants concerning the arrival of Europeans at the other islands, and also of the teachers of the new religion. Her story excited their curiosity to see the things of which she told them; and what is most extraordinary, they had actually, like the Athenians of old, erected an altar "to the unknown God." Not only had the king called one of his children Jehovah and another Jesus Christ, but his uncle had "erected an altar to Jehovah and Jesus Christ, and to it persons afflicted with all manner of diseases were brought to be healed; and so great was the reputation which this marae obtained, that the power of Jehovah and Jesus Christ became great in the estimation of the people." Owing to these various predisposing circumstances, there was no difficulty in obtaining permission to leave teachers among them; the treatment, however, which the females met with, led the Missonaries to think of abandoning the enterprize, for a time, as they had done at Mangaia. But the excellent native missionary Papeiha offered to remain alone at Rarotonga, provided they would send him a coadjutor, whom he named, from Raiatea. The generous offer was accepted and Papeiha with the natives of Rarotonga whom they had brought from Aitutaki, and who were christians, were put on shore. When Papeiha's colleague arrived, about four months after the departure of the vessel, many converts had joined the little band of Christian worshippers who had been left upon the island. And when the deputation visited them about one year after the landing of the first missionaries, "the whole population had renounced idolatry, and were engaged in erecting a place of worship six hundred feet in length!"

The next visit to the Hervey group was made by Mr. Bourne who found every thing going on prosperously. "He opened several places of worship and baptized a great number of the natives."

"In reference to Aitutaki, Mr. Bourne says—

"'They have built a coral pier, six hundred feet in length, and eighteen feet in breadth. The number of plastered houses in the settlement is one hundred and forty-four, in many of which are bedsteads and sofas. The female teachers have taught the women to make good bonnets. They are diligent in learning, and numbers can read. Family and private prayer is very general. Every thing has remained quiet since our last visit; neither war nor rumour of war has been seen or heard, although formerly it was their greatest delight, and the bodies of their slain enemies formed the horrible repast at the conclusion of every engagement.'

"Respecting Rarotonga, after having given an account of the large congregations to which he preached, the numbers he baptized, &c., Mr. Bourne observes,—

" ' Much has been said in Europe, &c., concerning the success of the Gospel in Tahiti and the Society Islands, but it is not to be compared with its progress in Rarotonga. In Tahiti, European Missionaries laboured for fifteen long years before the least fruit appeared. But two years ago Rarotonga was hardly known to exist, was not marked in any of the charts, and we spent much time in traversing the ocean in search of it. Two years ago the Rarotongans did not know that there was such good news as the Gospel. And now I scruple not to say, that their attention to the means of grace, their regard to family and private prayer, equals whatever has been witnessed at Tahiti and the neighbouring islands. And when we look at the means, it becomes more astonishing. Two native teachers, not particularly distinguished among their own countrymen for intelligence, have been the instruments of effecting this wonderful change, and that before a single Missionary had set his foot upon the island. I could not help earnestly desiring the presence of my brother Williams, that as we shared in the disappointments experienced in our last voyage, we might share the joy which the change that has since taken place is calculated to produce. '

" By a vessel that touched there some short time after, I received letters from Papeiha and his colleague, stating that they enjoyed uninterrupted prosperity, and expressing a wish that I would come and spend a few months with them, as the work was 'so heavy that they could not carry it.' I therefore determined to embrace the first opportunity of doing so.

" Mr. and Mrs. Pitman, who were at New South Wales, on their way to the islands, when the Deputation arrived there, resolved, upon the advice and representations of those gentlemen, to settle at Rarotonga. With this intention, on their arrival at the Society Islands they came to reside with us at Raiatea, to obtain a knowledge of the language, and wait until a companion should arrive from England; the delicate health both of Mr. and Mrs. Pitman rendering it unadvisable that they should proceed there alone. On being made acquainted with our determination to revisit Rarotonga, they gladly embraced the opportunity of accompanying us. After a tedious passage, we landed, on Sabbath, the 6th of May, 1827, amidst the greatest concourse of people I had seen since we left England. In doing so we were exposed to very considerable danger, for, there being no proper harbour, we were obliged to get into the boat at a distance of three miles from the shore. The wind was very boisterous, the sea exceedingly rough, and our boat so old and leaky that Mrs. Williams was obliged to sit in the bottom baling out the water. We landed, however, in safety, amidst the congratulations of the multitude, who had just left the chapel after morning service, and who compared with what they were when I first visited them, ' were clothed, and in their right mind.' All the females wore bonnets, and were dressed in white cloth, whilst the men wore clothes and hats of native manufacture. The change thus presented was peculiarly gratifying."

The author on this occasion resided in Rarotonga with Mr. and Mrs. Pitman for a year, and had many opportunities of witnessing the progress of the people in various branches of knowledge, as well as their steady advancement in that knowledge which maketh wise unto salvation. The following extract will show something of the state of things, and the means adopted by the missionaries to facilitate the progress of their converts and disciples.

" The first three months which we spent with Mr. Pitman, were devoted to the instruction of the people, and in obtaining a more correct know-

ledge of the peculiarities of their language, with such other information as was necessary to regulate our future proceedings for the welfare of the Mission. The people were exceedingly kind to us, and diligent in their attendance at the schools and on all the means of grace. They made, however, but very little progress in reading; and we considered them dull scholars, compared with their sprightly brethren in the Society Islands. Indeed it was to us a matter of astonishment that not a single person in the island could read, although the teachers assured us they had been unremitting in their endeavours to instruct them. It is true they were teaching them in Tahitian, as it was our wish to extend the use of that dialect as far as possible; but not succeeding, we determined immediately on preparing some books in their own language; and with this view I drew up an elementary work, and translated the gospel of John and the epistle to the Galatians, which were printed a few months after; and from the moment the people received books in their own dialect, their progress has been so rapid, that, at the present time, there is a greater number of persons who can read at Rarotonga than at any other of our stations; and I may here add, that I think it a circumstance of very rare occurrence that a religious impression is produced upon the minds of a people, except by addressing them in their mother tongue."

Our Missionary friends who have charge of native congregations of the less educated classes in this country, may derive some benefit from the methodical system described in the following passage.

"Having put the settlement in order, and had the chapel repaired, we devoted our energies to the instruction of the people. Their attendance on the means of grace, and the anxiety they evinced to understand the truths of the Gospel, were truly encouraging. At the conclusion of every service, both on Sabbath and other evenings, a great number followed us home, took their seats under the shade of the banana and plantain trees, by which our habitations were encircled, and spent an hour or more in making inquiries respecting the subjects of our address.

"Indeed, the manner in which they spent their Sabbaths was deeply interesting. At sunrise they held a prayer-meeting to implore the Divine blessing on the engagements of the day. This they conducted entirely themselves. At nine o'clock the congregation assembled again, when the Missionary performed Divine service, just as it is conducted in England,—prayer being offered, the sacred Scriptures read, and hymns sung in their own beautiful language*; after which, a sermon is preached to them. Prior, however, to the commencement of the service, they met in classes, of ten or twelve families each, and distributed among themselves the respective portions of the sermon which each individual should bring away; one saying, 'Mine shall be the text, and all that is said in immediate connexion with it;' another, 'I will take care of the first division;' and a third, 'I will bring home the particulars under that head.' Thus the sermon was apportioned before it was delivered. At our more advanced stations, where the New Testament was in the hands of our people, we invariably named passages of Scripture which were illustrative of the particulars under discussion. For instance, if the Missionary was preaching upon the love of Christ, his first division might be to describe the nature and properties of the Saviour's love; and, under this head, if he referred

* The natives sing exceedingly well, and we have taught them most of our popular tunes. They generally take two, and sometimes three parts of a tune.

to its greatness, after having illustrated his point, he would desire his hearers, without specifying the verse or verses, to read with attention the third chapter of Paul's Epistle to the Ephesians, where they would find some sentiments applicable to that part of the subject. Opening their Testaments, they would find the chapter referred to, and make a mark against it. A second division might be the unchangeable nature of the Saviour's love; and having concluded his observations on this, the preacher would desire the congregation to read carefully the eighth chapter of Paul's Epistle to the Romans, where they would find some passages illustrative of that particular. Again opening their Testaments, the chapter would be sought and marked. Thus we would proceed through the discourse. At a convenient time the respective classes met, and, after commencing their social service with singing and prayer, one of the most intelligent of their number began by inquiring, 'With whom is the text?' and proposed a variety of questions upon it. After this he asked for the divisions of the discourse; and when one had been given, he would say, 'To what portion of Scripture were we referred?' The chapter being named was then read very carefully, and the verses thought to be applicable were selected. This we found a most efficient and excellent method of proceeding; as it not only induced the people to pay great attention to the sermon, but to read the Scriptures with interest, and also to exercise their minds upon the meaning and application of what they read. This social exercise was regarded as a preparation for the more public examination, conducted by the Missionary, which took place in the chapel, between the hours of one and two, when all the classes assembled; and seldom was there a sentiment or sentence of importance in the discourse which was not then repeated by one or other of the congregation."

Owing to the degrading and iniquitous practices prevalent among the inhabitants of the islands, the Missionaries, although purposely abstaining, as much as possible, from any interference in civil affairs, found themselves under the necessity of acting as legislators as well as Christian teachers. Mr. Williams had to exercise his judgment in this capacity, both at Raiatea and Rarotonga; and we think that he was only discharging an office of Christian charity in so doing. He also taught the people many useful arts, being obliged to build houses, and even a ship, while he was at Rarotonga. It is gratifying to behold in all these the blessings which flowed out to the people through the influence of the true religion. What, but a few years previously to the arrival of the messengers of peace, were the abodes of savage cruelty and blood, became very soon the peaceful habitations of Christian men, who put to shame, by the consistency of their conduct, the inhabitants of more favoured lands, and stand forth as glorious trophies of the all-subduing influence of pure religion. Many struggles, however, had to be undergone in the transition from the old to the new state of things. As has happened in many other cases, since the first promulgation of Christianity, the idolaters and unbelievers frequently placed themselves in hostile array against the faithful, and the Missionaries could not always prevent collision.

At Tahiti, at Raiatea, and at Rarotonga, as well as at other places, wars took place. The Christians, who in almost every such emergency proved victorious, treated their conquered enemies with such leniency and mercy that the result has been the utter renunciation of idolatry, and the spontaneous acceptance of the Gospel by those who formerly opposed it.

Our author relates many interesting facts regarding the former state of Rarotonga, and, in the narrative of the native Missionary Papeiha, furnishes us with many illustrations of the native character, and many interesting details regarding the progressive advancement of the Gospel. Our extracts have been already so extended that we can only, for the present, afford our readers one more, which shows the wonderful anxiety of the people to obtain information on religious subjects. The person described is denominated by Mr. Williams the "Spiritual Beggar."

"In passing one evening from Mr. Buzacott's to Mr. Pitman's station, my attention was arrested by seeing a person get off one of these seats, and walk upon his knees into the centre of the pathway. When he shouted, 'Welcome, servant of God, who brought light into this dark island; to you are we indebted for the word of salvation.' The appearance of this person first attracted my attention, his hands and feet being eaten off by a disease which the natives call kokovi, and which obliged him to walk upon his knees; but, notwithstanding this, I found that he was exceedingly industrious, and not only kept his kainga in beautiful order, but raised food enough to support his wife and three children. The substitute he used for a spade in tilling the ground, was an instrument called the ko, which is a piece of iron-wood, pointed at one end. This he pressed firmly to his side, and leaning the weight of his body upon it, pierced the ground, and then scraping out the earth with the stumps of his hands, he would clasp the banana or taro plant, place it in the hole, and then fill in the earth. The weeds he pulled up in the same way. In reply to his salutation, I asked him what he knew of the word of salvation. He answered, 'I know about Jesus Christ, who came into the world to save sinners.' On inquiring what he knew about Jesus Christ, he replied, 'I know that he is the Son of God, and that he died painfully upon the cross to pay for the sins of men, in order that their souls might be saved, and go to happiness in the skies.' I inquired of him 'if all the people went to heaven after death.' 'Certainly not,' he replied, 'only those who believe in the Lord Jesus, who cast away sin, and who pray to God.' 'You pray, of course,' I continued. 'O yes,' he said, 'I very frequently pray as I weed my ground and plant my food, but always three times a day, beside praying with my family every morning and evening.' I asked him what he said when he prayed; He answered—'I say, "O Lord, I am a great sinner, may Jesus take my sins away by his good blood, give me the righteousness of Jesus to adorn me, and give me the good Spirit of Jesus to instruct me, and make my heart good, to make me a man of Jesus, and take me to heaven when I die."' 'Well," I replied, 'that, Buteve, is very excellent, but where did you obtain your knowledge?' 'From you, to be sure; who brought us the news of salvation but yourselves?' 'True,' I replied, 'but I do not ever recollect to have seen you at either of the settlements to hear me speak of these

things, and how do you obtain your knowledge of them?' 'Why,' he said, 'as the people return from the services I take my seat by the way side, and beg a bit of the word of them as they pass by; one gives me one piece, another another piece, and I collect them together in my heart, and by thinking over what I thus obtain, and praying to God to make me know; I understand a little about his word.' This was altogether a most interesting incident, as I had never seen the poor cripple before, and I could not learn that he had ever been in a place of worship in his life. His knowledge, however, was such as to afford me both astonishment and delight, and I seldom passed his house after this interview, without holding an interesting conversation with him."

Having permitted our remarks to lengthen out so far, we shall halt for a time, proposing to complete our observations in next No. of the *Observer*. We have yet to follow Mr. Williams to the Samoa or Navigator's Islands, and to conclude with some thoughts suggested by the truly interesting narrative in the volume before us. Should any of our readers, in the mean time, desire to peruse and judge for themselves, we believe they may obtain the book itself, by applying to Messrs. Thacker and Co.

Δ.

II.—*Chapter of Correspondence.*

1.—Ḳhair-Ḳhwa'h i Hind.

We most cheerfully comply with the request of R. C. M., and hope that the effort may be as successful as its most sanguine projectors could desire. The periodical has already attained a circulation of upwards of 200. We cannot, however, refrain from advising our contemporary to reduce the size of his pages and to infuse into them more of that which would make the paper generally acceptable; for we very much doubt whether the Christian population be either so numerous or advanced, or, in a pecuniary point of view, so able, as either to appreciate or support such a periodical; besides why limit its circulation by making it exclusively Christian? Let it always be moral and instructive; but let it never lose sight of the great end for which it is established; for even useful instruction, combined with Christian information, written and distributed in the spirit of prayer, shall not return unto us void.

To the Editors of the Calcutta Christian Observer.

My dear Sirs,

It has been suggested by a warm friend to every thing that is good, that a detailed account of the objects contemplated in publishing the new religious newspaper, entitled "Ḳhair-ḳhwáh i Hind," should be sent to you for publication in the *Observer*, which I have the pleasure now to do.

The plan of it originated in a conviction that we can never expect piety of really superior quality, till we adopt the superior modes of cul-

ture, which are prevalent in our own country. Apathy, and indifference, and selfishness must ever characterize, more or less, the man, who is shut up in his own little sphere, and who has not had his views and affections enlarged by extended observation; and more especially in this country, where the evil infinitely exceeds the good, and where the good, in its struggles with the evil, presents at present so little strength or power, that a timorous friend or a secret enemy, might conclude, that it will be foiled and lose the day. In these circumstances, we must call in the resources of other more favoured countries, and effect, by the power of their experiences, what our own might fail to demonstrate. In the triumphs of the Cross in other lands, the keen anguish of our own want of success will be lessened; despair will brighten into hope, and the feeble hands that were cast down will be lifted up, to wrestle with a new vigour for a blessing here. These and similar reasons led to the unanimous resolution that we should commence a religious newspaper in Urdu, for the purpose of communicating missionary intelligence, church history, explanations of points of doctrine and difficult passages of scripture, &c. &c. chiefly for the benefit of our native brethren. It was resolved, that it should be conducted on those large liberal principles in which all Christians can unite, and sold at so low a price that it might come within the reach of all. It is published monthly, both in the Roman and Persian characters: the former, on one sheet, price two annas; and the latter, on two sheets, price three annas; so that for the two, the yearly subscription is only three rupees, twelve annas. We shall feel obliged however, if our wealthy friends who take the paper, will make their subscriptions up to five rupees annually. The new post-office act presents great facilities for the transmission of newspapers, which has materially contributed to our success, and for which we desire to record our gratitude and thanks. We cordially invite all our friends to assist us with contributions. Besides the direct advantage to our native brethren, probably another may be derived from the paper, to gentlemen in the interior, who are anxious to instruct their heathen or Musalmán servants in the Christian religion; and at our united meetings for prayer on the 1st Monday of the month, it may very often supply matter for reading to our people, that may tend to the good of all.

Contributions and subscriptions may be forwarded to the Rev. J. Thomas, Baptist Mission Press, Calcutta; Rev. C. G. Knorpp, and Rev. R. C. Mather, Banáras; or M. W. Woollaston, Esq., Agrá.

I am yours, &c.

Banáras. R. C. M

2.—Maternal Associations.

We have been requested by a friend to insert the rules of the English and American Maternal Associations. It affords us sincere pleasure to comply with the request. These institutions are especially designed to excite an interest in the minds of mothers for the *spiritual* welfare of their offspring; an object than which there can be none more worthy the attention of Christian women, especially in this country where youth are exposed to every evil from the earliest age. We have the more readily afforded space for this outline of the operations of these novel but useful Societies, because they are among the few plans which females can carry into operation in this strength-

destroying clime. The efforts of these Societies are principally carried on in the *closet* and the *parlour*; they involve no task, incur no expense, and can but be a blessing without alloy. We do trust that many mothers in this country will be aroused to form Maternal Associations at every station throughout India; for we can conceive nothing more delightful, in a solitary Mufassil station, than a company of mothers associating for the purpose of praying for their offspring, and exciting in each other's breasts a genuine concern for the salvation of their children! Mothers! the formation of the character of your offspring is delegated to you; you are the arbiters, in the hands of God, of the condition of the men and women of the coming age. Use that influence "to train up your children in the way they should go, and when they are old they will not depart from it."

I. That this Society be called the MATERNAL ASSOCIATION, and that one of its objects be to promote the establishment of similar institutions throughout this country.

II. The officers of this Association shall be a directress and two secretaries, to be appointed annually.

III. It shall be the duty of the directress to take a general supervision of the concerns of the Society. At each meeting, she may appoint some one present to conduct the succeeding one, and the person so appointed will be expected to make selections for reading, and to introduce such topics for conversation as shall best exemplify the duties of the Christian mother.

IV. It shall be the duty of the secretaries to conduct the correspondence, to register the names of the members and their children, and to supply each of the mothers with a list of the same, together with a copy of the regulations. They shall likewise keep a record of the proceedings of each meeting, and, as far as may be convenient, of the topics discussed. This record shall be read at the commencement of the next meeting.

V. This Association shall meet on the Friday previous to the first sabbath of every month, at ——— at 11 o'clock in the forenoon. The time for each meeting not to exceed one hour and a half, which shall be exclusively devoted to the object of the Association. Each meeting shall be opened with prayer, and reading a portion of scripture. All business relating to other Associations to be transacted from half-past ten to eleven, at which time all members who can make it convenient are invited to attend.

VI. It shall be the duty of every member to qualify herself by reading, prayer, and self-discipline, for the faithful discharge of the arduous duties of a Christian mother; and she shall be invited to give with freedom such hints upon the various subjects brought before the Association, as her own observation and experience may suggest.

VII. It shall be the duty of each member to pray *for* her children daily, and *with* them as often as circumstances may permit, and conscientiously to restrain them from such courses as would naturally lead to vanity, pride, and worldly-mindedness.

VIII. Once, in three months, viz. in March, June, September, and December, the members shall be allowed to bring their children to the place of meeting; and with this view the assistance of suitable ministers shall be

occasionally invited, who shall be considered members of the Association. The exercises at these Quarterly Meetings shall be such as may seem best calculated to instruct the minds and interest the feelings of the children.

IX. When any mother is removed by death, it shall be the duty of the Association, to regard with peculiar interest, the spiritual welfare of her children, and to evince this interest by a continued remembrance of them in their prayers, and by such tokens of sympathy and kindness as their circumstances may require.

RECOMMENDATIONS.

1. That the mothers in this Association observe the birthday of each of their children, in such a manner as to keep their spiritual interests especially in view.

2. That domestics in their respective families, be affectionately remembered in the prayers of the Association.

3. That ladies from the country be at liberty to attend the meetings of the Association.

3.—SUGGESTION IN REFERENCE TO THE TRANSLATION OF THE NAME OF THE REDEEMER.

We call the serious attention of our friends to the following communication; and not only to the topic to which it refers, but also to the importance of uniformity in the translation of the Saviour's name, of the Holy Spirit, and other important standing terms into the native languages. We have for instance in Bengálí যীশু, যিশু and যেশু for Jesus;—ধর্ম্মাত্মা, পবিত্র আত্মা and সদাত্মা for the Holy Spirit: others might be added, but this is enough to show the desirableness of adopting either the one or the other only, in the writing of tracts, translations, &c. &c. especially as we labour amongst a people to whom it cannot be said what's in a name? for with them a name is *Salvation*.

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

Allow me to bring before the readers of your valuable periodical, a subject of considerable importance.

It is well known that, from the Mediterranean to the borders of China, our Saviour is called Ísá Masíh. The Arabic form مسيح, the *anointed*, and عيسى, better يساع, *the Saviour*, being the regular ifál form of the root وسع, Heb. ישׁע, *to widen, deliver, save*, is preferable to either the Greek or the English form. I understand that the missionaries in Bengál have put aside the eastern name of Ísá Masíh and adopted in their translations and preaching the corrupt form of Ishú Khrist. We Hindústání people have no reason to be dissatisfied with the ways and manners of another country; but we have ground of complaint that a great number of Hindí tracts are sent to us, chiefly from the Serampore Press, and distributed here, in which, it is said that salvation is to be obtained by believing in Ishú Khrist. The natives ask, Who is this Ishú Khrist? It is the Bengálí form for Isá Masíh. So—it is Bengálí, well; but why use that here? This is a proper question, and I willingly join the natives in asking, why

use that here? Suppose we distribute in a *melá* 3000 tracts in which it is said, that "no other name is given among men whereby we can be saved, but that of Ísá Masíh", and 1000 tracts in which it is confidently maintained that Ishú Khrist is the Saviour of the world, will not the natives, who attach such great importance to names, be completely bewildered? I hope, therefore, that our good friends in Bengál will cease to preach, by means of their tracts, 'another Gospel' in Hindústán. I am sure the matter wants only to be noticed in order to be remedied.

J. A. S.

Banáras, 10*th Oct.* 1837.

4.—Lines on the Death of the Rev. Jacob Thomas,

Who was killed by the fall of a tree, near Sadiyá, July 7, 1837.

The melancholy occurrence referred to in the accompanying verses is detailed in our September number, page 457.

'Twas where Himálayan mountains old a lovely vale surround,
And through that peaceful valley rung the summer tempest's sound;
And there a Missionary lone the fearful storm defied,
And stemmed, with light canoe, the swollen Brahmaputra's tide.

And farther down a bark there lay, moored to a deadly bank,
Where pestilential vapors poured their breath through jangals rank;
And there, detained by flood and storm, of joyous health bereft,
Campanions dear and wife beloved he sorrowing had left.

For succour to the neighbouring plain with anxious heart he flew,
And now the shore—his future home—rose on his raptured view;
"And is it here my brethren dwell? I soon shall join your band,
"Then speed to bring the friends that sigh on yon death-clouded strand."

Alas! the shore thine eye beholds thy feet shall never tread—
Yon lofty tree a summons hath to bear thee to the dead!
The dwellers in that valley ne'er shall hear thy warning voice,
Nor the wild sons of yonder hills at thy approach rejoice.

And thou who lov'dst him, child of sunshine! oh for grace to rise,
And fix thy hopes for comfort high beyond the fading skies;
To thee the lov'd returneth not—he treads the spirit-shore—
The eye that kindly beamed on thee, it beams on earth no more!

The morrow came—beneath the sod the youthful herald slept,
And strangers bent around his grave, and o'er their brother wept;
His coming they had waited long—but ah! the gloom it shed,
When, for bright eye and living voice, they met the silent dead!

And who shall come to fill his place from favor'd western clime,
And o'er the realms of darkness lift the torch of truth sublime?
Oh happy he who on these hills shall stand, like angel blest,
And point the heirs of death and hell to heaven's eternal rest!

Sadiyá. N. B.

φιλος.

III.—*Connexion of the British Indian Government with the Idolatries of India.*

In the Bengal Presidency.

This subject has been fairly mooted and discussed, and must ere long be fully and for ever settled as far as the British Government is concerned. The fact is, the abominable connection of the Government of India (composed as it is of Christian and enlightened men), has long been a disgrace to our country and *it must cease;* and why should it not? The people of England have through their representatives once *wished* and have now *willed* that it shall no longer continue. The Court of Directors, in obedience to the spirit of the British public conveyed to them through the medium of Parliament, have, in their last despatch on this subject, conceded we think, both wisely and justly, the entire dissolution of this incongruous union, and if we are not mistaken the Local Government itself as the advocates of humanity could not hesitate to comply; but they *fear*. They have no occasion for fear; they have only to obey wisely and promptly the instructions of their honorable masters, and we risk our faith on the issue, that not a single native will murmur even in spirit, much less in action, at its suppression. What have the Government to fear in this act, after the abolition of infanticide, of satí, and the resumption of the land tenures and abolition of transit duties, either as it regards their exchequer or their stability? Nothing. The argument which will however be most cogent with them is, that in no other way will they fulfil the latest instructions of the Court of Directors; and we may add that delay in the fulfilment of this despatch will be but the precursor of another much more explicit and full; for the tide of feeling in Britain has fairly set in on this subject, and we call attention to the history of the Slave Trade and Slavery for the purpose of exhibiting both the perseverance and energy of the spirit with which the abettors of this system will have to contend. It is the same people and the same spirit. We have deemed it our duty to speak thus plainly on this subject at a crisis when the question is about to be set at rest either one way or the other; and, if we may be allowed to take upon ourselves to represent the feelings of our fellow-country men in Britain, we counsel those that can abolish the hateful connexion, to abolish it at once—to concede that which now will reflect honor in the concession, before it be *extorted* by the spirit of that people which may long slumber, but which, if once aroused, will not sleep till it be satisfied. Besides, who are the persons that conjure up this lion?—that prophecy these terrible things, who are they? The myrmidons of the temples both native and—we blush to write it—Europeans!!! Who can

read the communication of " J." and be told that a Christian and a gentleman will stand before the car and hurra the poor wretches on to their miseries, and not feel all the indignation which a Britain can feel for a countryman, who has so far forgot not only what is due to humanity, but to the faith which he professes? Who can recollect that it is to a tribunal composed of such impartial judges, that Government despatches are referred, and the wishes of a whole nation either set at nought or neutralized by their fiat. In the one scale are placed the humanity and religious honor of Britain demanding the abolition of these abominations, and in the other is a portion of the residents of a mere muffassil station refusing to give its assent to the demand when enforced not only by justice but by positive command. We ask, can any thing be more unwise, more unjust, and more disgraceful than for a local Government, influenced either by fear or mere individual opinion, to place itself in direct opposition to those to whom it is amenable, or to the wishes of a great people? We assure the Government with all due respect, that this cannot continue, and we feel the more strongly disposed to urge on them the fact, as we are sure that our feeling has a response in the hearts of thousands of British philanthropists, who, irrespective of political differences, will unite in *this* cause.

We have trespassed somewhat on our space in order to give a picture of the practice of this system *as it is*, in the three Presidencies, without referring either to Gyah, Allahabad or other noted shrines, ghâts, &c. under Government auspices*. The pictures are drawn by men of integrity, eye-witnesses of the facts they narrate, and who have but one object in view, the elevating and blessing of mankind.

[From a Correspondent.]

It must be a source of unspeakable joy and delight to every philanthropic mind, that the pilgrim tax, so long one of the foulest blots and severest curses to the Christian character and British Government in India, is again under consideration and discussion, with a view, we would fondly hope, to its complete annihilation. It cannot fail to have been looked upon by every *considerate* person as countenance, encouragement, and support given to a system prolific only in every appalling vice, misery, and degradation. I must confess it is to me one of the most inexplicable mysteries that any person, who has witnessed but for a single moment the miseries this wretched system entails upon its deluded votaries, should argue the propriety and *expediency* of continuing British connexion with idolatry. I am aware it will be said, " What has the interference of Government had to do with the support of the

* These will form subjects for a separate paper, when we shall have obtained accurate information as to their internal policy, &c. &c.

idol?" I reply, it might with much more propriety be asked, "What has it *not* had to do with it?" Ask the natives themselves, and they will without hesitation tell you, that if Government had left the temple to itself, it would have been, like those at Bhabaneshwar, overgrown with weeds—a monument of folly crumbling to decay and but rarely visited. Let it be asked, Who has been engaged in collecting the tax, superintending the servants, and regulating all the affairs of the idol's establishment—providing the British cloth to the annual amount of 1080 Rs. to adorn the *Raths*, selling old cars "that can no longer be instrumental to the homicides of Jagannáth,"—providing "new idols whose cost actually amounted from 1829 to 1831 to the sum of 5,500 Rs.?"—Who is it that has made every accommodation *avowedly* for the convenience of the natives to visit their far-famed idol? that has sent out servants (allowing them a certain sum of money for every pilgrim they bring), to persuade persons from a distance to come and behold the wonders of their god?—that has, in short, mixed up and identified itself with idolatry in every possible transaction? I answer, and I blush for my country while I do so, "It is Government!! Yes, a professedly Christian Government!! a Government which might be the light and glory of the world. But, surely it is stooping from the elevation of that character to which it has attained, by thus countenancing the debasing and worse than brutalizing idolatries of India.

What can we, as enlightened men and Christians, think when we hear the Missionaries of a false God, (or may I not rather say of a Christian Government—for they go out under their *auspices* and *directions*, and are *supported* by them,) in proclaiming the greatness of Jagannáth; affirm, "That he has now so fully convinced his conquerors of his divinity that they have taken his temple under their own superintendence; and that to provide him an attendance worthy of his dignity they expend thereon annually nearly 60,000 Rs.! inspecting with care every department, and punishing any negligence in the service of the god? that, although the British so far surpass the Hindus in other knowledge, they are so fully convinced of Jagannáth's deity that they command a portion of food to be set before him?—that they in reality worship him; and although, from their being unclean, the god cannot permit their approach within his temple, yet at his festivals they testify their veneration, by providing him with superfine cloth with which to adorn his car;—which they formerly supplied from their own store-house in Calcutta; and since its abolition have given money for its purchase?—that they appoint officers to see that due order is observed in his worship; and that some great men attend to grace the solemnity with their presence? (and they might also add, that if a European in high civil

service, should stand before the car with hat in hand hurraing the deluded multitudes, it would not be an unparalleled case!) that they need money, and being convinced of the transcendent benefits to be obtained from beholding him, they levy a small tax on those who would behold him? that they are themselves paid, and persons sent forth by them to persuade all who wish for a full remission of sins, to come and behold the god in all his majesty!!"?

Thus a band of deceivers is employed to "beguile the ignorant and unwary" who are too generally successful in their traffic of money and blood.

"It was said by one of the principal natives, that a Parihárí in 1821 dispatched 100 agents to entice pilgrims: and the ensuing year received the premium for 4,000 pilgrims! He was at that time busily engaged in instructing 100 additional ones in all the mysteries of this singular trade, with the intention of sending them to the Upper Provinces of India."

Whilst the Government thus allow the broad black seal of idolatry to be stamped upon its name; whilst it provides every encouragement and accommodation; whilst it employs its hundreds of inveigling ambassadors, whose salary is proportioned to the number of unhappy pilgrims they can induce to add to its funds; whilst it continues its "19 officers and servants at the Sadar kacherí on a monthly salary of 260 Rs.; its 26 at the Ghát Aṭhára Nálá on a salary of 165 Rs.; its 17 at Ghát Lokanáth on a salary of 111 Rs.; its 15 at the temple on a salary of 89 Rs.—thus making a total of these established officers, &c. of 77 in number, at 625 Rs. per mensem; to which add the European Collector's salary of 500 Rs. per mensem; and $1\frac{1}{2}$ per cent. commission on the amount of tax collected;—(the allowance to officers, fixed at 300 Rs. per month and two per cent. on the net collections, August, 1809;")—whilst it continues this authority and holds out these inducements of favor, profit, &c. &c. who does not see that it is to the *interest of Government, of European Collectors, and of every officer and servant, from the highest to the lowest, connected with the temple, to leave no scheme untried to induce the people to come, and to ward off every attack made upon this unhallowed connexion of a Christian Government with Idolatry?*

Who can look without feelings of horror into the Parliamentary Papers for August 1809, and hear a *Governor General in Council* expressing his *satisfaction* at the increase of revenue stated to have been realized that year? What! look with *satisfaction* that persons have been induced to leave their employment, homes, families and every comfort of life, to undertake a wearisome pilgrimage, exposed to danger, starvation, plunder, murder,

sickness, and death, to enrich the Public Treasury with ungodly funds consecrated on the altar of Jagannáth ! ! ! Is not such language equivalent to saying, " we care not what females are deprived of an affectionate husband," (for I am not willing to admit the Hindus to be destitute of natural affection,) " how many widows' hearts are torn with anguish on witnessing their beloved offspring not only called to endure the loss of a fond parent, but also to experience in consequence all the miseries of wretchedness and starvation, or tempted to the commission of crimes of deeper dye, that the paltry sum of about 60,000 rupees may be added to the revenue ?"

Perhaps no person has gone so far as to express publicly his satisfaction on such a subject, since the Governor General in Council of 1809 ; yet we do not merely regard the expression but the *spirit* of the thing ; and when we consider that an "outlay of 10,000 rupees was authorized in 1812, for the construction of a wall for the purpose of preventing the pilgrims forcing their way to the temple, and thus evading the tax,"—" that regulations are occasionally altered, as they were in 1813, (see Par. Papers pp. 48-51, &c.") to make the tax yield its uttermost, and that the voice of gain and loss is perpetually reiterating in our ears, we may justly conclude the spirit of 1809, still lives and reigns. Oh ! when shall its funeral knell be heard ? Surely it is now in its expiring struggle, and a struggle indeed it seems to be ! It has already lived long enough to be regarded with everlasting odium and execration. Tell us not by way of extenuation, that it has enhanced the revenues of the province. We would say, let the price of blood perish with the system ! Tell us not that there is a " public pledge to support the idol." I say if there be, there *ought not ;* but we are yet, and I apprehend *ever shall* continue to remain ignorant of any evidence that there is such a pledge. If there be none (and I think it is fairly shown from the recent correspondence in the *Englishman* that there is not) then I cannot conceive of a more gross falsehood and a greater manifestation of wicked design to keep the people in ignorance and continue their lucrative posts at the tax, than the repeated plea that " it would violate the national faith to withdraw our support from the temple." Tell us not either, that the collection of the tax has enabled us to offer the blessings of cultivation, art and science, on a more affluent scale. We reply—it tends to render abortive every benevolent effort of the Government itself, if while with one hand it communicates moral light and knowledge, with the other it rivets the chains of idolatry faster and faster still on the great mass of the people ; involving them in the deep and unfathomable caverns of ignorance, despair, and every species of moral and mental misery, while it deafens the population

more and more to the inviting sounds of the gospel and leads them frequently to say, as a native once said to an active missionary, "Your preaching is a lie; for if your Saviour and your religion are thus merciful, how do you then take away the money of the poor, and suffer them to starve?" Such incidents, and they are by no means unfrequent, require no comment: they speak for themselves. If such be the effects of our connexion with idolatry, and certainly they are, shall we longer strive to "eternize the reign of poverty, superstition and savage ignorance? shall Britain longer legislate for idolatry, lest its institutions should grow into disuse? shall she longer stoop to the disgraceful drudgery of superintending the collection of a tax from pilgrims, a painted, pagan, semi-barbarous race," as they have been termed, who go to worship at their own shrine? "and last not least, shall the character of Britain be longer associated with idolaters in their scenes of revelry, vice, and misery?" Shall we thus any longer co-operate "with Hindus in what is degrading to our national character, and displeasing to Him who calls idolatry 'that abominable thing which I hate?'" Is it not already time for enlightened Britain to say, "What have we to do any more with idols?" Let the abettors of the pilgrim-tax judge.

Surely if ever lustration was needed to wipe off one of the deepest stains from our national escutcheon, it is wanted to obliterate this foulest of blots from the British Government in India. If Lord Chatham called "upon the learned bench to vindicate the religion of their God and support the justice of their country—upon the Bishops to interpose the unsullied sanctity of their lawn—upon the judges to interpose the purity of their ermine to save us from this national pollution—upon the honor of their Lordships to reverence the dignity of their ancestors and to maintain their own—upon the spirit and humanity of his country to vindicate the national character—if he invoked the whole genius of the constitution (against employing the Indian savages in the American war,")—much more may we do it now in a case, where, not merely the sufferings and death of the body but the everlasting condition of the immortal soul is concerned? Let then all connexion with the debasing system of idolatry be henceforth and for ever dissolved. Let the tax be *abandoned*, not *transferred* to the Rájá; *let it* be annihilated, and if *he* thinks well to establish one *in* the temple, so be it—with that we have nothing to do. If he has a mind to establish a tax of one rupee, or five, or ten, or twenty, or even a hundred, what business is it of ours? "Every one has a right to what he will with his own."

I would just say, in conclusion, if we should be so surprised as to have this long-talked-of "pledge" really shewn to us, let the British Government—as has been recommended,—let them "redeem

it with money," and give it to the flames; and let the day that shall terminate our long unhappy connexion with idolatry be spent in fasting, confession and prayer, lest peradventure we experience the righteous judgments of Him who calls himself "a jealous God, visiting the sins of the fathers upon the children to the third and fourth generations," and who has declared "My glory will I not give to another, nor my praise to graven images."

Praying that the boon of toleration may not be confined to us as Protestants, but extended, so far as we are concerned, to the deluded worshippers of Jagannáth.

I remain, &c.

J.

Who does not blush for his country after the perusal of this *document ?*—Ed.

In the Madras Presidency.

The following is the substance of a speech delivered at Exeter Hall, London, by the Rev. E. Crisp, for many years Missionary in the South of India, in connexion with the London Missionary Society, at the anniversary of that institution in May last. We suspect that the details it contains will astonish even Indians, as they did C. Lushington, Esq., M. P. formerly a Secretary to the Supreme Government, who declared at the meeting that he had no idea that the ills were either so glaring or so destructive. Mr. C. after adverting to his indisposition to make the exposè he deemed essential to his purpose proceeds:

It is upon this ground, the precise position in which the British power in India now stands with regard to the idolatry of that country, that it is necessary and important these statements should be brought before you. The public mind must be informed, the public conscience must be aroused: for it is not till the general state of the subject is fully known (that those who have it in their power here may touch that spring which may move the great machinery) that any thing effectual will really be accomplished. (Applause.) But it may be said, "*What is the precise nature of the connexion between the British Government and idolatry in India ?*" That is a point which, if I fully enter on it, will appear at once to *be most humiliating.* All the temple services, the appointment of those who shall minister in the temple, the removal of them if they neglect their idolatrous duties, and in many instances the punishment of those who are thought to be wanting in the duty which they owe, may be pointed out for your consideration. What is the kind of superintendence which is exercised? Is it merely a general toleration of the evil? No, it descends to the minutest details. You are aware, for you have often heard, that there are persons connected with the temples who are called the wives of the gods—(Hear, hear,)—but who are, in fact, unchaste females. The distinct appointment of every one of these emanates from the British functionary. A memorial which was lately presented to the governor of Madras, by a large number of truly excellent persons there and which is an official document, will show that it is not merely a general superinten-

dence, but that there is in it all that is revolting, and all that is contrary to the Gospel of Christ. If one woman is to be removed because she is too old, another is to be appointed in her stead because she is younger—this, and a number of other things, must all pass under the seal and signature of the British functionary. (Hear, hear.) The pilgrim tax is that to which attention has often been directed; and many persons, perhaps, imagine, that because the Government of this country have given positive directions for its being abandoned, therefore it is given up. But such is not the case. A respected brother in the work told me, that on one occasion, as he was preaching in a town, he heard the loud sound of native music and other sounds, indicating that something peculiar was taking place. As he approached towards the public office, there was a long train of carts coming from the country, defended by British seapoys and government peons, and attended with national music, and every thing which could wear an air of triumph and joy. And what was it which this train of carts was conveying? The idolatrous offerings from a pagoda to the public treasury! (Hear, hear.) What must the natives think when they see such things as these—when they see, not merely the money received, but received with so many marks of distinction, and a strong disposition to encourage it, rather than otherwise? Again, returning to the pagodas, we find that all those engaged in the daily services are under the eye of the magistrate, and are amenable to him. In this same memorial occurs a request that a person might be appointed as a rice-boiler to the idol; and strange and monstrous as it may seem, the order must actually be issued that persons may be employed to boil rice for a senseless idol: and this is one of those orders which must proceed under official seal and signature! If a musician is wanted—what is called a *piper*—he must come to play for the gods; but his appointment must receive the same high sanction. A number of cloths had been given to adorn the idols at a particular temple: these were worn out. A petition, stating that fact, was presented to the British functionary, and soliciting for new ones; and these were issued, and paid for from the public treasury. (Hear, hear.) When we approach the pagodas, when we observe their architecture, and all the circumstances by which they are surrounded, it is always humiliating. When we see that the walls are built anew, and that thus the edifices of idolatry are maintained, it is a spectacle which the Christian missionary never can look upon but with deep regret. But, if we know that these walls are built by British power—(Hear, hear,)—and the wall of the Seringham pagoda was rebuilt at an expense of 40,000 rupees—(Hear, hear,)—by British authority only a few years ago—how much deeper is the feeling of humiliation, and how much greater must be the regret. One instance occurred in Tinnevelly, in which the repair of the pagoda was requisite, and it was necessary that an idol should be removed from its place. After the repairs had been completed, the Brahmins said, that, in order to the idol being restored to the spot which it previously occupied, various offerings must be presented, the cost of which must amount to 10,000 rupees; and they were paid, in order that the idol might be induced to return. (Loud cries of "Hear, hear.") But one of the most painful circumstances connected with this system—and I enter into particulars because I believe they are not generally known—(Applause)—and not from a mere desire to make exposures, but because our friends must be informed as to how the matter really stands—is the great car feasts. By whom is the car prepared? Is it by the spontaneous contributions of the natives? Is the power vested entirely in their hands of making all the arrangements which are intended to give an imposing effect to idolatry? No; when a feast is anticipated, a public document is sent into the presence, as it is called, that is, to the chief ma-

gistrate, stating that on such a day, and at such an hour, a particular feast is to be celebrated, and requesting that the money necessary may be granted, that bamboo canes and cocoa-nut trees, and other things required for the car, may by compulsion be supplied; and these are brought in by compulsion from various districts. When so brought in, the person engaged in preparing the car for the feast is the local representative of the British Government—(Hear, hear)—and he it is who directs the workman what to do. The whole concern is regarded by the natives, in good faith, as really a Government work. When the car has been thus prepared, by whom, up to the present time, have the poor creatures been brought together to draw it? You would imagine, and many do suppose, that such is the zeal of the Hindus for their idolatry, that when they come together to their great festivals they are all anxious to draw this car. But it is no such thing. (Loud cries of "Hear, hear.") These cars have all been drawn by persons driven in by the whip. (Renewed cries of "Hear, hear.") I testify to what I have seen. I have seen them pass by hundreds the gate of my residence. And what for? That they might be compelled to draw the idol car. And after they have laid hold of the cables, who have been the persons to urge them onward? The Government peons with long canes, which they applied to those who seemed dilatory. (Hear, hear.) It does, indeed, appear from the memorial, that in consequence of a lamentable disaster which occurred at the last Conjeveram feast, the compulsory attendance of natives is no longer to be insisted upon; and if this be adhered to, most heartily shall we rejoice. But the system, up to the present time, has been that just described to you. The natives have often been detained in the open streets day after day, till the car was brought to the particular part of a quadrangle from which it started. But one point further must be mentioned, and it is this: not only has the idolatry of the people been regulated and superintended by those in authority, but on a great many occasions, offerings are presented to the idol in the name and on the behalf of the British Government. (Hear, hear.) In the neighbourhood of Trichinopoly is the island of Seringham; and it has been a custom, after the idol has been lifted from the car, and brought out amid the acclamations of the multitude, for the head servant, a European, to come in front and present a golden cloth with which it may be adorned. This memorial states that the same practice prevails at a town within 40 miles of Madras; and in Madras, within a few months of my leaving, when a particular idol was taken round the town, offerings were presented to it on behalf of the Government. Whatever may be the views taken as to the prejudices of the people, this is surely a species of sanction which no Christian principle can possibly justify. (Loud applause.) You know how dependent India is upon rain, and on several occasions when the usual heavy rains have failed, orders have been issued from the head-quarters—(Hear, hear)—of the district, that the Brahmins should be employed and paid to procure rain, with a proviso that, when the rain falls, it should be reported to those in authority. In one instance a young man, receiving these orders from his superior, felt that he could not comply with them, and I believe that he did not carry them into effect. A very short time only elapsed before he was removed from his situation, and it was generally believed that it was because he would not in this instance yield compliance to one whom he ought to have obeyed. But this still goes on, and it is said to prevail over a vast extent of territory. The feasts are in this manner directly and absolutely enforced by British authority; and it is of this that the gentlemen complain, whose names are affixed to the memorial in question. Let it not be said that this is a petty unworthy faction; no, here are the names of judges, of a

large number of gentlemen employed in connexion with the revenue, a number of the Company's own chaplains, and the Bishop of Madras at their head. (Cheers.) Let it not be said that these statements are brought forward from factious or unworthy motives. (Cheers.) Here is the fact; and all I can wish is, that this pamphlet were printed and circulated through the length and breadth of the land. (Applause.) I will not enter into further detail. Let there be a full and candid inquiry. Let the truth come out. (Cheers.) I will only advert, in conclusion, to the effects of this system; and the first I will notice is, the most unhappy influence which it has on the minds of our young countrymen in making them infidels—I mean those who are engaged in the administration of all these concerns and in superintending them. Young men come out to India whose religious principles are very unsettled; they go into provinces where they are not only surrounded by idolatry, but are called to take a part in superintending the service. What must be the effect upon their minds? We see it. They soon begin to think that all religions are alike, and that none is best of all; and the consequence is, that they become alienated in their minds from that measure of Christianity which they had before received. I am not alone in the apprehension that this has done a great deal in demoralising those who hold these stations in British India. The longer the system continues, the more clearly will it be seen that this is its tendency. Another effect of this system is, that it always keeps idolatry at a fixed standard. We should soon have fluctuations in these things if the covetousness of the priests and the caprice of the people had full play. But when every thing is laid down by law, and when he who has the power to enforce every thing is on the spot to see that nothing is wanting in the honours done to the idol, what must be the result? Although the people may have gained some light, and may have become partly ashamed of the observances of their forefathers, yet, while the system is thus maintained at a fixed standard by those who have the power to enforce it, it seems morally impossible that we should produce any great impression. At least, so far as means are concerned, whatever impressions are produced by the declaration of the Gospel, they are counteracted by this system. (Hear, hear.) Another effect is, the degree of celebrity it gives to their idolatry: all the gorgeous show and the splendour with which it is connected is derived from this source. Were this system abolished, it would be seen in a very short time that the natives would not be so persevering in the adorning of their cars, and in the carrying them out to their feasts. But while British power and British integrity are pledged to the maintaining of these things, there is no room for their retrograding. (Hear, hear.) There are many other respects in which this system operates on the minds of the natives, but I only notice one more—they themselves constantly refer to the fact. When we point out to them that idolatry is not the worship of God, that it is even contrary to his commandments and his word, they ask, "How can you say so? Who keeps our pagodas in repair? Who prepares the car, and brings the people to it to draw it? Do you not do it yourselves—(Hear, hear)—(identifying us with the British power generally)? If you do these things, where is the reasonableness and the propriety of saying idolatry is sinful?" I am not forming an argument, I am merely reciting words which have often been cast in our teeth. (Hear, hear.) And what are we to say to the people? We may say that it is only done to keep them in peace, only because they are so apt to be jealous. But this will not do. We may endeavour to meet their reasoning, but they have too high an idea of the British power to suppose that we should aid and abet them in wrong. When they see us thus proceed, this is the construction they unavoidably put upon it. (Hear, hear.) What is to be done? There is a movement

in the public mind in India and in England, but there must be a greater movement. Information must be more generally diffused on the subject; we must carry the subject before those who have the power to redress the grievance; let us even go to the foot of the throne if it be necessary. (Loud applause.) But let us do all in the spirit of the Gospel. (Renewed cheers.) There is throughout this memorial a high tone of Christian feeling. Those persons by whom it is signed descend to none of those arts or artifices by which the evil passions of men might be engaged on their behalf. They stand upon the high footing of God's own word, and they contend for a confessedly Christian movement upon Christian grounds. Let us thus go forward, bearing the spirit and using the language of our Master, calling upon His power to break down every obstacle now in the way of the progress of his truth. I would only say, Let the evil be viewed in proportion to its greatness; and being thus viewed, let no proper means be unemployed until this stumbling-block is effectually taken out of the way. But while we say this, we would caution you from imagining for a moment that the mere withdrawal of the superintendence of idolatry would produce at once the conversion of the people of India. It is an obstacle, and obstacles must be removed. The means must be more largely employed; it is only by multiplying these that you can give the people correct views on religion, that you can prepare them for that change which must take place, and, we need not doubt, will take place. Let us only go forward in a spirit of humble dependence on Him whose we are and whom we serve, looking up to Him, that "every valley may be exalted, and every rough place made smooth, till the glory of the Lord shall be revealed, and all flesh shall see it together." (Loud applause.)

Lest it should be supposed that these Government-sanctioned abominations had ceased, we quote the following item from a Madras Paper of the 10th of October, 1837, not a month ago.! ! !

Many were the inquiries on Sunday last founded upon the salute. Some heard one number of guns, some another, and accordingly some said it was for the Governor's return to the Presidency, and some that the Prince of Orange had arrived. The truth appears to be—and scandalous and shameful truth it is—that a Royal Salute was fired from the fortress of a Christian dominant Government in honor of the Dessara feast; the idolatrous feast in honor of the goddess Kálí we believe; who delights in the blood of those who are sacrificed at her shrine by the outlawed Thugs. What wretched inconsistency to put these people beyond the pale of all laws for sacrificing to that idol, whom the Government honours with a royal salute!—*Madras Conservative, October* 10, 1837.

Having referred to the state of feeling in Britain on this subject, it may not be inappropriate to quote the sentiments of E. Baines, Esq., M. P. for Leeds, after listening to the speech of Mr. Crisp. Mr. B. is well known to one high in office here, and his character for firmness and perseverance known in such a quarter, will be the best assurance to the officials that the pledge then given will be redeemed. It is not, however, so much the speech itself that we heed as the manner in which it was received by assembled thousands of British Christians.

E. BAINES, Esq., M. P., said—There has been a point brought under notice to-day, which has very strongly impressed my mind, and I hope the mind of the meeting. The subject to which I allude is that connected with India. We have learned that the Government of England are participating in the idolatry of India. I shall feel it to be my duty, if no other person of greater influence should undertake the task, to bring the details which have this day been communicated to us, under the consideration of Parliament. (Loud cheers.) I hope that a reformed Parliament will show the symptoms of its reformation by reforming the religion of India. (Hear hear.) It is scarcely to be conceived that a Christian Government should be engaged in a practice so anti-Christian. I am fully persuaded that when the religious community of England shall have had these facts sufficiently made known to them, they will make a vigorous and determined effort to put an end to the system. (Cheers.)

In the Bombay Presidency.

In order to shew that the patronage is not confined to the north and south we quote from the Oriental Christian Spectator for October the following account of the celebrated Cocoa-nut Púját at Surát. It is in a letter from the Rev. W. Fyvie.

To the Editor of the Oriental Christian Spectator.

Dear Sir,—In your number for the last month, of the Oriental Christian Spectator, you have inserted a statement of mine regarding cocoa-nut day of 1836. You there point out a mistake I appear to have made, regarding a certain part of the ceremony. You have my best thanks for this. The mistake originated in my trusting to a report made me by a native. This circumstance, and my having heard various contradictory native reports regarding the part Government was to take in the ceremony this year, made me determine to be a witness myself of the ceremony this season, and report accordingly.

At 8 o'clock in the morning, the festival was introduced in the usual manner by a salute of guns from the castle, which was returned by a salute from the H. Co.'s vessel in the river. The flags were hoisted about the same time, and continued flying till sun-set.

The ceremonies in the afternoon at the Adálat, at the throwing the cocoa-nut into the river, were, I believe, substantially the same as last year. The Nawáb, five Europeans including myself, and a considerable number of natives, were present. Some Hindus said the prayers in Sanskrit for the occasion—then the Nawáb threw in the cocoa-nut, after which I believe, it is considered that the way is open for all to join in throwing them in. A plentiful supply of cocoa-nuts, ornamented with yellow and water-coloured leaf, in twelve baskets, had been provided for the occasion, which were now handed round among the company—some were offered to me, which I declined receiving. I saw a large heap of wood-apples outside the building, provided also for the occasion. After the identical cocoa-nut had been thrown, the castle guns, and those on board the H. Co.'s ship in the river, began firing; and also the pelting with cocoa-nuts and wood-apples commenced from the shore, and from the ship and boats on the river; but I did not stop to witness this part of the ceremony, as I had been told just before it began, by a person present, that only those who intended to take part in the festival were expected to be present; that it would be better for me to retire, as I had come there with feelings not favourable to the ceremony, and with a view to report. I am not aware, however, that every one present, any more than myself, viewed the ceremony with any particular respect; for a respectable Párs̀i said to me

more than once, that "he thought it was all *humbug* to please the Gentoo people."

What may be the amount of expense to Government for cocoa-nuts, ornamenting them, saying Sanskrit prayers to the river, and powder, &c. I cannot tell; or whether the Nawáb throws in the offering as a part of his own duty, or acts merely as a substitute on the occasion for the Judge, I know not. I have always understood, both from Europeans and natives, that the duty devolved on the European judge and magistrate. Information, however, on these points, if necessary, could, I suppose, be obtained from the authorities here.

It appears very evident to me, that, while the ceremony is performed in a Government office, cocoa-nuts are provided and ornamented for the occasion, guns are fired by authority, and Christians are present joining in any way in the festival, the natives will justly consider Government as taking a part in the Tápí Púját.

The following prayer will shew what the views and intentions of the worshippers are on this sentiment.

"O Tápí goddess, daughter of the sun, wife of the sea, pardon all our sins; as thy waves follow each other, so let happiness follow us; in our labours and trade bless us; send us a flood of money, and preserve us in the possession of wealth and children."

Thus in the three Presidencies we see the broad shield of Government thrown over the mummeries and debaucheries of idolatry, and for what? In some instances from fear; in others to secure allegiance by pandering to the lowest and most degrading passions, and in others for *gain!!!* Are there no Daniels in high places to enter their protest against such measures,—no Ezras or Nehemiahs amongst our ecclesiastics,—no Josephs in the King's household? We are not advocating coercion or force; but that a Government really and bonâ fide Christian, (whatever shelter it may seek under verbal quibbling or political subterfuges,) should wash its hands of all connexion with idolatry, and leave the natives to the undisturbed enjoyment of their religious festivals and the voluntary support of their priests, temples, pújás, &c. and we know then that they will soon be "as a tale that is told*."

φιλος.

III.—*Specimens of Artificial Verses.*

To the Editors of the Calcutta Christian Observer.

Dear Sirs,

The accompanying specimens of artificial composition in Sanskrit and Bengáli, may possibly, to such of your readers as take an interest in eastern philology, prove an agreeable variety of the lighter kind, illustrative at once of the pliability of these languages and of the fanciful character and direction of the native mind. I am, &c.

Cinsurensis.

* It affords us the sincerest pleasure to announce that the Government have established the principle of nonsubsistence in the case of the temple of Baidyanáth.—Is there insurrection in the region of this famous shrine?

Specimens of Artificial Verses.

I. § Antarlábiká, i. e. couplets in which there is a *break* between the 1st and 2nd pádas of the last line—the 2nd containing answers to the questions asked in the three preceding pádas, so arranged that while the *whole* of the 4th póda is an answer to the *last* in the string of questions, its separate words, either in the same or different senses, whole or broken into other terms, supply distinct answers to the several previous interrogatories.

1. রবেঃকবেঃকিং সমরস্যসারং কৃষের্ভয়ং কিং কিমদন্তি ভৃঙ্গাঃ।
সদা ভয়ঞ্চাপ্যভয়ঞ্চ কেষাং ভাগীরথীতীর সমাশ্রিতানাং॥

Qu. What is essential to the sun, to a poet, to a battle? what is the husbandman's dread? what do bees devour? who are ever in fear and who are without fear?

Ans. *Bhá-gíh-rathí-tíra-samáshritánáng.*

1. *bhá* or light, splendour, is essential to the sun.
2. *gíh* or words, the elements of verse, to the poet.
3. *rathí*, or the charioteer, (car-warrior) to the battle.
4. *ítih* (the initial *í* of which is taken as from *sandhi* with *rathí*) i. e. agricultural calamities, six in number; excessive rain, drought, locusts, rats, birds, and foreign invasion. These are what husbandmen dread.
5. *rasang*, or the mellific *juice* of flowers, is what bees devour.
6. *A'shritáh*, or *dependants*, are those who are ever in fear (of the displeasure of their patrons and protectors), whether from omission on their own part or capriciousness on theirs.)
7. And lastly, as above stated, the *whole* final póda contains the answer to the sixth question; the reading being Bhágírathí, in one word; tíra, another; and samáshritánáng, a third. *Those who have attained a place on the banks of the Bhágírathí (or sacred Ganges) are ever without fear.*

Metrical Version.

Say what the sun's, the poet's praise?
Who foremost in the red field's frays?
What chief their dread who till the ground?
Where is the roving bee's food found?
Who curst with dastard fear the most?
Who, last, of fearless souls may boast?

Answers:

When *light verse* lauds the *charioteer*,
No *blight* the *flowers* of fame may fear;
Nor more *dependant* then is he—
The favor'd of the Deity!

N. B. The genius of the English language does not easily admit of the compression of the Sanskrit, which by its vast variety of terms and facility of junction, becomes wonderfully pliable and concise. It should seem as if these kinds of fantastic verse were the filling up of the *last* line of answers to after-adapted questions—in any other way their composition would often be next to impossible. But in this way similar lines may readily be formed in English, e. g.

Who keenly proves the brave man's ire?
Who born of earth to heaven aspire?
What treads the plougher of the deep?
Whose arms his country safely keep?
What bears the dead? when starts the tear?
When—*foe-men-deck-the warrior's-bier.*

Another of the same class.

2. কো দুঃখিতো জ্ঞাপয়তে সমাপ্তিং শ্রেষ্ঠোনরঃ কোমতি সাধুভাবঃ।
কংরক্ষতীত্যশ্চ কবের্বচঃ কিং দেহীতিবিত্তানবমাশ্রিতঞ্চ ॥

Qu. Who is miserable? what indicates completion? who is the most eminent man? what is the excellency of intellect? whom does the wealthy support? what is the prayer of the poet?

Ans. 1. দেহী, *man in the body*, is miserable:

2. ইতি, *conclusion, finis*, marks completion or termination.

3. বিৎ, *the wise*, is the most eminent man.

4. তানব॰, *acuteness*, is the excellency of intellect.

5. আশ্রিতঃ, *a dependant*, is supported by his wealthy patron.

6. Dehi-iti-bittán-ava-má-áshritancha, i. e. *give me therefore money and preserve me* (thy) *dependant*—this is the prayer of the poet, the writer of this couplet, who thus flatteringly insinuates his own desire to the patron to whom he presents it.

Metrical Version.

Queries.

Who born to sorrow, say, and what word shews,
Alike of men and of their works the close?
Whom may we well most eminent bedeem?
What doth of mind chief excellency seem?
Whom do the rich support? and what may be,
The poet's intent in this poesy?

Answers.

When *hapless mortals* mourn high fortune's *end*,
The *wise* by his *acuteness* gains a friend;
A wealthy patron's *poor dependant* he,
Presents an offering of his poesy;
With mingled aim to honor, and entreat—
He asks *protection and the means to eat.*

N. B. This is a specimen of supplicatory ingenuity, addressed to a fair hoped-for patron, by the fanciful versifier.

Imitation.

What word do anxious courtiers fear?	*No*
What do the warrior's sword and spear?	*wound*
What adverb doth excess denote?	*too*
What is the sea where ships may float?	*deep*
What preposition cause declares?	*for*
What that which every instant wears?	*time*
Why works the surgeon? whence his zeal?	*to heal.*

No wound too deep for time to heal.

Another.

Say who of grief and pleasure share?	*All*
Say what rules all beyond our care?	*hap*
What that doth bind a maiden's dress?	*pin*
What may a female oft express?	*ess*
Say too, what letter bids exist?	*be*
What word with *mortal* can't consist?	*ever*
What is not mine? Some wish define—	*thine*

All-hap-pin-ess-be-ever-thine!

2. § বহির্লাবিকা or couplet of questions whose answers are external to itself, i. e. not contained within it.

1. কঃখেভাতি হতো নিশাচরপতিঃকেনাম্বুধিমদ্রিজঃকঃ কীদৃক্ তরুণীবিলাসগমনং রাজ্ঞাং প্রিয়ঃকোমতঃ।
শীঘ্রং গচ্ছতিকোমধুব্রতকুলৈঃকঃসেব্যতেকঃপ্রিয়োমৎপ্রশ্নোত্তর মধ্যমাক্ষরবচস্তে শ্রুত্বচাশীর্বচঃ।।

If, Reader! you can well divine,
Say—what in air doth brightest shine?
By whom, as poets wondering sing,
Was slain the fierce night-demon king?
Who of mountain-race was he
His dwelling made within the sea?
What rapid movement may express
A maid's exulting playfulness?
Who needful friend to kings is shewn?
What famous for his fleetness known?
To what do bees, mid noon-tide ray,
Their eager, humming courtship pay?
And what is that whom all hold dear,
Or man or beast, who habit here?
These several questions answer well,
And what I wish for thee then tell;
Each answer's central letter take,
And from the words they form you make,
My prayer for every friend of mine—
Oh yes, and be its purport thine!
The several answers as you say,
Long may you live, blest sir, I pray.

Explanation.

The eight answers to the eight questions are—

1. গ্রহেশঃ king of planets, or chief of the celestial bodies, i.e. the sun.
2. রাঘবে Dat. case of Ráma the celebrated hero of the Rámáyaṇa, who slew the giant Rávaṇa or demon-king of Ceylon, in the war which forms the subject of that poem.
3. মৈনাকঃ son of Himálaya and brother of Durgá as Párvatí by the celestial nymph Menaká. The legend as above.
4. মথনং the motion of churning or agitating a liquid, as expressive of the hilarious movements of a young girl in excess of mirth and pleasure, dancing and skipping about.
5. সচিবঃ a king's chief counsellor or minister and adviser, by whose intervention and assistance he carries on the affairs of government, and on whose attachment, honesty and skill his sovereign's honor, safety and happiness and that of the people depends; whom, consequently, if wise and just, a king regards as among his first acquisitions.
6. তুরঙ্গঃ the horse, whose speed is proverbial.
7. রাজীবং the celebrated lotus-flower, of which the bee is poetically styled the lover, friend and husband.
8. শাবকঃ is offspring; all animal beings, man included, are attached to their young.

The central letters of these eight words, viz. হে মে না থ চি রং জী ব form the words হে মে নাথ চিরং জীব, O my lord, may you live long! —the wish intended to be expressed for the individual to whom this verse is presented.

V.—*Character and influence of Mahomedanism in India*.*

To the Editors of the Calcutta Christian Observer.

SIRS,

I beg the attention of your readers to an important subject—the conversion of the Mahomedans. Books, newspapers and engravings, private letters and public speeches, are continually employed to represent the debasing superstitions of Hinduism; but of Mahomedanism we hear little except that its followers are more bigotted, and entertain a greater hatred to Christianity than the Hindus; and this is true†. I have inquired of Missionaries, of teachers in Government schools, and of private christians, and their answers are in effect the same—the Mahomedan is, through his own pride, incapable of real improvement. The Missionary obtains more ready hearers and is less opposed, when his efforts are made among the idolaters. Insult and menace are the constant results of any attempt to probe the consciences of the followers of Islam; the utmost concession they make is that christianity *was* good as far as it went—but it has, long since become corrupt and they have the superior light of the Qurán. Every Missionary with whom I have spoken, seems to think their case almost hopeless; and while the option exists of working amongst either the Hindus or Mahomedans, the former labour is preferred. The school-master is thwarted in every effort to advance the cause of truth, even though those he has to deal with are children—his influence being counteracted by the parents, who jealously watch at home to undo all that has been done at school, in addition to the communication of common instruction‡. The private christian makes very little progress in conversing with his visitors; the subject stirs up their worst feelings, and to avoid offence they will seldom venture further than to say that christianity is good for Christians but Mahomedanism is best suited for them. All this proves the fact that the followers of the false prophet give less encouragement to christian effort than the idolatrous sects of the country, and therefore it may be asked, Should then Moslems be abandoned, and allowed to improve as best they may? No christian dare answer in the affirmative. We have the fact before us, then, that in India exists a superstition less accessible, more dangerous, and perhaps as degrading as idolatry, and yet the difficulties seldom stir up to Missionary enterprize, the easier labour is preferred and that which cannot spread is attacked, while that which contains within itself an active principle of propagation is left unmolested to spread its ravages. So chilling to the ardour of the christian has been the disappointment experienced from efforts directed against Islamism, that even in the way of propagating truth by means of tracts, comparatively little has been done; perhaps there are not less than fifty such publications put through the press for the benefit of the Hindus for one intended for the Musalmáns.

Some may imagine that though the Qurán inculcates most strongly the propagation of its faith, the command is inoperative in India; that the

* We know not what may be the *cause*; but of the *fact* stated by our Correspondent, as it regards the lack of direct effort for the conversion of Musalmán, we suspect there can be but little doubt. It cannot be attributed to cowardice, or to any dread of meeting the followers of Islám; it must spring from want of attention. May that neglect did rise into ground of serious reproach now that it is brought to light.—ED.

† The late disturbances in Rohilkand and some that have taken place elsewhere, shew that the intolerant spirit of Mahomedanism is still exerting itself.

‡ Prayer was lately introduced in one of the schools on the Hills in the N. W. of India; the Hindus made little objection, the Musalmáns abandoned the School.

system of Muhammad is already tottering and must soon fall to pieces. But in disproof of this I would ask whether the invasion of India by the Mahomedans could have filled the country with their sect as it is now filled? History gives us no reason to believe such a statement;—but we do know that the Government that was then established, by its rewards on the one hand and its penalties on the other, gave every encouragement to its own faith and threw every obstacle in the way of the other. Not only was personal violence used in individual cases, but by enormously increasing the burdens of taxation on the Hindus, a slow but sure engine was set at work, which in the course of time elevated the Mahomedan population, while it equally depressed the Hindus—the number of the former with each succeeding generation increased largely, while a corresponding reduction took place amongst the latter, and many were tempted to cast aside idolatry to bring themselves and their families under the advantages obtained by taking part with their conquerors. At one time, the proportion of inhabitants was estimated at six Hindus to one Musalmán; but I have seen documents of late date which estimate the proportions at about three to one; in some parts of the Western Provinces the balance is supposed to be in favor of Mahomedanism; and I think (for I have not the pamphlets in my possession) that Mr. Adam's reports exhibit the fact, that even in Bengal there is little difference between the number of Hindu and Mahomedan families.

I must here observe that I do not think that, taking the entire population of a large tract of territory, we shall at any time find a greater proportion than one-third consisting of Mahomedans; for in a country which depends so much upon its agriculture—and the agriculturists are chiefly Hindus—we must look for great masses of Mahomedans in and about the towns and cities where the greatest encouragement is given to artizans and manufacturers. These be it observed are the chief scenes of missionary labour, and the proportions of the two classes in such places alone are of importance in an inquiry like the present.

But not only has such progress already been made, but the doctrines of the Qurán are still progressing. As far as my own information extends, and I believe the same result will be obtained from inquiries throughout the country, I find that in every city in this part of our dominion there are instances every year of fresh conversions being effected. Not long ago I was introduced to a Vakeel who, I was told, had some time before renounced idolatary for this faith. I grieve to add that I know of several cases in which the individuals were educated as professed christians, and I think it will be found that relapses of this kind are not unfrequent. I may here state the circumstances of one of these cases to show that even under the British Government (however unintentionally) a premium is held out for embracing the faith of Muhammad. A British officer formed a connection with a Musalmáni, and his children were brought up in a town near Calcutta, under christian instruction. On his death the mother formed an alliance with a Musalmán, and the daughters were married into Musalmán families. The sons had to choose whether they should follow the example, or continue to be considered christians. The encouragement given by Government to Native talent induced them to declare for Muhammad. The eldest got credit *as a native* for being uncommonly intelligent in the English duties of the office to which he was attached. Wherever he visited he was received with marked attention, and had a seat given to him by those who would have made him stand submissively had he appeared as an East Indian. All his English friends gave him certificates of his being entitled to a seat at their tables, and of his being a sensible *native*, wonderfully versed in the English language. He has since obtained one of the best appointments open to native talent.

There are other causes operating to extend Mahomedanism. The raiyats in the greater part of the country are unable to meet a season of drought. Their moveable property, their cattle, their houses are successively sold to obtain food. They then beg and, this resource failing with the increase of the calamity, they sell their children. The girls are transferred to the zenana or the brothel, the boys become the slaves of the Mahomedan gentry. In this way vast numbers are taken from the ranks of Hinduism and transferred to those of Mahomedanism*.

There is yet another cause for the progress of this faith. Its public ceremonies in India partake so much of the character of idolatry that the lower castes of Hindus observe both them and their own festivals indifferently. Some modern sects have Hindu priests, but practise circumcision; and I have often met people who did not know to what class they really belonged†. They however preferred Mahomedanism as being more respectable than Hinduism.

Doubtless much stronger evidence than I have obtained might be collected, were the Missionaries throughout India to submit periodical returns on such points to a Committee in Calcutta; and *en passant* I commend the suggestion to your consideration; but from what I have myself seen I am convinced *that Hinduism is gradually merging into Mahomedanism.*

This declaration is of too startling a character to be as yet generally believed; and not to risk my argument on data that may be disputed by some, I am willing to fall back on such facts as all must admit, viz. the discovery that the faith of the false prophet is now more extensively spread over India than it was believed to be at the beginning of the present century, and that there is a want of Christian effort to counteract and remove it. As Christians, we firmly believe that the mighty fabric must fall; and however discouraging previous attempts may have been, it is our duty again and again to make the effort, till we see it crumble before our united exertions. God grant that this poor attempt to awaken Christian zeal in the enterprize may be successful, and that He may speedily bless the means that may be used to bring this dominion of the enemy into subjection to the Saviour's kingdom!

Let us see how the system is maintained, and then we shall be able to determine the best means for its demolition. Its priests abound every where, either wandering from place to place and depending on their own ingenuity or the liberality of those they meet for support; or they obtain charge of a temple, where they live by the offerings of visitors, and the fees they collect at marriages, funerals, and other similar occasions. The temples are erected by wealthy men as works of merit, and are frequently endowed with large funds; in many cases Government pays for their support. The instruction of the young is also a means of maintaining the priesthood. In some temples the mullás deliver lectures on stated occasions and are always accessible to inquirers. Faith in one God and the prophet, the sacred character of the Qurán, the merit of good works, and the propagation of the doctrines of the prophet are the leading topics; the more ignorant or crafty of the body encourage also various superstitions; for very few Musalmáns in this country are *familar* with the Qurán. A smattering

* These opportunities should not be lost by christians; for the liberty of the children might be purchased at small cost, and having given them a useful and christian education, they would at mature age return to their families with the means of instructing those around them.

† A few days ago I was at an Indigo Factory when I was told that on commencing work for the season, the workmen demand money, and propitiate a Musalmán saint buried in the compound. A mullá is called, a green cloth spread over the tomb, prayers are said, and sweetmeats presented, while the Hindu and Musalmán labourers take part in the ceremony and equally share the sweetmeats afterwards.

in Arabic confirms the learned in what they have been taught to believe of its beauties, and translation is deprecated. I believe there are two Hindustáni translations extant, one executed at Delhi and the other in Calcutta, which last is, I fancy, that now undergoing re-publication at Mr. Black's lithographic press; but all strict Musalmáns look upon these productions with abhorrence, and the writers are frequently cursed for their pains*. To understand aright the feeling manifested by them on this point, it is only necessary to remember the bigotted spirit in which the Roman Catholics consider the translation of the Scriptures by the Protestants; and HERE *is the weak point of the faith of the Mahomedans.* The book cannot stand the scrutiny of men of common sense, when presented in a language with which they are familiar. *Disseminate it then in this form, and let every page bear a comment exhibiting its plagiarisms, inconsistencies and follies.*

We shall by these means appeal to the common sense of the people, and shall enlist the talent of the Hindu community throughout India in exposing its absurdites. At the same time let those who have the necessary qualifications maintain a constant and energetic attack upon the Qurán by means of tracts, while the present efforts to instruct the rising generation should be increased. Missionaries must devote themselves to the work; those who do so, must decide on adopting the true Christian course of conflict;—meeting with contempt, insult, persecution and perhaps even death; for under such circumstances this field will be the most dangerous to the preacher that the world presents at this moment. And shall it be said, that of all those whose bosoms glow with missionary zeal, none is to be found who will dare to encounter such persecution for the sake of that Master who led the way through every discouragement and through unparalleled suffering? He has encouraged his followers to dare the most dangerous opposition by giving persecution in *his* cause the character of a vast privilege. I know there is not a Missionary in the field at this moment that would not gladly face the storm of malice that Satan would in such a case, raise against him; and it is only because he thinks that duty requires his first attention to be given to the Hindus that he has not hitherto done so. Doubtless he has better success in making converts from among the Hindus, if that success be determined by the *number* so gained; but Mahomedanism stands like a stone fortress, a single part of which being loosened endangers the whole structure. Oh, had I the power of depicting this glorious work as it appears to myself, its importance would be speedily acknowledged, and the throne of grace would be besieged with special prayer for its speedy success, and the voice of the preacher would henceforth be raised equally against idolatry and this false faith. May I hope that God will cause some more able servant to take up the subject and force it home upon the attention and the feelings of the Christian world.

Some stress is laid upon the study of our scriptures by these people. I know they study our books, to find proof for the authority of Muhammad. All else, they say, is either unimportant or corrupted. I have mixed much with them, and have often observed how they wrest scripture to their own destruction. A few days ago, one asked me if we had not printed a Hindustáni commentary? He was surprised when I told him we had not yet done so, and I should have been glad had I been able to put into his hands a commentary intended especially for Mahomedans. This is, too, a kind of publication that should not be forgotten. They have their own commentaries in MS. on *our* Scriptures!

* It is said that a cheap edition published some years ago has been bought out of circulation.

Infidelity has, I am aware, made great havoc among the followers of Muhammad; but we know of no instances in which those who have thus been led to see the follies of their faith have made any effort to obtain purer light; for if doctrines so suited to the carnal heart are renounced for infidelity, it will generally be that its wickedness is so desperate, that not the slightest restraint can be borne, and a God of any kind is considered a tyrant. But even these people continue to rank themselves among the Mahomedans, and their hatred to Christianity is of course in no degree lessened. In no other manner does this religion lose ground in this country; for, from the causes already indicated, no inroad has been made upon it by Christian exertion.

That we have been too careless in our endeavours against this system, may be further witnessed by the circumstance that the writings of Martyn and Lee remain unknown to the Musalmáns of Bengal and Hindustán. Translation would be easy, and a judicious edition would bring forward every argument advanced by these able men, without wasting time on the discussion which took place with the Persian writers. If discussion can be provoked, a great point will be gained; for it is the obstinate pride with which they regard the doctrines of their sacred book that keeps them from examining the facts of Christianity.

*

Poetry.

THE LOST CITY.

Fair hills are cluster'd all around,
And verdure clothes the teeming ground,
And o'er the old grey rock are thrown,
In tasteful beauty all its own,
Festoonings of the luscious vine,
Laden with early summer's sign;—
And yonder the fair city spreads,
And rears to heav'n its thousand heads.
The tow'r, the wall, the battlement,
On hill, and plain, and the descent,
In strength, with judgment plac'd, would tell,
That scene of beauty 's guarded well;—
But they are foreign spears that gleam
From watch-tow'rs in the evening beam,

That city on the mountain's crown,
Upon a fruitful land looks down,
And proudly rais'd, its spires receive,
The splendors of an Eastern eve.
Oh! who would wish so fair a spot
Less than the best—the happiest lot;
Nor grieve that here the tyrant came
Nor left of Freedom e'en the name?
Oh, would some patriotic soul,
Rise, like the spirit of the whole,
And arm, once more, the bold, the brave,
To perish for their land, or save!
But there is none, not one, to dare,
The rescue of a place so fair!

The sun has set, and in the vales
The light of day already fails—
A shadow, like a vapor, steals
Along the aspect of the hills—
A ling'ring beam rests on its brow,—
'Tis bright—'tis gone—'tis darkness now!
And thus that country's glory pass'd,
All brilliant to the very last;
But since has fail'd its kingly reign,
No monarch there may rule again.

A few short hours have sped, and then
Have ceas'd the anxious cares of men;
The conqu'ror, and the conquer'd, lie
Dreadless in their proximity.
The craven fears the warrior's spear;
The warrior's safety is that fear.
So rest—so slumber—yet with hate
No vengeance e'er can satiate,
And with contempt, or sense of wrong,
Dream each,—and each that hate prolong.

Within the Western vale, there lies
The relic of a paradise,
Once chosen for a ruler's seat,
And still from noise a fair retreat,
Where woodlands spread their silent charms,
And high entwine their giant arms;
But now the fox, and owl, are there,
And claim with man the spot to share;—
Yet in a solitude like this
The sad may find their only bliss.

From hence, behold the Eastern skies
Fresh painted in a hundred dyes,
And though beneath 'tis dark, yet soon,
Will upward roll the glorious Moon.
The sharp-lights now the outlines tinge;
The foliage has a golden fringe,
And streaks of light along the hill,
The City's upper verge reveal;
And where yon rugged turret stands,
The work of patriarchal hands,
All grim, but useless, on the height,
The casement's pierc'd with brilliant light;
As if the watch-fire there were lit,
And those of yore, were watching yet.
A moment more, and now behold
The landscape cloth'd in burnish'd gold;—
So pure the air, so clear the sky,
So brightly beams that gem on high.

And now, exposed beneath the trees,
What weary crew of men are these,
Who on the naked ground repose,
And fear not beasts of prey, or foes?

All sleep save two,—the foremost one
Is such as few have look'd upon;
With deep, but intellectual eye,
And marble forehead bare and high,
With meaning lip the heart has set
With thought that is unspoken yet,
He rests upon the hard, cold ground,
Nor marks the insects creeping round;
With head upon his bosom bent,
He seems on some design intent;
While at a space that marks respect,
The other would that face inspect,
Looks wond'ring why his lord should muse,
And thus refreshing sleep refuse.
That both are wearied much, I ween
May from their clothes and looks be seen,
And yet that gentle form doth well
Of many a pain and hardship tell,
That many a sturdier, older, frame
Would shun to bear for need or fame.

The follower now has sunk to sleep,
And left his lord alone to weep.
To *weep?* Ah yes! that was a tear
The moonbeam sparkling made appear.
Oh, are they thoughts of pride, that wage
The inward war and stir his rage?
Or disappointment o'er some cross,
When Fortune chill'd his hopes with loss?
Ah no, too meek, and too resign'd,
He thinks not of himself; his mind
Is to a noble purpose lent—
For others' griefs his heart is rent,
And he would gladly shed his blood,
This night, to win their greatest good.

The Roman soldiers pace the wall,
And in the vale their shadows fall;
And as to earth a look he cast,
A line of darkness slowly pass'd.
He tranquil rais'd his humid eye,
And saw a glitt'ring helm on high;
But heeded not, for there, far spread,
The city crown'd the mountain's head:
And there were thoughts and prospects twin'd
Within his great mysterious mind,
Which in a moment liv'd anew,
As on that scene he bent his view.
He look'd—he wept—the tears gush'd forth,
As if he mourn'd for some great worth—
"Ye will not that your Lord should save,
Though he will all the peril brave;
Ye will not that your Lord should reign;
Though for you ready to be slain,"—
And yet the bitter tear fast flows—
For friends he weeps not—but for foes!

His humble heart he turn'd to God,
And to the thick wood-shelter trod
A spot umbrageous—silent—dark—
Where scarce is seen the stem's brown bark;
Such as where Superstition says
The midnight spectre mourning strays—
And—was it fancy? No, 'tis true—
Etherial forms appear to view,
And sadly on the stranger gaze,
As moves he through the dark'ning maze.
He reaches now a suited spot,
Where human eye can see him not,
Where in itself is solemn night,
Save when the pulses of the breeze,
Stirring among the thick wove trees,
Shake down some trembling drops of light;
He pauses—humbly kneels, and there
Pours out his soul in fervent prayer,

Is such as *He* that City's hope,
To give their deadly vengeance scope?
To loose them from the tyrant's chain,
And give them freedom once again?
How would they smile with bitter scorn,
To see their Saviour, poor, and worn
With pain and hunger, grief and care,
And kneeling thus to God in pray'r?
When, were he touch'd with human pride,
One call To ARMS! and by his side
Ten thousand spears would bristling rise—
Ten thousand voices rend the skies—
And Death would speed from vale to hill,
With shouts of vengeance! vengeance still!

Vain Jew! that mountain's diadem
Is thine own lov'd Jerusalem.—
But not one arm, in human might
Can wield a brand and lead the fight,
Against these foes that may once more
That City to its pride restore;
Then here your only hope may rest
Accept your Lord—be sav'd, and blest—
You laugh in pride, and scorn him yet?
Ah, thus 'tis penn'd in Holy writ,
In many a faithful page foretold,
And mourn'd and wept, by seers of old,
Whose voice yet hear—but ah! unaw'd,
You 'll slay th' Almighty Son of God!
On you, you cry, be charg'd his blood—
On you, and on your fiendish brood;—
Well be it so—while Gentile lands
Shall sing His praise in distant lands,
A Saviour *you* shall seek in vain—
No Saviour e'er will come again.
By sword, by famine, and by fire,
By plague, and pestilence, expire;

And, far from hence, your sons shall roam
In foreign lands, without a home.
A shatter'd tribe, a hated crew ;
A by-word be the name of Jew,
And here, where golden spires arise,
And glitter 'mid the sunny skies,
Where peace and plenty, joy and love,
The fruitful field, the orchard grove,
The palace, and the quiet cot,
Told once your highly favor'd lot,
Shall lasting desolation be,
The scene of want and misery,
And not a stone shall stand to tell,
What fabric in wild ruin fell—
Temple and tow'r in rubbish blent,
Shall be this City's monument.
* * * * * * *
JEHOVAH hear! their sins forgive!
Still bid these murd'rers turn and live!
Father, their crimes, in mercy, view—
Forgive—they know not what they do.
Hast thou not said, hast thou not sworn
The wand'ring Jew shall yet return?
ALMIGHTY GOD, we hope, we pray,
That thou thyself wilt lead their way;
That thou wilt bid them taste thy Love,
In Living Manna from above—
Give them again that Holy light
That cheer'd of old their lonely night ;
That pass'd before the trav'lling band,
And led them to the promis'd land.
So lead them yet ;—amid the gloom,
Thy Spirit shall their hearts illume ;
The cloud shall yet their path precede,
Through unknown scenes thy people lead ;—
On earth their feet—on heav'n their view,
The narrow path they'll yet pursue ;
And be at last reclaim'd and blest,
Won to the Saviour's promis'd rest !
Ope, ope your portals wide for them,
Blest City—new Jerusalem !
The sons of Zion singing come,
For refuge to their promis'd Home.
They come ! they come ! ye heav'ns rejoice,
And echo now to Freedom's voice ;
The chains of Hell apart are riv'n
THE CONQU'ROR IS THE KING OF HEAV'N.

*

Allahabad, 14th August, 1837.

REVIEW.

A Charge delivered to the Clergy of the Diocese of Madras, &c. at the Primary Visitation. By the Right Rev. Daniel Corrie, L.L.D.

The lamented Corrie's first and last charge is only now brought to our hands. The too early removal of that amiable man and truly Christian Bishop, will no doubt account in part for the delay; for the rest we are not directly in the way of being furnished with Episcopal charges, still less when delivered and printed at such a distance from this metropolis. Nor should we now indeed have felt ourselves called upon to notice the present, had it been that of almost any other than he whom all India and the church laments. "By it, he, being dead, yet speaketh." For, exhibiting nothing in view, sentiment, or language either new or striking, it is yet truly characteristic of the estimable Bishop, breathing his meekness and humility, his gentleness and modesty, his calm and simple temper, in his own unlaboured and familiar form of expression. Of all the men it has ever been our lot to know, none was, in all these respects, so every way fitted as Corrie was to fill, for the first time, the Episcopal chair of Madras.

The strong excitement produced in the native Christian mind by the late regulations in the matter of the caste question, the unhappy dissensions in the missions of the Episcopal church, which had issued in the breaking off from its communion of far the largest and, we believe, the best portion of the native Christian population of the Tinnevelly Mission, and some other circumstances to which we will not now advert, had rendered it peculiarly important that the large powers, for good or ill, vested in an Anglican Bishop should be exercised, in the first instance especially, by one naturally of so mild and amiable a temper as Corrie, and at the same time so thoroughly imbued with the loving spirit of the Gospel of Jesus.

We have no doubt that Corrie was sincerely attached to the religious communion of which he was ever so worthy a functionary, first through a long course of most active, and approved, and successful service in the secondary order of ministers, and then, for far too short a period, in the higher and responsible one of Bishop; and we are confident that all sections of the Indian Church participate now in one common feeling of veneration for the memory of him deceased, whom living all alike loved and

esteemed. This conviction is markedly confirmed by the many public and private testimonials to his worth and character every where elicited ; nor is the fragrance of his character, though so widely diffused, yet lost. As a chaplain of the H. C., laudably and zealously discharging the important duties of the pastoral office among his countrymen and nothing more, his reward indeed would have been with his God, but his memory would scarcely have established itself, save in the affectionate recollections of his immediate friends and cotemporaries ; but like Martyn, Corrie was what every Christian, every Christian minister especially, is bound to be in heathen lands—a missionary ; and in truth he was a most efficient missionary, as has been clearly shewn elsewhere. His life, his temper, his liberality, his continuous efforts in every good cause, his active support of all the great Catholic Societies, his devoted co-operation in the work of Biblical and Tract translation, his labours in *native* as well as English preaching, and that beyond the extent of his personal ability, by the employment of native Christian catechists and teachers—all these spoke Corrie a missionary of the cross. Nor did he confine his love and regard within the sectional sphere of his own immediate body ; he rejoiced, truly rejoiced, in the success of all kindred labourers in the one great, holy and benevolent cause, and we never heard of one single instance in which a petty spirit of rivalry or party zeal was exhibited by this truly good man. May his mantle prove to have dropt upon his successor ! For sure we are, that if the gospel is to prevail over India, that cannot be until European Christians exhibit to the idolatrous Hindu and the bigotted Mohammedan the genuine Christian temper, that true mark of the Redeemer, the *spirit of unity and love*—" by this shall all men *know* that ye are my disciples, if ye have love one to another."

A few extracts from the Bishop's charge will serve to confirm the preceding remarks and to illustrate his meek and unpretending character, the fine spirit of Christian humility in which he had entered on his high office, and the engaging manner in which he sought to exercise his powers as " a helper of the faith" of his clerical brethren, and to induce in them a hearty desire to co-operate with him in every labour of Christian love.

" A peculiar circumstance, I would trust, of mutual interest, is that having for so many years been numbered among yourselves, as a Chaplain on the E. I. Company's establishment in this land, I am enabled to enter fully into the difficulties which often occur in the performance of your duties, and to sympathize in your trials.

" Under these circumstances, may I not hope, that a reciprocal feeling will be entertained between us, and that whilst I desire to be among you as a fellow-servant, a friend, and a helper of your joy, you will lend your willing co-operation to overcome all the hindrances which tend to impede

our ministerial usefulness, and will strive with me, that we may so live and act as that the Gospel, as far as we are concerned, may have free course and be glorified?"

"May our dependence be on the guidance and teaching of the Holy Spirit, to whom belong the preparations of the heart in man, as well as success in his labours!"

Of the just estimate he had formed of the far more than perfunctory performance of a certain routine of ecclesiastical service which is incumbent on every minister of Christ, let the following extract be in proof.

"The circumstances of the times stamp our Ministerial duties with as much additional importance, as outward circumstances can add to them. In these days it is not sufficient, that a Minister maintain a fair outward character, against which nothing blameable can be attached; he must be alive to the dangers with which our common faith is assailed, and to the pains which are taken to mislead. He must direct the warnings of God's word against the errors most likely to deceive, and magnify the truth of God on those points concerning which his flock are most in danger of being led astray.

"In general, the people of our charge will search no further than they are led, and if not fully instructed in all points, they are exposed to be driven about by every wind of doctrine. A Minister must therefore shew a disposition to lead among his fellow-creatures, to guide the flock, not to follow it, until 'there be no place left either for error in religion or for viciousness of life.'"

We were much struck with one passage in which this good man bears his distinct testimony, from personal observation, to the general fidelity and diligence of the ministers of his communion, *missionaries* included.

"With the general state of things I see no reason to interfere. Both Chaplains and Missionaries appear to be attending diligently to the duties of their respective stations."

We were the more gratified with this short but pointed assurance, in as much as it is well known how much the feelings of the whole body of missionaries, in the south especially, both in and out of the establishment, had been wounded and the friends of missions startled and distressed by some sweeping assertions of a different character from another church dignitary, of a date a little anterior; and which, though on being very properly met by the missionaries in Bengal both of the episcopal and dissenting communions, they were admitted to have no application to the *existing missionaries*, were yet, from their very generality of expression, liable to a repeated misinterpretation.

Of the Christian view Bishop Corrie took of the fashionable Eutopianism, in reference to the extension of human learning without Christian instruction, we have a distinct proof in the following paragraph.

"The spirit of enquiry which is abroad is favourable to the objects of our high calling. The disposition to favour general education is especially

to be encouraged, and at the same time watched over in order to give it a right direction. The cultivation of the intellect is to be made conducive to moral improvement. Holy motives and right purposes are to be aimed at in the training of the young, so as whilst we impart all knowledge conducive to temporal happiness, they may especially acquire that which makes wise unto salvation.

"How this is to be attained in Institutions which exclude the knowledge of Divine Truth, they must answer upon whom the responsibility of such exclusion rests. Our aim should be, whilst we extend the limits of knowledge, and cultivate those faculties by which it is acquired, to establish the kingdom of Christ at once in the understanding and affections of mankind."

On the system of Infant Schools and the main advantage to be looked for from them, the following judicious remark occurs.

"Infant Schools (when judiciously conducted) will be found a most important auxiliary. The advantage of the early training afforded in these schools, is not so much in the attainment of actual knowledge, as in forming the tempers, and commencing a regular and systematic discipline in the minds of children, at the earliest opening of the understanding and the first manifestations of corrupt nature in the shape of childish petulance and waywardness.

"But whatever attention be paid to the machinery of Schools, the catechizing of the pupils must not be omitted; not merely exercising their memories, but trying also their understandings, inquiring into their notions and grounds of knowledge, correcting their mistakes, explaining difficulties, and opening to them by degrees the great truths both of science and religion."

Ever observant of and zealously alive to every thing either favourable or adverse to the effect of ministerial labour, the Bishop thus quietly introduces, without one harsh word, without even a particular application to parties or proceedings then and still at work, within his own Diocese especially, a cautionary sentence or two which could not fail to impress itself deeply on the minds of his clergy, the missionary clergy especially.

"But all our efforts are to be made conducive to the great end of the ministry, the preaching of the gospel.

"The command of the great Head of the Church is, "Go ye into all the world and preach the Gospel to every creature." The Gospel in all its purity, its simplicity, and fulness, is to be made known. All that Scripture, which was given by inspiration of God, is to be communicated to every man in the tongue wherein he was born, and it is to be wisely explained and faithfully applied to every man.

"When a Minister engages in this duty with spiritual understanding, and a meek and lowly heart, whilst he is delivering the truth in love, the conversion of sinners will usually manifest the presence with him of the Great Head of the Church. This attestation accompanies the word, and will continue to accompany it to the end of the world. We need no other. The expectation of any sensible and miraculous manifestation whatever, in the government of the Redeemer, until His final coming to judge the world, seems altogether incompatible with the spiritual nature of His Kingdom. '*This man*, after he had offered one sacrifice for sins, sat down on the right hand of God, from henceforth expecting till his enemies be made His footstool.' Jehovah the Son, in human nature, in which nature

dwelleth all the fulness of the Godhead bodily, sat down, and there, as a Priest on His throne, will He sit, until Jehovah the Father, hath made His enemies His footstool. And how will this be accomplished? By the rod of His power out of Sion, the sharp two-edged sword of His word in the hand of Jehovah the Spirit."

As was to be expected, the good Corrie, the early friend with Martyn and Brown, of Carey, Marshman and Ward, (five of whom are now past into eternity and the last is even now preparing for his upward flight, to rejoin them in the paradise of God, to rest with them from his labours and be followed by his many and faithful works and labours.) could not fail to express, even from his episcopal chair, his love to the *universal* church.

"Many laudable efforts are made by christians of other protestant denominations for the diffusion of christian knowledge, and God vouchsafes a blessing on their labours. These circumstances all afford subject of much encouragement; and whilst we cannot but act with more entire confidence with those who most nearly agree with ourselves, and have reason to bless God for thei ncrease of unity in our own body, we are bound to rejoice in the labours of others, cordially wishing well to, and aiding all who love the Saviour, and labour to make known in every place the savour of his name."

He adds a just remark on the probable intention of Divine Providence, in permitting these sectional partitions of the one Church of Christ—

"It might seem desirable that all Christians should unite in one general effort to evangelize the world; but it will be seen on reflection, that the very diversity of views which prevails among true Christians on points not essential to salvation, is rendered subservient, under the manifold infirmities of men, both to the purity and the right interpretation of the word of God. Solitary individuals, or a small company of like-minded men, setting forward on their own responsibility as heralds of the Gospel, will probably run in the end into idle fancies, if not into pernicious errors; while, if the church visible could be brought, in its present state, to unite in sending forth its representatives, they must be charged with the propagation of a system of Christianity, so lost in inefficient generalities, in regard to discipline at least, as could produce no abiding influence on the unchristianized world."

But we must close our extracts—though satisfied our readers, most of whom will never, it is likely, see this first and last charge of Bishop Corrie, will thank us for affording them the encouragement and refreshment of thus following him almost to his departure, and listening to "the gracious words that fell from his lips," ere he dropt his earthly encumbrance and soared to eternal day! Oh let us all pray the Great Shepherd and Bishop of the church to send forth many such men to forward *His* holy cause in these lands; and whether they be of this external division of His fold or that, we will rejoice in beholding "their work of faith, and labour of love, and patience of hope in our Lord Jesus Christ," and give glory, to *His* grace effectual at once in them and by them! Amen, so be it!

CINSURENSIS.

Missionary and Religious Intelligence.

I.—INDIA.

1.—Missionary and Ecclesiastical Movements.

We regret to state that the Bishop of Calcutta is seriously indisposed, and is desirous of returning to the Presidency immediately. The Rev. J. Woolf, of the London Missionary Society, at Singapur, entered into his rest on the 27th of April last, at a small settlement called Samboangan, situated on the western extremity of Mindanao, on board the "Himmaleh." Mr. W. was a young man of deep piety, of much promise as a literary man, and a devoted Missionary. He was, at the time of his death, on an expedition to the Eastern Islands and Borneo, on behalf of the British and Foreign Bible Society.—The Rev. W. Buyers and Mrs. B. have proceeded to Banáras since our last.—The Wesleyan Methodist Missionary Society have deputed the Rev. J. Crowther to be the Superintendent of their Missions in India. Mr. C. is a man of noble spirit, superior talent, and genuine piety. His designation and the services consequent on his departure, appear to have produced a very favourable impression towards India. Mr. C. is to be accompanied by four educated young men from the Wesleyan College; Madras, we anticipate, will be the scene of his labours. —Rev. Mr. Webb and Mrs. Webb, of the American Baptist Mission, lately resident at Rangoon, are about to proceed to the United States viâ England, from ill health.—The Rev. R. Eteson, formerly of the Church Missionary Society, returned on the *Euphrates*, as Assistant Chaplain under the new arrangement. He is appointed to Gházipur.

2.—Ladies' Society for Native Female Education.

We have been favoured with the 13th Report of the above institution. The operations of the Society are detailed in a pious and faithful spirit, and are calculated to encourage the hearts of our fair friends in their endeavours to train the native female mind in the way it should go. As we purpose entering on the subject of Female Education in India at large in an early number, we shall merely say, that the Report affords satisfactory evidence, that the Committee and teachers of the Society have been diligently employed, that the attendance equals that of former years, and that the Society still deserves the prayerful and pecuniary support of a generous public. We embrace this opportunity of correcting an error into which we fell last month in our account of the Religious Societies. Instead of—Central School, "Mrs. Wilson," Secretary, it should have been "Mrs. Chapman," by whom all subscriptions and donations will be thankfully received.

3.—Bengal Auxiliary Missionary Society.

The nineteenth Anniversary of the above Society was held on the evening of Wednesday, the 18th of October, in the Union Chapel, Dharamtallah—J. W. Alexander, Esq., in the chair. The resolutions were moved and seconded by Messrs. Yates, Chapman, Morton, Robinson, Buyers and Ewart. The Meeting was well attended—the spirit pervading it of a serious and practical character, and the spirit of liberality highly cheering. The Report read by the Secretary contained many interesting facts, which we refrain from mentioning, as it will soon be before the public, when we

shall be better able to notice its contents. May our brethren be favoured with the Divine blessing during the year on which they have entered.

I. *Resolution.*—That this meeting fully sympathising with the labourers of this and every other Missionary Society in their arduous efforts to convert the Heathen, would commend them with their past and future labours to the blessing of God the Holy Spirit, and recommend the adoption and distribution of the report, an abstract of which has just been read, as they think it calculated from its fidelity to ensure for their devoted brethren a large measure of the sympathy, prayers, and aid of the Church Universal.

II. *Resolution.*—That this meeting pray the Great Head of the Church to induce in them a spirit of humility and repentance on account of the limited share which they have hitherto taken in obedience to the command of Christ in all scriptural efforts for the conversion of the world, and earnestly desire that He would fill them with a desire to consecrate themselves and their substance to Him that the immediate future may be gladdened with the tokens of the coming of His kingdom in this Heathen land.

III. *Resolution.*—That this meeting impressed with the conviction that they are permitted to labor on the very eve of momentous days, would nominate as their stewards and the stewards of God in connection with the operations of this auxiliary, the following persons; with prayers that they at the close of the coming year, may have to report enlarged success, and merit the approving words of Christ "Well done good and faithful servants."

Messrs. Bartlett, Cockburn, Grant, Hay, Symes, J. Vos, H. Woollaston, and Lieut. Meik.

Treasurer, Secretary, and Collector, Rev. T. Boaz. All Missionaries of the Society Members are officers *ex officio*.

4.—Mrs. Wilson's Refuge.

We indulged ourselves during the past month with a visit to Mrs. Wilson's Refuge, situated on the banks of the Húghlí, midway between Calcutta and Serámpur, and independently of the benefit of the refreshing breeze and all the advantages of deserting the heat and dust of the city of palaces, we were indeed delighted with the whole establishment; every thing wore such an air (nay reality) of neatness, economy, happiness, and piety, that we could have wished all our friends no greater pleasure than to witness such a number of poor destitute orphans comfortably housed, fed, and so well domesticated, educated, and brought up in the fear of God. We hope that our excellent friend, the originator and superintendent, will be ever supported and blest in her pious endeavours to infuse into the native female mind the blessings of true religion.

5.—Education Societies and Presses.

We understand that the long agitated School-Book Society for the North-western Provinces is either just established or just about to be called into being. The friends of religious instruction have established a *Christian* School-Book Society at Banáras; and we hope, before our next, to be able to announce the formation of a Christian School-Book Society at Calcutta. We understand that it is also in contemplation to establish presses for educational and missionary purposes at Banáras, Allahábad, and Agrá. We rejoice in these indications both of the thirst for instruction and the disposition to supply it. We have but one wish,—that there were more *unity* and concentration in these efforts to do good.

6.—Medical Missionaries.

We perceive from an advertisement on the cover of the Missionary Magazine, that the directors of the London Missionary Society are desirous of engaging a number of medical men as Evangelists to China. The idea suggested by America has been, we think, wisely acted upon.

7.—Slavery.

In the last number of the *Oriental Christian Spectator* an article appeared on the subject of slavery, written by Mr. G. Thompson, the eloquent advocate of the rights of the injured, in which he descants in the most indignant terms on the horrors of East Indian Slavery. Now we are the last to be guilty of any thing approaching to an apology even for slavery in its mildest form; but we must say, that both the eloquence and energies of the Anti-Slavery advocates might find fields were there may be such horrors in connection *with* SLAVERY as they describe; but we believe whatever name you give a man in British India he is at liberty to change masters, if just ground of complaint is offered; and that justice in its highest form will ever visit the injuries of a coloured population on the heads of their oppressors.

We intend in an early number to enter at length into the real character and extent of East Indian Slavery.

The following is a fearful detail of the still bound state of six millions of our fellow creatures for the amelioration of whose condition we most cordially join our voice and energy with the friends of the oppressed.

"In the United States,.....	2,500,000 slaves.
In Brazil,.....	2,000,000 slaves.
In the Spanish Possessions, ...	500,000 slaves.
In the French Possessions, ...	300,000 slaves.
In the Possessions of Portugal, Denmark, Holland, &c.....	200,000 slaves.
Add to these, the victims of *prejudice* in the United States,—the afflicted and down-trodden free (so called) people of colour: the masterless slaves of America, ...	500,000
	6,000,000

"What mind can grasp the amount of injustice, misery, pollution, and soul-murder, comprised in this most impious and inhuman system? Five millions, five hundred thousand human beings held in a state of brutal subjection by nominally Christian nations! Odious and diabolical conspiracy against the liberties of mankind! Half of these are found in the far-famed Republican States of North America: the land of liberty; the asylum for the oppressed of all nations,—where it is declared that 'all men are born *free* and *equal*,' and that 'resistance to tyrants is obedience to God.' America! the land of the pilgrims,—the land of Eliot, and Edwards, and Hancock, and Adams, and Franklin, and Washington! In this land of revivals, and educational and missionary operations, and saints, and heroes, and philosophers, and liberators, there are THREE MILLIONS of oppressed human beings; two millions five hundred thousand in a state of brutal subjection to the avarice, lust, and power, of irresponsible masters, and the rest shut out from every social privilege, on account of their connexion (near or remote, it is the same) with the African race."

8.—State of feeling in Britain towards British India.

The great subject of regret in reference to India, in Britain, has been the want of feeling arising from ignorance of her inhabitants, resources, and importance in a moral, political and commercial point of view. The regret has still cause for existence, though not to the same extent. We think there are indications in the state of feeling at home that India is beginning to be better understood and more justly appreciated. The index to this is found in the formation of Societies and Associations having gain or improvement for their object. We lately read of the Society for "the bettering the condition of the Ryots of India," "For the improvement of the

growth of sugar and cotton," and one or two more of a similar character; but that which is the surest index of a right temper is the present state of religious feeling, which appears to have set in strongly towards India. The fact is, the slave question is in some measure at rest as far as Britain is concerned, and the sympathy and energy which formerly forced the chain from the limb of the Negro will soon hurl Jagannáth, and Káli, and all the abominations of a Government-upheld idolatry to the ground. This feeling is both strong and deep, and the source that feeds it is both inexhaustible and too mighty to be easily stayed.

9.—Departure of the Governor General and Suite for the Upper Provinces.

The Governor General and suite embarked under salutes from the Fort on the morning of the 20th ultimo, on their tour through the territories of the Company.

The object of these visitations to the Native States is, we suspect, to maintain friendly feelings, already promoted, towards the British Government, and to excite them where they may not exist, as well as to investigate and arrange the affairs of Government in all its civil and political relations. How important then in such an embassy that Christianity should be exhibited and represented in all its purity! May those to whom the religious concerns of the suite are committed feel the importance of exhorting all to be sanctified "before the heathen."

10.—Death of Sir Benjamin Malkin.

We regret to announce the death of Sir B. Malkin, one of Her Majesty's Judges of the Supreme Court, after an illness of a few days. He died on the evening of Saturday the 21st ultimo, and was interred with the customary tokens of respect in the Cathedral on the evening of the following day. Sir Benjamin Malkin was a retiring and devout but religiously timid man. He was an upright judge, a man of considerable literary attainments, and was much respected in the circle in which he moved. He is the third Judge of the Supreme Court, now awaiting the resurrection within the walls of the Cathedral. His companions in death are Sir Christopher Puller and Sir Robert Blosset. How forcibly do the words of Watts impress us in such instances of mortality—

"The *wise*, the low, the reverend head, must lie as low as ours!"

11.—Funeral Sermon for Mahesh Chandra Ghosh.

A Funeral Sermon was preached on Thursday evening, the 12th October, at the Old Church, by Rev. Krishna Mohana Bánarjyá, for his friend and countryman, Mahesh Chandra Ghosh, from Rev. xiv. 13.

The attendance, we understand, was numerous, and the sermon pious. Mahesh was one of the most promising and sincere converts from Hinduism to Christianity, and was deserving of some special notice; but we doubt the wisdom of such a step as the one recorded.

II.—BOMBAY.

1.—Conversion of Natives.

On Sabbath day the 10th of September, two Maráthá women, inmates of the Native Poor's Asylum, were baptized by the Rev. Dr. Wilson, in the General Assembly's Mission-house; and five respectable natives, four Hindus and one Musalmán, were publicly received as catechumens, on expressing, before an assembly of their countrymen and Europeans, their desire to be received into the Christian church. The Muhammadan is a young man of 22 years of age, and the eldest surviving son of the late Nawáb of Baroch, who died in Bombay a few years ago. He has been subjected to much abuse, and even violence, since he expressed his determination to forsake the faith of his fathers; but he has hitherto remained unmoved by the opposition which he has experienced. May his convictions be strengthened and matured; and in the consolations of the gospel, may he experience that peace which the world can neither give nor take away!

II.—Ladies' School Society.

Ladies' School Society for destitute and orphan children in connection with the Church of Scotland.—The Report is very interesting. We have room for only the following cheering extract as to the result and the numbers attendant on the schools, which, both from the variety and the numbers, is certainly pleasing.

Some of the results of the school, are, through the blessing of God, most gratifying. The baptism of one of the scholars, and her subsequent marriage to a Brahman convert to Christianity, were noticed in last report. Another of her companions, who it is hoped is habitually under the influence of that divine truth with which she is well acquainted, was baptized on the 4th May. Five girls and adult women connected with the institution, or lately introduced into it from the other schools, have publicly solicited baptism from Dr. Wilson, and will probably in due time be admitted into the visible church. Favorable impressions have evidently been made on the minds of others, and particularly of those who have made most progress in their learning. It will be now an object to detain the girls at the school, till they nearly reach their womanhood, that they may be preserved from those temptations which they would otherwise be called to encounter. Should no better method of doing this suggest itself, and should the funds of the institution admit of it, a small bounty, for their encouragement, will be given on their needle-work.

The other female schools of the Mission in Bombay contain 125 girls; but as a particular account of them would, *mutatis mutandis*, be the same as that now given, there is no occasion for presenting it. The total number of girls at present in the schools, it will be observed, is 189*. They belong to different castes, as the following table will show.

Protestants, *(Converts,)*	8	Kamáthíns,	4
Roman Catholics, *(Indo-Portuguese,)*	9	* Sonárín,	1
Jews,	4	* Kánsár,	1
Musalmáns,	7	* Málíns,	2
Pársís,	17	* Dhobíns,	4
Hindùs (134)		* Sálí,	2
* Maráthíns,	76	* Madrásí,	1
* Bhandárins,	20	Bráhmanís,	2
* Kolís,	6	Muhárins,	25

Total, 189

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the month of September, 1837.

Day of Month.	Minimum Temperature observed at sun rise.					Maximum Pressure, observed at 9h. 50m.					Observations made at Apparent Noon.					Maximum temperature observed at 2h. 40m.					Minimum Pressure, observed at 4h. 0m.					Observations made at sun set.					
		Temperature.			Wind.		Temperature.			Wind.		Temperature.			Wind.		Temperature.			Wind.		Temperature.			Wind.		Temperature.			Wind.	
	Barometer.	Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.	Barometer.	Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.	Barometer.	Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.	Barometer.	Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.	Barometer.	Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.	Barometer.	Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.	Rain Gauge.
1	29,608	81,9	80,3	79,7	N.	,640	84,5	87,5	84,3	N.	,620	83,5	83,0	83,0	S. E.	,544	84,3	86,0	83,0	E.	,544	84,8	87,8	83.0	Cm.	,550	83,2	82,0	81,0	S. S. E.	0,09
2	,580	81,5	79,5	79,0	N. E.	,616	83,8	85,0	83,0	E.	,600	85,8	87,5	84,3	E.	,518	83,1	82,0	81,5	E. S. E.	,518	84,0	82,1	81,9	E. S. E.	,528	82,5	81,0	81,0	S. E.	0,53
3	,618	79,8	77,5	77,5	S. E.	,660	80.5	79,0	79,0	S.	,648	80,9	80,0	79,5	S.	,618	81,3	80,5	79,9	S.	,612	81,3	80.4	80,0	S.	,616	81,4	80,0	80,0	S.	1,63
4	,636	79,5	79.0	79,0	S.	,654	82,5	84,0	81,8	S.	,644	85,8	87,5	84,2	S.	,576	85,0	87,0	84,5	S.	,550	84,8	86,8	83,0	S.	,558	83,5	81,7	80,8	S.	2,28
5	,577	81,9	80,6	79,5	S. S. W.	,618	84,0	87,0	83,2	S. W.	,606	86,3	89,0	84,8	WS. W.	,555	86,7	90,3	85,0	S. W.	,540	85,4	86,5	83,0	S.	,550	83,8	84,0	82,5	S.	
6	,558	79,7	78,8	78,8	S. W.	,602	82,3	83,4	82,3	W. SW.	,596	84,4	86,9	83,4	WS. W.	,546	82,4	84,0	81,0	W.	,530	82,0	82,7	81,5	W.	,536	83,0	83,0	82,1	Cm.	0,05
7	,578	82,3	81,0	80,8	Cm.	,630	83,5	87,0	84,5	W.	,600	86,9	90,8	85,0	W.	,547	86,0	88,8	85,4	W. N. W	,530	84,8	87,0	84,0	N.	,552	84,3	85,5	82,7	Cm.	0,03
8	,618	82,1	81,5	80,9	W.	,668	84,1	90,3	85,0	W.	,650	87,5	92,0	86,0	N. W.	,586	87,6	94,8	85,5	N. W.	,554	87,6	92,2	87.0	N.	,563	86,0	87,5	83,3	N. E.	
9	,604	82,9	80,0	79,5	N.	,650	84,7	87,5	83,8	N. E.	,630	86,5	89,8	86,0	E.	,562	88,4	92,3	86,3	NE.	,542	87,0	90,0	87,7	N. E.	,553	86,5	86,9	83,7	E.	0,02
10	,628	82,5	79,8	79,4	N. N. E.	,673	83,0	86,3	82,7	N. E.	,650	84,6	88,2	85,0	N. E.	,588	87,0	90,0	85,5	E.	566	86,5	88,4	84,3	E. S. E.	,573	85,9	82.7	82,0	S. E.	0,38
11	,638	82,5	79,5	79,0	E.	,694	83,8	85,0	82,8	E.	,676	84,3	86,0	83,4	E.	,624	82,8	82,0	80,0	E.	,596	82,3	80,8	79,9	E.	,600	81,5	80,5	79,5	E.	0,20
12	,748	82,0	79,0	78,8	E. S. E.	,800	84,8	86,0	83,0	S. E.	,792	81,6	80,0	80,0	S. W.	,750	84,2	86,0	83,0	S.	,736	84,8	85,5	82,7	S.	,742	83,2	83,3	81,8	S.	0,60
13	,840	79,5	78,9	78,7	S.	,872	83,2	84,8	82,0	S.	,858	85,7	86,9	84,6	S.	,814	87,0	89,3	84,8	S.	,808	86,1	88,0	83.5	S.	,820	85.0	82,0	80,5	S.	0,75
14	,836	82,1	80,0	79,0	Cm.	,890	84,2	85,0	83,0	S. W.	,870	87,4	90,0	84,8	S.	,812	88,0	90,2	85.0	S. W.	,800	87,5	89,0	85,9	S. W.	,806	84,9	83,0	83,0	S.	
15	,824	82,4	80,8	79,5	S.	,886	84,3	87,0	84,0	S.	,880	87,4	90,0	85,2	S.	,817	87,7	90,0	85,0	S.	,786	87,0	87,9	82,8	S.	,794	84,5	83,8	81,5	S.	
16	,818	82,2	81,0	79,5	S.	,854	85,0	86,5	82,8	S.	,834	86,5	88,0	84,0	S.	,758	85,8	87,0	84,3	S.	,733	85,9	86,3	83,0	S.	,740	83,4	83,5	80,0	S.	0,06
17	,744	82,0	81,7	80,8	S. W.	,792	83,8	86,7	83,3	S. W.	,770	85,0	88,8	86,0	S. W.	,704	85,8	90,0	87,5	S. W.	,680	84,5	86,7	85,0	S. W.	,686	84.8	84.5	83,0	S.	0,15
18	,796	83,2	81,5	81,0	S.	,854	85,5	88,0	85,0	W. S. W.	,850	88,3	91,8	85,0	W. S. W.	,790	89,8	94,0	87,8	W. S. W.	,790	89,1	92,0	87,0	W. S. W.	,800	86,9	87,0	85,0	S.	
19	,837	84,0	81,5	80,9	S.	,886	86,2	87,9	83,8	S. W.	,876	88,4	90,5	85,0	S. W.	,828	89,0	90,8	87,0	S. W.	,810	88,2	88,0	86,5	S. W.	,818	86,0	85,7	84,8	S. W.	
20	,828	82,5	79,0	80,0	S.	,900	86,5	88,0	85,8	S. W.	,894	87,0	90,8	86,5	S. W.	,832	89,0	91,0	87,6	S. W.	,808	88,0	89,0	86,1	S. W.	,820	86,5	88,3	85.0	Cm.	
21	,860	83,2	79,0	79,5	Cm.	,918	86,0	89,0	86,5	W.	,894	86,5	91,7	86,8	W.	,850	89,4	92,8	87,3	W.	,828	87,5	90,0	86,5	W.	,836	86,3	88,6	85,2	Cm.	
22	,918	83,3	79,5	79,8	Cm.	,972	86,5	87,9	85,0	S. W.	,948	87,8	90,0	86,0	S.	,868	85,4	85,3	84,5	N. W.	,868	85,7	83,0	82,8	S. E.	,876	84,5	83,0	81,8	S.	
23	,928	83,5	79,5	80,0	Cm.	,960	85,5	87,3	83,4	S. W.	,928	85,6	86,0	83,0	W.	,850	88,5	91,2	85,3	S. W.	,846	89,0	89,9	83,7	S. W.	,854	87,6	88,7	82,0	Cm.	
24	,878	83,0	79,0	79,4	Cm.	,930	85,7	88,3	84,5	S. W.	,906	86,2	89,1	85,9	S. W.	,830	89,8	92,0	86,0	S. W.	,818	89,9	90,3	84,0	S. W.	,822	88,0	86,7	85.0	W.	
25	,848	83,5	80,0	80,0	Cm.	,890	85,9	88,0	83,9	S. W.	,860	87,6	88,9	86,0	S. W.	,782	89,0	91,0	86,9	S. B. W.	,810	85,5	77,0	81,0	W.	,810	84,5	76,8	77,0	S. E.	1,44
26	,828	82,7	79,0	79,5	Cm.	,884	85,0	87,5	84,8	S. W.	,845	86,5	91,5	85,0	W.	,752	87,0	91,0	86,0	E.	,739	84,5	79,0	81,0	N. E.	,750	83,6	78,8	77,9	E. B. S.	0,13
27	,852	82,1	77,8	78,0	Cm.	,918	84,4	87,0	84,8	S. S. E.	,904	86,5	91,3	86,5	E.	,838	87,0	90,8	87,7	WB. W.	,826	87,5	89,8	86,8	W. B. N.	,826	85,5	83,7	83,0	Cm.	
28	,860	82,5	78,0	78,2	Cm.	,926	84,7	88,0	85,0	W.	,900	86,7	92,0	87,1	W.	,808	89,0	93,7	88,8	W.	,800	86,8	91,0	88,6	W.	,810	86,0	83,0	83,0	S.	
29	,845	82,8	80,0	79,7	Cm.	,900	81,5	80,9	79,3	Cm.	,896	85,4	86,2	84,5	S.	,834	84,4	85,8	83,0	NB. W.	,806	84,0	80,3	82,5	N. BW.	,810	84,2	82,9	82,7	Cm.	1,48
30	,874	82,5	77,0	78,0	Cm.	,906	84,5	88,2	84,5	E. B. N.	,888	86,4	90,0	86,4	E.	,820	88,8	93,0	87,0	E.	,816	86,6	86,9	86,0	S. E.	,820	84,0	82,9	83,0	Cm.	

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urch Mission Press, July 8, 1837.

From the Gyananneshun, June 8, 1836.

We have been kindly favored with a copy of the 1st part of a Dictionary in English, Bángálí and ndústání, in the Roman character, to be published in four parts by Mr. P. S. D'Rozario, of the urch Mission Press. We are sorry we could not afford time to examine the contents of the work h that attention which an undertaki..g of so great importance demands. We shall therefore, for present, content ourselves with quoting the opinions pronounced upon it by two of the most inent critics in India—the Rev. Dr. Mill and the Rev. Mr. Yates.

Opinion of the Rev. Dr. Mill, Principal of Bishop's College.

'From my inspection of the first part of the Dictionary, I am fully enabled to say that the ptation of both Bángálí and Hindústání words to the English, seem to be made with care and gment,—and the work is, in my opinion, calculated to be extensively useful."

inion of the Rev. W. Yates, compiler of Grammars of the Sanscrit and Hindústání languages.

'I am happy to see that Mr. D'Rozario has advanced so far in the printing of his Dictionary, l judging of the other parts by the first, I think it will do him great credit. He has displayed siderable skill in the plan which he has adopted, and in the interpretation of the words which he given both in Bángálí and Hindústání. The work will be alike useful to Europeans and tives: to the former in the study of the Bángálí and Hindústání, and to the latter in the study :he English. To both these classes it may be safely recommended as calculated to afford them t assistance which they require. A Dictionary of the kind was much needed, and I hope Mr. Rozario will realize a sufficient number of subscribers to remunerate him for the great labor he taken in its compilation. A person disposed to be hypercritical might find many faults with the k, but to such individual it is sufficient to say,—Let him who condemns it try to produce a ter."

From the Reformer, June 5, 1836.

Sometime ago we published the prospectus of this useful work, and recommended it to the atten- of the public. We have now before us a portion of it which the Compiler has kindly sent for inspection. The plan of the work is as follows. The consecutive order of words adopted by Johnson with their meanings as given in the smaller editions of the Doctor's work, is strictly ered to, and accents and parts of speech denoted by proper marks. Then follow the Bángálí and ndústání definitions or rather translations of the definitions given by Johnson, with such modifica- s as the idiom of these languages requires. The Roman character, according to the scheme of . Trevelyan, is adopted for the expression of these Oriental languages, so that to a European understands English this work will afford a ready and easy means of acquiring a tolerable know- ge of these languages. To the Natives of the country, few of whom know both the Hindústání the Bángálí well, this Dictionary will afford a ready and easy means of acquiring a tolerable wledge of these languages which no other plan could easily supply. The immediate juxtaposi- of these two sister languages in which the same sounds are very frequently used with but little ation, will be an excellent key to the etymology of many terms the origin of which are scarcely wn to the generality of the people; and therefore the terms themselves are frequently misap- d by them.

From the Friend of India, June 9, 1836.

We have received the first of the four numbers of this Dictionary, compiled with great labour accuracy by Mr. D'Rozario, which we beg to recommend to all those who patronize the acqui- on of Bángálí and Hindústání through the Roman alphabet. There is nothing, in our opinion, to ct to in the work, but the Romanization of the Native words, and the horns and tails, by which fine characters are caricatured to represent Bángálí and Hindústání words. The Dictionary is y full; it gives first the original word; then the meaning in English, and lastly, the interpreta- in Bángálí and Hindústání, the one in Roman, and the other in Italic characters, for the sake learness. As far as we have had leisure to examine the philological execution of the work, it ears to possess much merit.

From the Calcutta Christian Intelligencer for July, 1837.

here is every thing to recommend this work. To the Englishman it affords a ready key to these uages; to the Native Student, for whose use it is primarily intended, it affords a ready and easy ns of acquiring a knowledge of two foreign languages. It extends its usefulness to three classes, le its cheapness brings it within the reach of all, from which circumstances it is likely to com- d an extensive circulation.

THE

CALCUTTA CHRISTIAN OBSERVER.

No. 67.—December, 1837.

I.—*On the want of Missionary Success.*

We had received a letter signed ' O,' with the above title, almost at the same moment with a small tract lately issued from the Madras Press, bearing this inscription—" Thoughts on preaching the gospel to the Heathen, and on the cause of the want of success." The coincidence of two individuals, almost at the same moment, taking up the same subject and both in a tone of despondency, is sufficiently remarkable. A third simultaneous depreciation of " the present system of missions," in another tract intended to exhibit the " defects of that system," has just been met by " the pen of a ready writer" in the Madras Christian Herald for October. Now, whatever be the ground, existing or alleged to exist, for charges on the one hand, or for despondency on the other, it well behoves the friends of missions to give a most heedful attention to observations from any quarter, which either involve censure that can be shewn to be undeserved, or point out defects which may be removed, or suggest improvements that are really such and can be carried into effect. We cordially assent to the sentiment of our brother Editor in the Herald, that it would be a manifest and unpardonable inconsistency and sheer hypocrisy, in the conductors or friends of missionary enterprize, to be provoked to anger when the faults real or supposed are pointed out, whether of themselves as agents, or of the system which they administer. To be ready to give to every man a reason for our procedure and for the hope that is in us of its propriety and ultimate success, is clearly the duty of every one engaged in the holy warfare of the cross, in this land of heathen darkness and superstition, and that " with *meekness* of wisdom." Yet must it not be forgotten, too, " that those who assume to themselves the office of censors, should inviolably adhere to truth in their accusations," animadversions and remarks.

The position assumed by 'O' and the two tract writers, is substantially the same (various, indeed, as is the spirit in which they

write,) namely—that the success of missionary efforts in India has been so incommensurable with the labour, men and money expended thereon, as to force upon the mind the conviction that, in some way or other, we have been wrong in the aim or manner of their application ; that there has been error, or defect, or oversight somewhere, and that we are loudly called upon to ascertain where the fault actually lies. 'O' " is willing to take for granted that there is no blame to be imputed to any of the bodies of men that have," from Carey down, followed in the track of missionary enterprize in India. " Cause however there is" he writes, " for great searching of heart. The small success which has attended the efforts made, affords matter for deep and solemn consideration. What *can* be the cause ? I am willing to believe that in the generality of cases better men and better measures could not have been chosen." I feel myself, he says, " the last man in the world to find fault with either the missionaries or their doings. I have the happiness of knowing not a few of the former, and I not only admire and love them, but have confidence in the wisdom of all their plans." " Is the want of success then, to be resolved wholly and solely into the sovereign will of God ?" This desponding writer evidently inclines to the affirmative ; for he asks further, " What then is the duty of the church of Christ in this case ? Is it its business still to maintain its place in the land, and to go forward in the same path in which it has hitherto been proceeding ? Let us inquire into what the Apostles would probably have done in the same circumstances. I think it is obvious, from the whole history of their acts, that they would never have continued in any one place beyond a limited time, when success was denied them. When the gospel was not received in one city or country, they invariably went to another." " Now what is the inference ? The generality of missionary stations in this country have been occupied for periods of 10, 20, 30, and even 40 years, and what has been done ? Universal report says ALMOST NOTHING, and universal belief is, that *if all the foreign Missionaries and their resources were immediately withdrawn from the country*, one *year would scarcely elapse before any thing that now appears to wear the semblance of vital Christianity among the natives would vanish entirely.*" It is singular how almost verbally this sweeping assertion coincides with the question of the writer of the defects, &c., viz. " if *Europeans quitted South India (* where and of which he writes as ' O' does chiefly of Bengal) *to-morrow, how many converted Native Christians would there remain in six months from their last departure ?*"

Now we deny the assumption. God forbid that we should be so far given over to a spirit of confident vanity as to be blind to the

admitted and deeply lamented fact, that the numerical amount of conversions has been and yet is exceedingly small, and the character of native Christianity extremely frail and defective. But we do nevertheless advisedly contend, that the success of missionary labour has not been by any means either so small or so imperfect as to give ground for despondency, much less for an abandonment of the field altogether: this would be to our judgment as precipitate and unwise in us as it would be in a young colony, after the trial of but a few seasons, to relinquish the fields that with few and feeble hands they had not yet even half cleared or worked, because that which they found but lately an impenetrable jungle or a howling waste, did not at once put on the appearance of the smiling fields, and waving valleys, and verdant downs of their father-land, that had been cultivated for ages —or as if, because the first few seasons they had experienced had not been so propitious as were anticipated—because a blight had passed over their ripening corn, or the clouds had refused a sufficiency of fruitful showers, or any other of the occasional agricultural calamities, to which all climes and soils are alike liable, had befallen them, they should at once give up in despair, to perpetual neglect and barreness a land that, with a little longer patient toil and vigorous effort, might come to blossom as the garden of the Lord, even as Eden.

We cannot overlook the fact that any saving results from the three years of our Saviour's own public ministry (to say nothing of his more private instructions and the influence of his personal converse and character previously, in the more confined circles of his family connexions and place of abode,) though *he* spake as never man spake, and had the Spirit without measure, and, knowing what was in man, had such inappreciable advantages for adapting his lessons to the circumstances and condition, exterior and mental, of his auditors, was *very small indeed*. With the addition of the twelve, whom he kept in immediate connexion with himself, and the seventy whom he sent over all the cities of Judah, he and they together had been so little successful that after his resurrection, the Apostles and seventy included, "the number of the names together" of those that clave to him and to his doctrine was only about "one hundred and twenty.!" But while we make this observation, cogent as it is, we are in nowise disposed to rest the success of past missionary effort, in India, on the number and character of actual conversions. To resume the agricultural illustration drawn from a young colony—it is not the amount of produce, actually raised and exported, within the first few years of its establishment that can determine the success and value of the establishment; for that may be very small indeed or nothing. But, to do justice to the colony and to the system on which it has been conducted, we must estimate the charac-

ter of the soil as fruitful or otherwise, the degree to which it was previously free from wood and jungle, the quantity of deposit from the overflow of rivers &c., whose noisome exhalations rendered the climate unhealthy, the facility of transport, the amount of actual labour that has been available, the funds that have, not nominally but really, been applied to the object, the measure in which the benefit of civil rule and fostering authority has been enjoyed, the continuity of effort used, and various other most important elements of colonial success. Nor, less in like manner, must we, in estimating the success of missionary enterprize, take into consideration the previous state of the heathen and other natives of India ; the system of misrule and oppression on the one hand, and of debasing superstition on the other by which they have for ages upon ages been deteriorating ; the strength of their educational prejudices and national usages ; the influence of a crafty, covetous and immoral priesthood ; the master chain of *caste*, that best contrived instrument of Satan for the enslaving of the bodies and souls alike of his hapless victims; the small number of missionaries that have as yet been sent forth, and the large proportion even of those that have sunk, at once or very early, under the climate and the ravaging diseases that prove so adverse to European life ; the number also that have returned, from inability to stand against these ; the difficulty of acquiring a familiarity with languages and notions so diverse from the forms of speech, associations and practices and modes of argumentation prevalent in the west ; the subtilty with which the natural unwillingness of man to submit his understanding and yield his heart and resign his selfishness and conform his life to the teaching and influence and claims and commands of the Almighty Creator, has learned to apply the metaphysical absurdities and false assumptions of an artfully contrived philosophy and lying code of observances, to meet and neutralize the solemn and holy authority of the Scriptures of truth ; the engrained persuasions of a superstition of ages, that has ever associated civil respectability and estimation among men with its miscalled *religious* observances and monstrous rites ; and, we blush to add it, the serious obstacles to the reception of Christianity formed by the countenance and support given (from whatever *political* motives) to heathen idolatries, and the positive impediments thrown in the way of missionary enterprize, by a *Christian* Government, and most of all perhaps by the reckless, undevout, profane, impure, rapacious and luxurious lives of *professed Christians*—Oh it is awful to think of the undeniable effect which these last *have* had, till of late almost unchecked, and yet continue to have, to a most fearful extent in impeding the course of truth and righteousness ! When all the foregoing are taken into the account, we hold it to be within the limits of sober inference and fair deduction that, so far from Missions in

India having been almost a failure, it is rather a marvel they have had any success at all—a moral miracle, beyond all question greater than *any* physical one, that even a few hundreds or thousands here and there, in the few districts occupied by missionaries, have been gathered into the blessed fold of the Redeemer.

But we go further—and we are happy to take 'O' himself with us. He writes—"much, it may be said, has been done of preparatory work. *This I admit*, nor would I for a moment despise such labours nor speak lightly of them. The translation of the scriptures, the education of the people, and the giving to them of a knowledge of the word of God—much, very much of all which has been done—are matters of vast import and grounds of the most lively joy. "But," he strangely adds, "this is not the question; of preparatory work, the scriptures say nothing. The all-important and essential thing with them is conversion, and with nothing less than this can the church of Christ remain contented." God forbid it ever should! But what then? Does not the Scripture speak of "first the blade, then the ear, then the full corn in the ear?" Does it not caution us "not to despise the day of small things?" Does it not expressly teach us that we are to declare the mind of God "whether they will hear, or whether they will forbear?" Does it not speak of the gospel being "a savour of *death* to some, while it is a savour of life to others?" Does it not again and again enjoin the duty of *patience* on the spiritual labourer? insisting that "he should be apt to teach, *patient*, instructing even those that oppose themselves," and "labouring by all means to save *some?*" Are Missionaries *converters?* or are they but *servants* of the Spirit? instruments in the hand of God, earthen vessels, though charged with the conveyance of heavenly treasures? And, as the gospel is addressed to free agents, to those who may *will* to come or refuse to come to Christ and be saved, is it not implied in the very nature of the thing that missionary labour may often be in vain? And unless the acquisition of foreign languages, the translation of the Scriptures into them, and the qualifying of youth especially to profit by them when so translated, by the labours of the school—unless these may be compassed intuitively or by inspiration and miraculous energy, how can it, with any regard to common consistency, be said that the Scripture knows nothing of preparatory work? Unless, I say, the Scripture holds out the expectation of extraordinary and miraculous gifts and powers, it must then ever be impossible to obey the last behest of the rising Saviour, and "go into all the world and preach the gospel to every creature," except those *preparatory labours* be submitted to by which the way to ultimate success is paved. Was not Judaism itself a preparatory dispensation intended to precede, usher in, and facilitate the after-progress of the gospel?

Was not the Baptist sent "to *prepare* the way of the Lord and to make his paths straight? to make ready a people *prepared* for the Lord?" Is not the catechisation of the young too, a preparative for His service? Are not all the labours, in fine, of the school and the press, and numerous others, so many necessary and most valuable preparatives for ministerial success even at home? We cannot but feel convinced that 'O' has greatly mistaken his way in this matter, and has overlooked the invariable connexion between the means and the end established as well in grace as in providence, in the spiritual and moral as well as in the natural and physical world. Otherwise he would never have talked so slightingly of preparatory work, or imagined it to be disregarded in the Scriptures. "But scriptural conversions," continues 'O' "have been very rare; and if this be so, can it with any truth be said that Christianity has made that progress in the country which will warrant these men of God (the missionaries) to continue their residence in it, rather than to imitate the Apostles in going to other lands to proclaim Christ? Let them candidly say whether the apostles would have acted as they are now doing—continuing year after year in places where hardly a single convert is made, and when he is made, is in the majority of cases, a doubtful character."

Of what the Apostles might do in our circumstances, we think it requires few words to prove *we* can be very indifferent judges. They were men of extraordinary endowments, with an extraordinary commission to *establish* the very *foundations* of a new dispensation; the conduct therefore which *they* might have adopted, who had the power of discerning the spirits of men, possessed a foresight of the future, in many cases, and were always under a direct inspiration, can never be a rule to those who, with only the ordinary qualifications merely of spiritually enlightened and sanctified men, are left to address themselves, in the common way of dealing with their fellow-men to natural reason, conscience and affection, by the simple exhibition of the word and message of God, meeting objection by argument, softening down prejudice by kindness and goodness of character, and conciliating regard to themselves and attention to their message by the force of moral suasion alone.

It may doubtless be a matter for serious and prudent consideration, when the labourers are few, the fields wide and local circumstances variously favorable or unfavorable, whether a Missionary should continue, year after year for a long period of time, to occupy a *particular* locality in which little or no result of actual conversion or substantial preparatory advantage has appeared; but, in the absence of inspired tuition, who shall determine *what* may be deemed a sufficient trial? It is not so clear that the Apos-

tles were directed by the Saviour to remove from any place when *unsuccesful*, or that they in practice so interpreted his instructions —these went only to the length of departing from a city in which they were not *received*; i. e. were not *allowed* to preach and convert the people; and to this interpretation corresponds the actual procedure of St. Paul and his fellow apostles; who do not appear ever to have left a city or place merely because unsuccessful, but in consequence of a persecution that drove them forth to seek a more favorably inclined people. Such is clearly the detail throughout the Acts of the apostles. The proposition of 'O' may be tested too, by applying it to the case of a minister of a Christian congregation. How many such have laboured for years, nay for a whole life in some cases, without any large apparent success or with none at all? We know how much many good and devoted men have suffered under this deep affliction, who like our desponding friend 'O,' have been ready to say with the prophet "I have laboured in vain, I have spent my strength for nought, and in vain;" "who hath believed our report and to whom is the arm of the Lord revealed?" Would such now have been justified in abandoning the barren flock and consigning it to a famine of the word of God? or has not the universal consent of all wise and good men ever encouraged rather the patient and believing conclusion of the same prophet whose complaint had been so applicable—"Surely my judgment is with the Lord, and my work with my God?"

And, if we come to experience,—take the modern instances of the Moravians in Greenland and Labrador, and of the missions to the South Seas. In each case it was not until after some twenty years of fruitless labour, without even or with no more than a solitary conversion or so, that results, which are amongst the most striking in the history of the Church of Christ, appeared. Now, had the period, say of 10 or 15 or 20 years, been previouly fixed upon as the limit of patient successless endeavour after conversion, and had the missionaries, when that was expired, finally left their respective spheres, and consigned the wretched population to all the perpetuated miseries of their blind and demoralized condition, who does not, in the full light of subsequent facts, most clearly see how awfully they would have mistaken the times and the seasons, which we are assured *it is not for us to know*, since they are in God's own hand alone? This reasoning is to us the only safe mode of treating the case supposed, and its application to India is spontaneous in any mind: we cannot be mistaken in making it. Do we need to be reminded that the Lord's ways are not as our ways? and that the *to us* most promising subjects are often those which most miserably disappoint our expectations?

Our excellent friend 'O' assures us, and we believe him, that

"his heart is very sad in the thought of this country being forsaken by all the men of God who preach in it: and that he could weep day and night in the very prospect." In good sooth so could we too; and no doubt the whole church would have reason to weep likewise, not only for the heathen who should then be left to perish untaught, unblest, unsaved, but for itself that should be so far deluded in its short-sighted reasonings upon the things that "the Father hath kept in his own hands" and unrevealed, as to shut up their hapless brethren in the prison of blindness and sin, because the manner and kind of success *we* decide upon, as alone to be admitted, has not followed upon the preaching, for a few years of a few feeble missionaries, imperfectly versed in the languages and acquainted with the character and habits of thinking of a race estranged for ages from truth and virtue alike!

But then comes the author of the Thoughts, &c., and settles the whole question for us in a summary manner indeed, by declaring that "preaching to the heathen *without miracles* seems to him like pelting stones at a wall to throw it down!!!"

We need scarcely insist, for that must be apparent to every reader of his tract, that the sole argument which it presents in support of the above extraordinary dictum, proceeds altogether upon the same position we have already shewn to be untenable, viz. that the mode of carrying on an *extraordinary* mission by men of *extraordinary endowments*, possessed of miraculous gifts and energies, must in all cases be the mode of prosecuting the *ordinary* toil of moral suasion by *common* men of only *ordinary* natural endowments and acquired qualifications. Before this *can* be assumed, it must be clearly shewn that scripture warrants the expectation of an uninterrupted inspiration, a continuous power of working miracles and discovering spirits, in the church. And if it cannot be shewn that these supernatural influences *have* been so enjoyed in all ages from the ascension, then it must be clearly shewn at least that they were *not* voluntarily withdrawn by the Lord of the church, but are judicially withheld in punishment of its weakness of faith and default of prayer for their repossession—for such is the notion of the tract writer. Now till this *is* shewn, we hold to the assured belief of the whole church in all ages, that miracles were intended merely for the authorization and support of the *first promulgators of a new dispensation of God;* and, with the same design, to meet the supposition of collusion, were also granted to some among their first converts, for a time only—that when that design was accomplished, they ceased, and a divine religion, once legitimately proved to be such, was left to work its moral way afterwards in the ordinary way of moral teaching and suasion in the hands of men of ordinary endowments alone; men made to bear upon the great object of the conversion of their fellow-men

only by the inward moving grace of the Spirit of God upon their *own* hearts and minds first, and then, *with and through the word* of the gospel, faithfully preached by them, on the understandings, consciences, and affections of those to whom they are sent. Such has been the continuous belief of the whole church, an occasional enthusiast or visionary here and there excepted; and the manifest delusions, contradictions, *false prophesyings*, and speedy final disappearance of these solitary exceptions, do well support the assured persuasion that these were in serious error, deceived or deceiving, or both at once. "Plead not the want of miraculous testimony to achieve our triumphs over the heathen world," says an able writer, "we want it not! Miracles, much as they have been extolled, are *below the spirit of our dispensation and inadequate to its purposes*; they may strike the vulgar sense, they cannot speak to the soul and convert the debased devotee from dumb idols to the living God. No; we do not want miracles and we must not wait for them! Our means are perfect; the promise is perfect. Defect is with ourselves and with ourselves alone! we have only wanted to possess abundantly more the spirit of wisdom, of faith, and of power*." And another, just lost to us, writes; "The command of the great Head of the church is, 'Go ye into all the world and preach the gospel to every creature.' When a minister engages in this duty with *spiritual understanding* and a *meek and lowly heart*, whilst he is delivering the truth in love, the conversion of sinners will usually manifest the presence with him of the Great Head of the church. This attestation accompanies the word and will continue to accompany it to the end of the world. We *need no other*. The expectation of any *sensible and miraculous manifestation whatever* in the government of the Redeemer, until his final coming to judge the world, seems altogether *incompatible* with the *spiritual* nature of his kingdom. '*This man*, after he had offered one sacrifice for sin, sat down on the right hand of God, from henceforth expecting till his enemies be made his footstool!' and how will this be accomplished? By the *rod* of his power out of Zion, the sharp two-edged sword of his word in the hand of Jehovah the Spirit†."

St. Paul declares that it was "by the foolishness of preaching,"—those very means which impostors and scoffers and visionaries alike deem such, simply because so apparently, as they imagine, inadequate to the contemplated result,—that "it pleased God to save them that believe." The gospel, by its own innate energy, the energy of the Spirit whose it is, and ever accompanied by his gracious movement on the minds and hearts of the hearers, re-

* Dr. A. Reed's Sermon before the London Missionary Society on "Eminent Piety essential to Eminent Usefulness."

† Bishop Corrie's Charge to the Clergy of Madras.

ceived and applied by faith, is the grand means in the divine hand of converting the world. The argument that asserts the necessity of continued miracles destroys itself besides, by going too far. For, if the *heathen* must *see* the manifestation of the power of God before they can be expected or required to believe the gospel and to receive those who bear it as from Him, the nominal Christian of Europe may make precisely the same demand and with the same reason. For why should the one be required to receive the scriptures as the word of God, only on the credit of traditionary and historical testimony, and the other put in a larger claim? Evidently the peasant of France, or Germany, or England, and the rávat of Bengal or the Carnatic, stand precisely on equal terms as to this matter; both are alike capable of being carefully instructed in the doctrines of the gospel, and in the *truth* of history by which the miracles and other wonderful attestations to the authenticity and divinity of the Bible, are supported. Age, distance and colour can make no substantial difference in their condition or responsibilities. And then if each nation, so each town, and village, and hamlet,—nay each separate individual of the whole human race may as justly claim the personal conviction of miracles to justify or command his belief! This argument cannot be mystified or set aside—it is manifest and incontestable.

But it is clear too that our Lord himself contemplated the cessation of miracles, when in a tone of gentle reproach for his incredulity, he said to Thomas—"Because thou hast *seen* me thou hast believed, Thomas? Blessed are they that have *not* seen and yet have believed:" insinuating the *greater*, because more *moral* and therefore more acceptable, exercise of faith on sufficient grounds of testimony and moral evidence alone, *without* the sensible exhibition of supernatural powers. Rabbi Tanchum, quoted in A. Clarke's Com. in loco. thus beautifully expresses "the importance and excellency of implicit faith in the testimony of God:—"Rabbi Simeon Ben Lachish saith, *the proselyte* (or Gentile judaist) is more *beloved* by the holy blessed God than that whole crowd that stood before Mount Sinai; for unless they had *heard* the thunderings, and *seen* the flames and lightning, the hills trembling, and the trumpets sounding, they would *not have received the Law*. But the *proselyte* hath seen *nothing* of *all this*, and yet he hath come in, devoting himself to the holy blessed God, and hath taken upon him the yoke of the kingdom of heaven."

Assuredly such an economy as calls forth the exercise of a *moral* belief, is both more consonant with the order of Providence generally, and more agreeable to the purely spiritual system of Christianity. At its first establishment indeed, the exhibition of miraculous powers was not only expedient but perhaps necessary, in order

to set aside the Mosaic economy that had been *introduced* with supernatural attestations, attestations which had frequently, too, been given to it, at different periods of its continuance. A people like the Jews, at once gross and accustomed to rely upon the miraculous establishment and support of their traditionary system, could scarcely have been wrought upon by any other than a similar display of the divine power—it was consistent therefore and just that it should be made. For the Gentile nations too, of that and of all succeeding ages, it was necessary to lay, once for all, a sufficient groundwork for faith in the Christian system as a revelation from the God of the whole earth. This was accordingly done, and having been done, it is the part of mankind every where and in all time, to submit their understandings, their hearts and their lives alike to the teaching, influence and commands of God, communicated in and by a system of religious and moral truth once incontestibly evidenced to be from him, by evidence which they are all alike capable of being taught, of comprehending and of feeling.

That miracles are not for moral suasion is not only certain from their nature, but evident from our Saviour's distinct assurance. "If they believe not Moses and the prophets neither will they be persuaded though one arose from the dead." And assuredly if Christ's miracles, so many and so stupendous, enforced by *his* holy, benevolent, and remarkable character, and accompanied by *his* incomparable teaching, failed to produce not *conversion* only but conviction in the men of *his* day, it would be idle beyond expression to expect any that *we* could work, had we the power, should have a greater efficiency. Clearly, however, as the assurance of our Lord, and uniform facts testify, miracles have no suasive, conversive power—that is not their end and purpose. No. It is "the *word of the Lord that is perfect, converting the soul.*" It is "the *testimony* of the Lord that is *sure* (of its end), *making wise the simple.*" It is "the *commandment* of the Lord, that is pure, *enlightening* the eyes." It is "*the word* of the *Lord*, that is *quick* and *powerful*, sharper than any two-edged sword, and is a *discerner* of the thoughts and intents of *the heart.*" The already putrid body of a dead Lazarus might be raised, and those who *saw* the fact yet turn away in mere astonishment, or stupid indifference, or with mischievous purpose carry the tidings to a degenerate priesthood, who, *determined* not to be convinced, only raged the more furiously, and contrived with more malicious craft the destruction of him who wrought the stupendous wonder, until they finally cut him off from the earth; while a single sermon of the erewhile timid Peter pricked *three thousand*, in one morning, to the heart and brought them, under a moral operation of truth penetrating the conscience and

the will, to cry "Men and brethren, what must we do to be saved?" If one should insist it was the miraculous appearance of the cloven tongues that effected this—we deny it; when they saw that they only "mocked, saying, these men are full of new wine?" But when the Spirit "*gave them utterance*," and they declared and expounded the truth of Jesus and the Scriptures, then was the force of moral suasion, the intrinsic converting power of the Gospel, shewn in the *moral* result that followed. And so it has ever been. It is when truth gains an entrance into the thoughts and turns them inward on the soul itself, that sinners are converted unto God; sinners on whom reasoning and argument and appeals to every interest and every passion have been powerless as were the miracles of Christ, either to break or win the proud, malicious, oppressive and unholy Priests, Pharisees and Scribes of Jerusalem. Men think if they *saw* a miracle they would believe. It might *convince*, but would it *convert?* Could it have any aptitude and fitness to change the heart, and turn it from the love of sin to the love of God? Were not the Jews convinced? Did they not confess the Lord had wrought "notable miracles?" But what effect had the conviction? It made them conspire, only the more craftily, to compass his destruction. "Ye *will* not come unto me, that ye might have life," said the Saviour to them. And do we not see and know multitudes of men, satisfied of the truth of Christianity, convinced and yet undrawn to God, uninfluenced in heart or life, to penitence, to faith, or to obedience; although they know too and admit such to be their duty, and acknowledge the advantage of obedience, the responsibility and eternal damage of disobedience? nay, often *wishing* they had resolution to resist the counter-influence of the world and of sin; resolving, praying, again yielding and sinning, self-condemned, miserable, yet unconverted? No, it is not *conviction*, it is *will*, it is *resolution*, it is *moral* impulse they require; this they neutralize, those they refuse, because their hearts "are set upon their idols and after them will they go." They *cannot* because they *will* not *sacrifice* them even to duty, conscience, interest, immense, eternal, overwhelming interest! Miracles are rather a *warrant* for belief than a means of drawing it forth; their design was properly to arrest attention, to excite inquiry, to guarantee the believer's security from being deceived by an imposition of human or demoniac craft, not to convince of the truths they supported or constrain to an embracing of the system they attested. The moral truths and doctrines of Revelation rest ultimately on their *own* natural and intrinsic character, or what is usually termed their *internal evidence;* on their accordance with the natural perceptions and apprehensions, their adaptation to the moral phenomena, the mental and moral character and powers, the

wants and weaknesses, the hopes and fears of man; and above all, they are accompanied, as all true Christians unanimously assert, on the warrant of universal and personal *experience*, by an *intrinsic moral power* of conviction and suasion which the words of truth only possess—a power communicated to them by the Spirit of God who by and with them, "takes of the things of Christ and shows them unto us," and whose special province, it is expressly declared, is "to convince the world of sin, of righteousness and of judgment." Do not those who contend that the gospel is preached in vain in the ordinary way of moral teaching, (thus spiritually and divinely enforced upon the human mind which is weakened, and the human heart which is corrupted, by the taint of sin,) and can only be effectual when accompanied by a display of supernatural powers in the teachers—do not these overlook the apostolic assurance that this gospel is *itself* "the *power of God* unto salvation to those who believe?" and does not the apostle Paul, who makes this precise assertion, as expressly declare, that while the gross and rebellious Jew required a sign and the inquisitive and polite Greek sought after wisdom, (or a speculative philosophy dressed up in rhetorical excellency of speech.) the simple preaching of Christ crucified, which to those became a stumbling block and to these appeared as foolishness, *did* become the very instrument of the power and wisdom of God accordingly, unto the conversion of both Jew and Gentile who subjected themselves to its moral force?

An American writer well shows "that all the regeneration which the Bible teaches, be it more or less, is by DIVINE MORAL SUASION.

"Because regeneration is in Scripture attributed to God's use of truth. Jas. i. 18. "Of his own will *begat* he us with the word of *truth*." Observe 1. Here is regeneration, the beginning of the Christian life, the transition process from death to life; what is elsewhere called the new creation, resurrection, quickening, taking away the heart of stone, and giving a heart of flesh: 'Of his own will *begat he us*.' Observe 2nd. Here is the *instrument* or *means* of that regeneration—'*by* the word of *truth*,' i. e. the truth was used to enlighten, convince, persuade, and convert, and make willing to enter on a new course of life. Here then is regeneration by God's moral suasion, and not by miracle.

"That regeneration is not by miracle, but by moral suasion, is evident from its being described as a calling, a calling by the gospel, Rom. viii. 30. 2 Thess. ii. 14, and in other passages too numerous to mention. The whole body of regenerated persons is named *ekklesia*, *the called people*, to denote the way in which they were turned from darkness to light, and from a life of sin to a

life of holiness. But if this term expresses any thing, it expresses moral suasion. They were called, not by a miracle, but 'by the gospel.' This was the power which God employed for their 'salvation.' 1 Cor. i. 20."

Has not universal experience, too, sufficiently corroborated the soundness of our concordant assumption? The results of missionary exertion *without miracles* have not been either so small or so dubious as the desponding or the fanatical visionary would have us believe. The signal triumphs of the gospel in the South Seas, in converting vast multitudes of those interesting islanders with the progress of evangelization among Greenlanders, Esquimaux, red Indians and Negroes in the west—among Hottentots, Jolifs and Bushmen in Africa—among the various classes of Hindus, especially in the southern parts of the Peninsula, are quite enough and much more than enough, to evince the eternal truth of the already quoted apostolic declaration—that the gospel *is* the power (or powerful instrument) of God unto *salvation* to *every one* that believeth, to men of all times and climes, of every nation and tongue, in every stage of civilization or of savage and barbarous debasement, under every modification of political and superstitious influence, every variety of false religion.

The latest testimony and experience of the Missionaries in Burmah, coincide with those of all others elsewhere. They write —"No means for the religious enlightening of the Burmans had been so much owned of God, as the preaching of the gospel. In those seasons in which the Missionaries were most abundant in this service, the largest additions were made to the churches. Their whole time, however, could not be thus occupied. The translation of the Bible, the publication of Tracts, the departments of printing, &c., necessarily called them occasionally from this work."

Not less cogent, in the same line of argument, if more be yet wanted, are the continued existence and progress of pure Christianity among the nations of professing Christians in the West. Is a *settled ministry* at home dependant on miraculous powers for its efficiency? or was it so among the Waldenses and the other holy witnesses even in the darkest ages of papal dominion? Was it so at the bright and glorious period of the Reformation? Did Luther and the goodly host of his co-labourers use any other instrument of conviction and conversion than the pure unadulterated word of God, faithfully and zealously preached, and aided only by the instinctive wants and cravings of men, by the gracious internal influence of the Spirit of God? Were not these found effectual more recently still, in awakening the churches of Britain from the lethargy and blindness that had fallen upon them under the deteriorating and blasting influence of a profligate court and a

heterodox priesthood? Is it not these same instrumentalities that have in our own days aroused the long dormant spirit of missionary enterprize, and which is yearly girding itself with greater and greater strength to do the bidding of the ascending Saviour, "Go ye into all the world and preach the Gospel to every creature?" And while such are the results of the simple preaching of the Gospel among nations who never witnessed a single miraculous operation, what is and has for ages been the state of those countries and places, where the numerous and wondrous miracles of Jesus Christ and his apostles and first followers were exhibited far and near? Where are the churches of Palestine, of Asia Minor, of Greece; of Jerusalem, and Cesarea, and Antioch, of Corinth, and Ephesus, and Philippi? Where are they, and echo answers, where?—for the most part dead, lifeless, extinct! Why? Because their "candlestick was removed out of its place." They had "left their first love—" "had a name to live and were dead—" "suffered that woman Jezebel to teach and seduce the servants of Christ to commit spiritual fornication—" permitted "those that held the doctrine of Balaam and of the Nicolaitanes" to spread their pestilential errors—and, the awful forewarning unheeded, their light was removed, and after groping for a time in moral and spiritual darkness, they disappeared at length; or in a few places yet exist in scarcely discernible fragments of a blind, degraded, demoralized and most wretched population—and this where the feet of Jesus and his apostles trod, and where all that is stirring in history, civil and ecclesiastical, took place! So much for the power of miracles!

Now even the desponding 'O,' very inconsistently indeed with himself,—asserts his persuasion "that there is no real Christian in this country that *will* desist" (notwithstanding his advice that all the missionaries now at work among its population should quit it at once for a field of larger and speedier promise!) "from giving his mite or his labours towards the conversion of this numerous and benighted people; besides, he knows not when the Lord's time may come and therefore he will not give up." Assuredly he will not, neither will the faithful missionary. He has not so learned Christ nor the power of the cross. Blessed be God, amidst many acknowledged and deeply deplored discouragements, we are not without evidence even already, of its efficiency in drawing even the debased Hindu to Him who hung upon it. The language of the amiable and intrepid Schwartz, far the most successful of modern missionaries, and who has left a name for simplicity of wisdom, for holiness of character, for fervour of piety and for indefatigable zeal without a parallel perhaps, is too apposite to be withheld. "It is true," he says, "our success has not been equal to our wishes. But to have been beneficial even to few, is not to

be despised. Nay, some of the seed sown in our life time may grow up when we are no more. In short, it is our duty, and happiness too, to be resigned to the will of God, and to work as long as we have opportunity." So let every true Missionary of Jesus "bear his *cross*" and "endure hardness and disappointment as a good soldier of Jesus Christ." Paul has plainly shown that some will sow and not even water, some water and not reap, while God, *in due season*, will surely give the increase. What if it spring not up in our time, provided it be not lost? We have laboured; be it so that other men enter into *our* labours, and even reap that whereon they shall have bestowed no labour themselves—"it remaineth that both they that sow and they that reap may rejoice together;" and "every man shall receive *his own reward*, according to *his own labour*" and not according to his *success;* since that alone is his and this rests with God the Spirit.

Meantime we are not without evidence that the time is drawing near when the gigantic edifice of Hindu superstition, already tottering on its base, shall fall and crumble to be no more raised for ever; when "nations shall be born in a day." Sure indications of this, gathered from the moral aspect of the whole people, there are, in the consentient judgment of the most experienced and best informed; who, taking a Christian interest in the progress of truth, watch over the undermining operations of truth and righteousness for the destruction of error and of sin. The mine is nearly ready to be sprung—long has many a brave heart and strong arm heaved and toiled in the underground of Missionary operations. Unseen, unapprehended, slow perhaps but sure, have been the advances made, a few more home thrusts, a little more patience, and the army of the Cross shall enter by a wide breach and storm the citadel of unholiness and untruth, and the red banner of the cross shall wave over the once deemed impregnable fortresses of Satan. Courage, ye heroic soldiers of Jesus!—be firm, be laborious, be humble and be patient. The "Captain of your salvation" hath "on his vesture and on his thigh a glorious name written—KING OF KINGS and LORD of LORDS; and his name is CALLED THE WORD OF GOD;" and the immutable promise stands that "HE shall have the heathen for his inheritance, the uttermost parts of the earth for his possession"—that "in His name shall the Gentiles trust;" that "He will draw all men unto Him;" that "He will be for salvation to the ends of the earth;" and that His word shall, even in your feeble hands,—for it is "the word of the Spirit,"—go on conquering and to conquer till "all the Kingdoms of the world become the Kingdoms of OUR GOD AND OF HIS CHRIST." Amen, so be it!

CINSURENSIS.

II.—*The South Sea Islands.*

[Continued from page 584.]

In resuming our remarks on these interesting islands, we shall principally follow Mr. Williams in his two voyages to the Samoa or Navigator's islands for the purpose of introducing the gospel into that beautiful and populous group. The Samoas were discovered by the celebrated French navigator Bougainville, in the year 1678. There are eight principal islands and a few small ones, containing a population, it is supposed, of 160,000. The scenery is beautiful, and the soil rich; the landscape is finely variegated with trees of great beauty and variety, principally evergreens, and bearing fruit in the greatest abundance at all seasons of the year; or rather there is only one season; for spring and autumn are contemporaneous. "In general the new and old leaves, the bud and the blossom, the young fruit and the ripe, appear together, and adorn the trees throughout the whole circle of the year." The aspect of the islands is mountainous, and some of the mountains are so lofty as to be visible at the distance of 60 or 70 miles. The valleys are extensive and contain many thousands of acres of rich soil entirely uncultivated; for the spontaneous munificence of nature is almost sufficient to support the inhabitants, who, in consequence, lead a life of ease and enjoyment. Mr. Williams says "the soil is so exceedingly rich, that coffee, sugar, cotton and every other tropical production may be raised to almost any extent; and as the islands are well watered, and abound with springs, lakes and streams, machinery might, in many places, be worked with the greatest facility. This of course enhances the value of these superb islands incalculably." They vary in size; Savaii, the largest is about 250 miles in circumference, Upolu is from 150 to 200 miles in circumference, and the others are considerably smaller. One of the smallest is Aborima, which is only about two miles in circumference. It deserves to be noticed particularly, on account of its peculiar form. It is inaccessible on all sides, except at one small opening; and externally viewed, presents nothing but barren cliffs, but the interior is beautiful and fertile in the highest degree. The island appears to be an exhausted volcano, which has emptied itself by the small opening which furnishes the only entrance from the sea. "Here the whole of the interior opens at once to the view, and any thing more beautiful or unique," says Mr. Williams, "I never beheld. The island is a basin, most regularly scooped out, and ascending with a gentle slope from the centre to the circumference; and although on approaching it, nothing meets the eye but sterile

cliffs, when you catch a glimpse of the amphitheatre within, you discover there a glorious contrast to the dreariness and desolation without. Not a barren spot is to be seen, but one verdant mass of tropical vegetation, the whole of which, from the peculiar form of the island, presents itself at a single view, and fills the beholder with delight. If any thing could enhance the beauty of the scene, it is the group of native dwellings which, half revealed among the trees of cocoa-nut, bread-fruit and banana, form the settlement." This island furnished a natural and impregnable fortress to the inhabitants of the neighbouring island of Manono, who, when hard pressed by their more numerous enemies of the larger islands, were wont to retreat to Aborima, and artificially barricade the narrow entrance, so as to be able easily to drive off the canoes of their assailants by attacking them with huge stones hurled from the neighbouring rocks.

Mr. Williams, after having seen the gospel introduced and fully established among the inhabitants of the Hervey islands, began to think of extending his labours to other groups; and during his long visit to Rarotonga, formed the resolution of visiting the Samoas, as soon as circumstances would permit. In order to be prepared for the enterprize, he resolved to build a ship; and with very few tools, and a very limited supply of iron he succeeded, in the space of three months, with no other assistance than that which the natives could render, in building a vessel of between 70 and 80 tons burden. Considerable ingenuity was requisite even in preparing to commence such an undertaking. So destitute was he of the necessary implements, that he was reduced to the necessity of constructing a bellows of wood, for heating his iron. He had no saw to make planks, but split the trees with wedges, and then the natives, with adzes made of small hatchets tied to crooked pieces of wood as handles, reduced the divided trees to planks. Ropes, sails, blocks, had all to be prepared. Every thing, even the hanging of the rudder was, however, at length accomplished, and the "Messenger of Peace" launched. It was thought proper to make trial of the new vessel for a short distance at first. After a somewhat disastrous commencement they succeeded in making a trip to and from Aitutaki, an island about 170 miles distant from Rarotonga. Having got the little vessel strengthened by additional iron work prepared by his new colleague Mr. Buzacott, Mr. W. accompanied by Makea the king of Rarotonga, made sail for Tahiti, and after a voyage of 800 miles in their home-built vessel, "caulked with bark, and covered partly with lime, and partly with gum from the bread-fruit tree, instead of pitch," with mat-sails, and cordage made from the bark of the hibiscus plant, they arrived in safety, to the no small astonishment and delight of their friends.

After reaching Raiatea the "Messenger of Peace" was greatly improved, and great assistance was given in completing the equipment of the little vessel, through the kindness of the Hon. Capt. Waldegrave of the Seringapatam, who happened to touch at Raiatea at that time.

Having made all the necessary preparations, Mr. Williams, attended with a considerable number of native teachers, embarked in the "Messenger of Peace," and cleared the harbour of Raiatea on May 24, 1830. In accordance with a plan previously arranged, he touched at almost all the Hervey islands, and thus had an opportunity of witnessing the steady progress of Christianity and civilization among the people. In almost every island the majority, chiefs and people, were professing Christians, and the young were making steady progress in the acquirement of useful knowledge. Instead of sailing directly from the Hervey islands to the Navigators', they resolved, as a prudent precaution, in the first instance to visit Tongatabu, in order to gain as much intelligence as possible regarding the state of feeling in the quarter to which they were ultimately bound. On their way to Tongatabu, they touched at Savage island, with the intention of leaving teachers there. The manifestation of hostility on the part of the degraded inhabitants of that island, induced them to alter their purpose, and leave the savages in their ignorance, until a more favorable opportunity of enlightening them should occur. In order to open up a medium of intercourse at some future period, as well as to impress the natives with a persuasion of their kind intentions, they adopted the questionable method of endeavouring to induce one or two young natives to come on board, with the intention of taking them to the Society islands, treating them kindly and afterwards restoring them to their native isle. They succeeded, after considerable difficulty, in effecting this. The two young men were afterwards restored to their friends, but Mr. Williams had no opportunity before his departure for England, of witnessing the effect produced by them upon their countrymen.

At Tongatabu the voyagers found many cheering fruits of the labours of the Wesleyan missionaries on that island. A portion of the missionary party who left England in the ship Duff, had been left at that island by Capt. Wilson. Several of these were killed, during a barbarous civil war which broke out in the island during the year 1799, and the rest having sought safety in flight, the mission was soon after abandoned. The Wesleyans afterwards commenced their operations, under more favorable circumstances, and their exertions have been crowned with a success equal to that in the Society islands. They found the field, however, to a certain degree prepared for them, as native

missionaries from the Society islands had laboured there for some time previously to their arrival.

Fortunately for Mr. Williams he providentially met at Tongatabu a chief of one of the Navigators' islands named Fauea, who had been many years absent from his native land, and was exceedingly anxious to return. He was not a convert to Christianity, but "decidedly friendly," and promised to use "his utmost influence" with his countrymen, and especially with the chiefs, many of whom were his relations, "to induce them to receive the teachers kindly and listen to their instructions." Regarding this as a providential juncture, Mr. Williams cheerfully consented to take the chief on board. After leaving Tongatabu, and witnessing the success of the gospel at the Hapai island likewise, they bent their course direct for the Navigators' group. On the seventh day the cloud-capped mountains of Savaii were in view, and on their nearing the shore, Fauea, who dreaded great opposition from a formidable chief named Tamafainga, learned with joy that the object of his fears had been slain by the people about ten or twelve days previously. After much labour in beating about against adverse winds, and seeking anchorage, they at length reached Sapapalii, the settlement to which Fauea belonged. They were very kindly received by Tamalelangi in absence of his brother Malietoa, the principal chief, and a relative of Fauea. The chief's absence was caused by a war then raging in the island of Upolu, in consequence of the death of Tamafainga, whose relatives sought to avenge themselves on his murderers. Malietoa, however, soon arrived, after he had received intelligence of their presence at his settlement. He professed to be highly pleased, on learning the cause of their visit, and desired to receive instructions from them. On the following day the chief welcomed them on shore, and invited them take up their abode at his own house. The native teachers were provided with a suitable abode, and treated with much kindness by the people. There was afterward a formal interview and presenting of presents. After thanking the chief for the tokens of friendship, "we added," says Mr. Williams,

"That to obtain his property was not the object of our visit, for we had come exclusively to bring him and his people to the knowledge of the true God, and to place on their island persons to teach them the way of salvation; and we now wished to know whether he was willing that we should remain, or whether he would allow his people to be instructed? He replied that he was very thankful to us for coming, and that he would receive the teachers, and treat them with kindness. We then explicitly inquired whether he and his people would consent to be instructed, or whether there would be any obstruction thrown in the way? To this he made answer—'I and my people must go over to Upolu to the war; but immediately after my return, I will become a worshipper of Jehovah, and place myself under the instruction of the teachers. In the meantime, this house is yours as a

temporary place in which to teach and worship, and when we come from the war, we will erect any building you may require, and all the people who remain at home may come to-morrow, if they please, and begin to learn about Jehovah and Jesus Christ.'"

After this frank assurance of protection to the teachers, four of them were placed under the immediate charge of Malietoa, and the rest under the charge of his brother. Mr. Williams and his colleague had several opportunities of experiencing the generous bearing of this old warrior, and witnessing the manners of his people. Having accomplished their object with a success beyond expectation, and having exhorted and prayed with the teachers, they prepared to depart. Matetau, the chief of Manono, and a man of gigantic stature, paid them a visit before their departure, and expressed his eagerness to obtain a teacher. They promised on their next visit to satisfy his desires, by supplying him and his people with instructors. The kind attention of the chiefs, and the readiness of the people to receive instruction, is ascribed by Mr. W. to the influence which Fauea was able to exert, and to the curiosity which his account of the triumphs of Christianity at Tongatabu had excited. "And," says Mr. Williams, "all these circumstances considered, we cannot but conclude, that in first going to Tongatabu, we were led by an unerring hand, and, that our meeting unexpectedly with such an assistant as Fauea was a remarkable and interesting intimation of Providence, that the set time for God to accomplish his purposes of mercy to the Samoa islanders was come."

In the interval between the first and second visit to the Samoas, Mr. Williams and his colleagues were occupied in affairs connected with the newly-formed churches in the Hervey Islands, and in maturing a translation of the New Testament in the language of the Rarotongans. Several interesting narratives are given regarding the death of some of the early converts in the Society islands. The following extract gives an account of the last moments of Vara, a chief of the island Aimeo, who, from being one of the most cruel and relentless of savages, became a sincere and devout Christian. Mr. Orsmond who attended him in his last moments, relates the following particulars:—

"On seeing that his end was approaching, I said to him, 'Are you sorry that you cast away your lying gods, by which you used to gain so much property?' He was aroused from his lethargy, and with tears of pleasure sparkling in his eyes exclaimed, 'Oh, no, no; what! can I be sorry for casting away death for life? Jesus is my rock, the fortification in which my soul takes shelter.' I said 'Tell me on what you found your hopes of future blessedness?' He replied, 'I have been very wicked; but a great king from the other side of the skies sent his ambassadors with terms of peace.

We could not tell, for many years, what these ambassadors wanted. At length Pomare obtained a victory and invited all his subjects to come and take refuge under the wing of Jesus, and I was one of the first to do so. *The blood of Jesus is my foundation.* I grieve that all my children do not love Him. Had they known the misery we endured in the reign of the devil, they would gladly take the gospel in exchange for their follies. Jesus is the best king, he gives a pillow without thorns.' A little time after, I asked him if he was afraid to die; when, with almost youthful energy, he replied, 'No, no. The canoe is in the sea, the sails are spread, she is ready for the gale. I have a good Pilot to guide me, and a good haven to receive me. My outside man and my inside differ. Let the one rot till the trump shall sound, but let my soul wing her way to the throne of Jesus.' 'Will he not,' adds Mr. Orsmond, 'through eternity sing hallelujahs to God and the Lamb, because of the South Sea Mission!'"

Mr. Williams relates some similar incidents which took place at his own station in the island of Raiatea. An old warrior named Me, died soon after Mr. Williams's return, and the king Tamatoa did not long survive. They both departed from this life giving the most convincing proofs of their reliance upon the atoning influence of the Redeemer's blood. Tamatoa was a remarkable instance of the power of divine grace in subduing the soul of man, and enabling the believer to bring "into captivity every thought to the obedience of Christ." Before becoming a follower of Christ he was abandoned to the greatest excesses. He allowed himself to be worshipped as a god; he was greatly addicted to the use of intoxicating liquors; and while inebriated gave way to the most furious and vengeful passions. In short, he who died firm in the faith, and earnestly exhorting his family and chiefs to continue in their attachment to the gospel, was "once the terror of his subjects, the murderer of his people, a despotic tyrant and a most bigotted idolater!" Tamatoa was a fine specimen of the aristocracy of these islands, being, as Mr. W. says, six feet eleven inches in height.

The Missionaries about this time had many trying difficulties to contend with. A party, hostile to the Christian religion, attempted to acquire the ascendancy in the Society islands; and at Rarotonga also, some young chiefs tried to revive among the people the old heathen practices. The greatest trial of this nature, however, arose from the distressing effects produced by the introduction of ardent spirits among the inhabitants of Raiatea, by the sanction of the young king. The people, being excited by the importation of a small cask of spirits, commenced the process of distillation themselves, and in a short space of time, no fewer than twenty stills were working in the island. The seasonable arrival of Mr. W. from Rarotonga, produced a salutary change. At a public meeting, it was resolved to destroy every still, and the resolution was forthwith carried into effect. And since Mr.

W.'s departure for England a Temperance Society has been established ; and he had the satisfaction of receiving a communication from the formerly dissipated young chief, under whose auspices the evil had been wrought, intimating that he had completely renounced the use of intoxicating liquors, and was become a serious inquirer after religion.

After making the best arrangements in his power, Mr. Williams sailed on his second visit to the Samoas, and having touched at Rarotonga, and taken thence a native teacher for Matetau the chief of Manono, he sailed on the 11th of October 1832, accompanied by king Makea, and reached the Samoas on the 17th. On this occasion he visited several islands of the group, where he had not previously been, and found that tidings of the new religion had been spread over all the islands. The people and chiefs were anxious every where to receive teachers to live among them and give them instruction. This pervading desire no doubt arose, in the first instance, merely from curiosity; but we cannot help viewing it in the same light as Mr. Williams did, and considering it as a providential interference to prepare the minds of the people for receiving instruction. When he reached the island of Upolu, he found there two English sailors, who, taking advantage of the eagerness of the people to become religious, had actually been making them Christians, and baptizing them, after their own fashion ! In order to extort gifts from the ignorant natives, they had gone the length, of pretending " to heal the sick, by reading a bit of a prayer over them." Mr. Williams says, "I remonstrated with them upon the fearful wickedness of their conduct ; and they promised that they would not again pursue such a course. This is only a specimen of many similar interviews which we had with persons of the same class, and shows the great importance of Christian exertion on behalf of British seamen." There is a great deal in this concluding remark. What might have been the consequences to many a benighted land, long ere the formation of Missionary Societies, had the seamen and others, who have been in the habit of visiting distant heathen lands, been imbued with the spirit of the Christian faith ! Much of the opposition which now meets the promulgators of the heavenly doctrines and sublime precepts of the blessed Jesus would never have stood up against them ; and those, whose destiny cast them amid the dwellings of savage barbarism or refined idolatry, would have been the harbingers of peace to many a desolate land.

The following is Mr. W.'s account of his meeting with Matetau.

"On Saturday afternoon we reached Manono, and as we were passing this little garden island, my colossal friend, Matetau, came off to us. After embracing me cordially, and rubbing noses quite as long as was agreeable, he said, 'Where is my missionary? I have not forgotten your promise.' 'No more have I,' was my rejoinder, 'here he is.' I then introduced Teava and his wife, when he received them with delight, saluted their noses with a long and hearty rub, and exclaimed, '*lelei, lelei lava*,' 'good, very good, I am happy now.' Having stated to the chief that I was anxious to reach the missionary station before dark, and that he must either accompany me and return in a few days, or go on shore, he said 'I must hasten back to tell my people the good news, that you have come and brought the promised missionary.' Again rubbing my nose, he stepped into his canoe, and skimming over the billows sailed towards the shore, shouting, as he approached it, that Mr. Williams had brought them their missionary!"

The meeting with the old chief Malietoa was also of a very interesting nature.

"After the usual salutation, he expressed his sincere pleasure in again welcoming me to the shores of Savaii, where they had been most anxiously expecting me for several months. He then said that it afforded him the greatest satisfaction to be able to present to me all my people in health, and to say that neither their persons nor their property had suffered injury. He added, that he was truly thankful that the good word of Jehovah had been brought to his islands, and that so many had embraced it; and now, continued he, with an animation which indicated his delight, 'all the people will follow; for by your return, they will be convinced that the *lotu* (Christian religion) is true, and will believe the assurance of the teachers. For my own part,' he added, 'my heart is single in its desire to know the word of Jehovah.' After thanking him for so faithfully fulfilling his promise, and explaining the cause of our detention, I introduced my companion, Makea, the king of Rarotonga. The old chieftain viewed him with an eagle's eye, and after various inquiries, gave him a cordial welcome to his island, and complimented him by saying, that he was the finest man he had ever beheld, and was not to be equalled by any chief in the Samoa group."

Mr. W. preached to a congregation of about one thousand persons, and after the conclusion of the service, one of the teachers arose and appealed to Mr. W. in confirmation of all that they had taught. It appears from their statement, that a false teacher, from the Society islands, had, like the sailors, been taking advantage of the prevailing excitement on religious subjects for furthering his own ends, and had taught the people to observe Saturday as the Christian Sabbath, instead of Sunday. Malietoa made "a most sensible speech," in reply; in which he exhorted the people most strenuously to receive the new religion. The following are his words—

"Let all Savaii, all Upolu, embrace this great religion; and as to myself, my whole soul shall be given to the word of Jehovah, and my utmost endeavours employed that it may encircle the land."

A public meeting was held soon after the events alluded to, at which Makea delighted and entertained the people with an

account of the introduction and effects of Christianity at Rarotonga, and exhorted "Malietoa and his brother chiefs to grasp with a firm hold the word of Jehovah: for this alone," he added, "can make you a peaceable and happy people. I should have died a savage had it not been for the Gospel." In reply to this exhortation, Malietoa declared in the strongest terms his determination to support the cause of Christianity, and spoke of the unanimity which prevailed among the people in resolving to be Christian disciples. Being somewhat closely interrogated by Mr. W. regarding his willingness to protect the lives and properties of English Missionaries, the chief replied, with a little exhibition of wounded pride—

"Why do you ask that question? Have I not fulfilled my promises? I assured you that I would terminate the war as soon as possible; this I did, and there has been no war since. I gave you my word that I would assist in erecting a chapel; it is finished. I told you I would place myself under instruction, and I have done so. Twenty moons ago, you committed your people, with their wives and children and property, to my care; now inquire if, in any case, they have suffered injury. And do you ask me whether I will protect English Missionaries, the very persons we wish to have? Why do you ask such a question?"

Mr. Williams assured the chief that he had no doubt whatever of his faithfulness, but merely wished to have an assurance which he might report to the people of England in the chief's own words. Malietoa immediately exclaimed—

"Oh! that is what you wish, is it?" and significantly moving his hand from his mouth towards Mr. W., he said "Here they are (the words), take them; here they are, take them; go and procure for us as many missionaries as you can, and tell them to come with confidence; for if they bring property enough to reach from the top of yonder high mountain down to the sea-beach, and leave it exposed from one year's end to another, not a particle of it shall be touched."

Mr. W. received from the teachers a history of their proceedings during their residence in the islands, and the following extract, containing an account of the singular experiment made by Malietoa, may serve to exhibit some of the characteristics of his mind. A chapel had been built, the war was terminated. On the day fixed for opening the chapel, the chief assembled his family, and told them of his determination to become a worshipper of Jehovah.

"With one accord they replied, that if it was good for him, it was equally so for them, and that they would follow his example. But to this he objected, and declared that if they did so, he should adhere to the old

system. 'Do you not know,' he said, 'that the gods will be enraged with me for abandoning them and will endeavour to destroy me, and, perhaps, Jehovah may not have power to protect me against the effects of their anger. My proposition therefore is, that I should try the experiment of becoming his worshipper; and then, if he can protect *me*, *you* may with safety follow my example; but if not, I only shall fall a victim to their vengeance, you will be safe.' The young men manifested great reluctance to comply with this request, and wished to know how long a time he required to make this singular experiment. He informed them, that he desired a month or six weeks; and after some debate, they unwillingly acquiesced in his proposition. It was, however, a time of general and intense excitement, and messengers were frequently dispatched to different parts of the island, to announce the triumph of Jehovah's power. At the expiration of the third week, however, the patience of the young men was exhausted, and going to their father, they stated, that he had tried his experiment sufficiently long; that no evil had befallen him, and that therefore they would immediately follow his example. He gave his consent; when not only his relatives, but nearly all his people, abandoned their heathen worship. This appeared to me," adds Mr. W. "a most singular and interesting incident. In the first place, it evinced a great disinterestedness and great magnanimity in Malietoa; and also shewed us, that the watchful eye of God was open to all such events, and that he governed them for the furtherance of his purposes of mercy. Had any indisposition befallen this chieftain during the time he was thus trying his experiments upon Jehovah's power, an effectual barrier might have been raised against the progress of the gospel among that people; and if Malietoa had died, our teachers would very probably have fallen victims to the fury of the heathen."

After the successful termination of this experiment the abandonment of idolatry became general, or rather the heathenish worship was forsaken; for these people have generally no *idols*. They used to fix, discretionally, upon some fish, bird, or reptile, in which they supposed the spirit of their god to reside, and that they worshipped. On the occasion here alluded to, they showed their contempt for these imaginary tabernacles of deity, by cooking them and eating them!

"The *etu* (or god) of Malietoa's sons was a fish called *anae;* and, on the day appointed, a large party of relatives and friends were invited to partake of the feast. A number of anae having been dressed, and laid upon newly plucked leaves, the party seated themselves around them, while one of the teachers implored a blessing. A portion of the etu was then placed before each individual, and, with trembling hearts, they proceeded to devour the sacred morsel. The superstitious fears of the young men were so powerfully excited, lest the etu should gnaw their vitals and cause death, that they immediately retired from the feast, and drank a large dose of cocoanut oil and salt-water, which was certainly a most effectual method of preventing such an evil. The favourable result of these experiments of the chief and his sons decided the people of the settlement to place themselves under the instruction of the teachers. Like the ancient Miletans, they expected that the daring innovators would have swollen or fallen down dead suddenly; but seeing no harm come to them, they changed their minds, and said that Jehovah was the true God."

Subsequently to this, at a large meeting, it was resolved to drown *Papo* the god of war; which venerated personage

is nothing more than a piece of old rotten matting, about three yards long and four inches broad. The teachers interposed in behalf of this most puissant deity, not in order that he might be preserved in his rank, but that he might be presented to Mr. W., who has deposited him, as a relic, in the missionary museum.

Several stations in the island of Savaii were visited, and they found at most of them places of worship which had been erected by the natives themselves. One of the strangest interviews they had was with a party of female converts, who, influenced by a desire to promote the knowledge of religion, and acting under the direction of an enterprizing and zealous female, had erected a place of worship, where divine service was conducted by their instructress, whenever the teachers could not attend. In many other places they found that the desire of the people to be instructed was intense. "Every where they urged their claim by saying, our chapel is finished, and all we want is a missionary."

Having thus seen the gospel introduced into the principal islands of the Samoa group, and the native missionaries diligently engaged in their work, under the protection of the influential chiefs, Malietoa and Matetau, Mr. Williams set sail on his return to the other islands. The vessel sprung a leak on the passage, and they were all near being lost; but by great exertion in working the pumps, they succeeded in reaching the island of Vavau, and with the kind assistance afforded by the Captains and crews of two English vessels who happened providentially to be there, they hove down the vessel, and succeeded in repairing the damage. During their visit to this island, on their first voyage to the Samoas, they had an opportunity of witnessing the despotic conduct of the chief Finau, who not only refused to listen to the instructions of the missionary, but threatened with death any of his people who should do so. The circumstances were now changed. The despot was now an humble and docile disciple, and, with all his people, was listening earnestly to Mr. Turner, the Wesleyan Missionary stationed there. At Tongatabu, they found every thing proceeding in a most prosperous manner. The Wesleyan Missionaries had received a printing press, and were actively engaged in sending forth the word of life for the people. The printing operations "commenced in April 1831, and by November 1832, *twenty-nine thousand one hundred* copies of small books, containing *five millions seven hundred and seventy-two thousand pages*, had been struck off."

Mr. W. returned to Rarotonga in January 1833, and remained at that island for several months to complete the revisal of the

translation of the New Testament, which he has brought with him to England, and of which, he states, the British and Foreign Bible Society, have printed *five thousand* copies. A precious treasure this, to bear back with him, when he returns to the scene of his interesting labours. He found every thing at Rarotonga most propitious. The schools were crowded with children. At the three different stations, the total number receiving the elements of education were 2,100! How cheering the reflections awakened by such intelligence! But ten years before, the people were amid the gloom of thickest darkness; now, light beamed upon them from the upper sanctuary, bringing along with it the blessings of civilization and peace. Nothing in the history of the church of Christ, for many years back, equals the triumphs of truth in these islands. It is by no means to be doubted, that the people in the first instance were actuated by mixed motives, many of them entirely worldly; but the effect was to make them all at least, willing *hearers* of the word of God, and many of them consistent and devoted followers of Christ. And we may well ask with Mr. Williams, "Does the history of the Church furnish a more striking or beautiful fulfilment of the prophetic declaration—'The isles shall wait for his law'?"

In the very end of the volume Mr. W. mentions that he had lately received letters from his colleagues at Rarotonga, giving the most satisfactory reasons for concluding that the work of christianizing the people was continuing to be followed with the best fruits. The number of real Christians was steadily increasing, and in Rarotonga alone upwards of three thousand children were attending school, and daily receiving Christian instruction. Besides these inestimable blessings, many of the improvements of civilized life were making rapid progress. Spinning, weaving, agriculture, house-building, ship-building, carpentry and smith's work, and many other useful arts, which minister to the comfort and well-being of society, were flourishing. The islands appear to be rapidly rising in commercial prosperity. "At the small island of Huahine, about thirty sail of shipping anchor in the course of the year; and, at Tahiti, little short of a hundred. Here the exhausted crews recruit their strength, by roaming at pleasure among the luxurious groves, and inhaling the fragrant air; and here also, the ships are sheltered, refitted, and supplied with stores to any extent."

When we look back upon the past, and peruse the narratives of brutal licentiousness and savage cruelty, which the early visitors of these islands have laid before us,—when we consider the degrading superstition which held sway among them,—and the horrors of human sacrifice and infanticide; then are we able to estimate the glorious changes which the religion of truth is

able to achieve—then have we cause to rejoice in God for the work which, through His divine grace, has been accomplished. But alas! how much yet remains to be accomplished! The whole population of Polynesia, which has thus been brought under the blessings of divine truth, is not half of that which, in the space comprehended within a circle whose radius does not extend more than a few miles on all sides of the habitation of the Governor General of British India, *we* may every day behold engaged in the most debasing rites and diabolical superstitions. How lamentable the fact, that for eighty years the British flag has waved undisturbed and unthreatened on the battlements of Fort William—that the most civilized of modern nations has been the sole arbitress of the fortunes of the finest country under heaven for nearly one century—and still the mass of the Hindu people, nay, with a few exceptions, the whole nation is sunk in darkness that may be felt! How is it that the savages of the South Seas have outstripped the descendants of the philosophic Brahman, in much that ensures the individual comfort of man, and the blessings of social happiness? Awaken ye philosophic philanthropists; hitherto ye have done nothing. Be aroused ye utilitarian economists; selfishness has been too long your ruling principle. Alas! without the radiance of Gospel light, your policy will prove vain. Let the Sun of Righteousness but arise and this *seemingly* impenetrable gloom will pass away. But how is the work to be done? How is the light to be thrown in amid the riot and the revelry of contending delusions and unnatural and ungodly idolatries? It is the work of Omnipotence; but His agents are men. Who then will not cordially unite in the prayer—"Lord send forth labourers into thy harvest. The harvest truly is plenteous, but the labourers are few." Oh! that the energies of Christian Philanthropy were more largely directed towards the moral wastes of British India!

Since writing the above we have seen a short notice of the volume before us, in the Atheneum. The writer of that article appears to have discovered in the narrative, "a great deal too much of polemical bitterness, and of the habitual unconscious arrogance of one who fancies himself in the immediate guidance of heaven." With respect to the latter part of the charge, the remarks which we made in the commencement of this article may suffice. With respect to the charge of "polemical bitterness," we would only observe, that after carefully perusing the volume, no impression of such a charge being well founded, remains upon our mind. The writer in the Atheneum seems to be under a mistake concerning Mr. W.'s remarks on Kotzebue. Mr. W. does not say that the narrative of Kotzebue's voyage is *one tissue of falsehoods;* but that "*So far as re-*

lates to Tahiti, it is one tissue of falsehoods." Now, Mr. W. had the best means possible of ascertaining the facts; and if he found that the Russian navigator had, without cause or provocation, brought false accusations against the innocent, and had recklessly published them to the world, it is absolutely ridiculous to charge the missionary with want of courtesy or want of charity, because he has openly contradicted the gratuitously false and uncharitable aspersions which were cast upon the character of his zealous colleagues.

Δ.

III.—*Proposal for extending Popular Instruction.*

Mr. Editor,

Some years ago I possessed a little tattered volume which has often since haunted me in my reminiscences. I think it was called the Oracle, published in the early part of the reign of Queen Anne. It was made up of periodical numbers and contained a variety of useful and agreeable information in the form of answers to the questions of correspondents.

The population of England were not then as well informed as they are now; and I cannot fancy any work more calculated to diffuse correct knowledge than such a publication was at such a time. Learned essays and elaborate tomes may answer well for the instruction of a few; but to instruct the mass, it becomes necessary to ascertain upon what points the curiosity of individuals is excited. In that form each point is distinctly brought to view, and the knowledge of the instructor is made to bear with the most effect. Nor were the Editors of the Oracle, as I shall continue to call it, singular in their choice of such a plan; though I think they carried it into more efficient operation than others who, while maintaining the principle, have been led to apply it differently. Such publications as Pinnock's Catechisms, Knowledge for the People, and a number of other similar works, derive their utility from their giving plain answers to plain questions;—but the little Oracle had this advantage entirely to itself, it ascertained that the knowledge was wanted at the precise moment when it was imparted.

How would such a publication answer in India? If it proved useful in England in the reign of Queen Anne, its sphere of usefulness would be the more extensive here; for just in proportion as the people of this country are more uninformed than the English population were then, the greater likelihood of the success of such an undertaking. The work should be plain, pithy, *cheap* and interesting.

These thoughts passed through my mind shortly before receiving a copy of the *Khair Khwáh i Hind.* That paper will be perhaps useful to the extent which is designed; but it wants the *popular* character of such a publication as the Oracle. Your few remarks on it are just, and agreeing in them I may add, that in *schools*, where the Roman Character is used, it will answer better than books (which are moreover scarce at present) to convey instruction on religious and general subjects:—but it will not be of much use to the *native public.* For them a little Oracle (with a less pretending title, say '*The Instructor*')—is urgently requisite; and when such a paper can, by means of a lithographic press, be published at a trifling monthly charge, there is no reason why every Missionary station should not print its own.

Intelligence, literary, scientific and religious, should be furnished just as required ; and all should be made to exemplify, as far as the occasions permit, the truths of Christianity. There should also be a summary of current news, in which the desire of our Government to secure the welfare of its subjects should, whenever practicable, be pointed out. This is a matter regarding which strong doubts prevail.

I trust that for the sake of illustration you will permit me to give a few specimens of the manner in which I think the subjects might be best treated.

Q. I am a Sipáhí and am told that my regiment will soon have to go to the Burmah country in consequence of another war having begun. The place is so sickly that the Sipáhís are very averse to go there where, as before, they may be kept for several years.

A. We are sorry to learn that the new Burmah king is not upon the very best terms with our Government ; but a war has not commenced, and we pray that such a calamity may be prevented. We are confident that our Government seeks the welfare of its subjects and to be at peace with our neighbours ; but if a war should happen it will be engaged in by the English only when less severe measures have failed. However the Sipáhís have no cause of apprehension; for the Burmah country is now well known and would perhaps at this time be traversed in as many months as it before took years ; and the most healthy spots for the troops can now be selected. A time is coming when there will be no more war, and mankind will be blest with universal peace and happiness. God grant that it may soon arrive !

Q. In the district in which I am living the poor are starving from the failure of the crops. The bunniahs have their grain pits full, but they will not sell supplies at a rate for which the poor can pay. We are desirous that Government should seize this grain and distribute it. Why is Government so unfeeling towards the poor?

A. It would be very unjust to take away the property of the bunniahs ; for when they suffer loss by competition in better seasons, it is evident that they have no right to compensation from Government. The only fair method of procuring supplies is to purchase the grain ;—if an exorbitant price be demanded, those who have the means should encourage the bunniahs of other districts to bring in supplies, and thus break up any combination that may have been formed. And if the bunniahs of other districts will not come, let those who are alive to the distresses of the poor, take energetic measures to make purchases elsewhere and distribute the grain as it is needed; selling it to those who can pay, and requiring useful labor in return from those who have no money. Great good would thus be effected and no man having the means, whatever be his rank or title, could be degraded by taking part in such a traffic. Let some sensible plan be formed and we are sure that Government will cheerfully assist it.

Q. I once heard Pádrí Carapiet say that God was three persons ; and I was much surprised to hear him say this ; for though, according to the corrupted version of the Injíl, it is so set down, I did not think the Christians would readily avow such a doctrine. That one can be three and that three can be one, is unintelligible ; and if unintelligible then nobody can believe that I'sá Masíh (on whom be peace !) is, as the Christians say, equal with God. How do you explain this?

A. If the querist desires to know the truth, he will find no difficulty in the doctrine ; but if he puts the question merely for the sake of maintaining an argument, nothing will convince him. It is only to minds in a candid state that religious truth can be conveyed. The answer is this ;—the Injíl, as is admitted, declares the fact, and the truth of the statement must

be ascertained by ascertaining whether the Injíl is true. It is equally as easy for the querist as for Muhammad to assert that the Injíl is corrupted; but did either Muhammad or any Mussalman writer ever prove this to be the case? now those who make positive assertions should be able to prove what they say. Let the Mussulman fix upon any time as that in which the holy scriptures were corrupted, and then prove the corruption; or (as we know that they have no such proof), let them decide upon a period, and we will prove that the scriptures were not and could not then have been corrupted. Thus deciding the authority of the Injíl it follows that what is therein set forth is true, and that Ísá Massíh is God. If it be asked *how* he is God, we know not, any more than we know *how* God is God. There are other methods of demonstrating this doctrine, but it is sufficient for us to believe what we have evidence to shew it has been declared by God. It is not for Christians to dispute what He says.

Q. The European Gentlemen say that the world is a sphere and that it turns once round every day, and in the year goes once round the sun. This is very strange and appears to me absurd; for though the world may be round, as some of our astronomers admit; yet of course, if it turned round, every thing on it would tumble off as the upper side came beneath; but this does not happen, and therefore the system cannot be true.

A. (After the usual scientific proofs, the answer might proceed)—None but infinite wisdom could have contrived the universe; but it would not have been wise to employ a complicated machinery without obtaining the best results. If the world do not revolve, then all the universe turns round it; but such an immense movement answers no end that would not be more simply effected by making the earth revolve; and therefore it would be most wise to take the latter plan. Besides, by making the earth a fixture, one half at least of its surface must have become quite useless. It is a mistake to suppose that what is *below* will fall off; for every thing on the earth is attracted towards its centre and therefore cannot fall; and we use the terms *up* and *down* with reference to the position *we* bear to that centre. The principle of attraction we will more fully explain if the querist desires to be informed. There are many other proofs of the theory, of which we give one specimen. By the aid of glasses we find that the planet Jupiter has four moons. If the planet revolved round the earth as the centre of the system, it would always be equidistant from it; and when we calculate the time that its moons revolve round it, we know precisely when their eclipses will take place. But observing one of these moons, for instance, we are obliged, in our calculations, to make an allowance for a difference in the time; which cannot be explained rationally without admitting a difference in the distance; and this being caused by the greater or less lapse of time that the light of that moon of the planet Jupiter travels the distance to us, we are thereby enabled also to determine the velocity of light which is 170,000 miles or 85,000 kos in a second. We explain this matter under the supposition that the querist has studied the subject; but if any points require further explanation, when he inquires we shall give our opinion.

From these specimens it will be seen that I think questions of merely immediate interest should be disposed of at once; but those of standing importance, though sufficiently answered, should be so treated that fresh matter of inquiry shall be presented in each answer. I do not pretend that the above hurried sketches are by any means the best answers that can be given to the questions; but they answer my purpose; and those who like the scheme, may suggest improvements.

I see nothing to render the plan impracticable; and, if its utility be apparent, may I beg your aid in its support.

Yours, &c.

X.

IV.—*The Old Year.*

Reflections on the Past.

[Written at Sea.]

Here we are gliding over the surface of the deep, mysterious sea, the wide spreading and vast ocean belting with its watery girdle the whole range of the horizon, without either continent or island or ship to relieve the eye, ever anxiously stretching and gazing for some settled object on which to rest its wearied sight. The placid and beautiful yet treacherous deep, full of hidden, undeveloped wonders, possessing in itself the elements of life and death, of calm and storm; the connecting bond of distant lands; the means of enriching and impoverishing the people of the earth; the medium of communicating either the horrors of war or the blessings of civilization and peace—wondrous sea! well might the inspired penman exclaim, that the works of God in the great deep were indeed wonderful.

Within its bosom are things innumerable both small and great, and on its surface a moving world. How fit an emblem of the past! how striking a type of the future! Vast, unfathomable, full of mercy; and yet in it sleep the elements of awful punishment; for at the bidding of God, the little waves that now ripple at our side may be lashed into boisterous and destructive breakers, "each one a shroud for us:" it is the scene of life in all its variety, and yet the burial place of many dead; the theatre on which daily mercies are performed, that, alas! are neglected and forgotten as the beautiful and passing wave is unheeded by those who witness millions more! And yet, oh delightful, refreshing thought, thou, mighty sea, art still altogether under the control of that God who is ever

"—— too wise to err, too good to be unkind!"

Such were our reflections as we essayed to voyage at the close of the year. Life is a voyage, gentle reader, a voyage of alternate calms, pleasurable breezes and boisterous storms; of sunshine and shower, of cold and heat. Life is a voyage; but the end, if we give ourselves up to the true guidance of the Great Captain of our salvation, will be safe; we shall,

"With Christ in the vessel, outride the storm,"

and at last cast our anchor within the vail, amidst the acclamations of assembled myriads who have crossed the treacherous path before us. We have past another year of life's short, though eventful, voyage. We are nearer by one year than last, either

to the peaceful waters of Canaan, or the ever tempestuous sea of a Hades of torment. Oh let us inquire as to our progress, company and present prospects, and how we may henceforward avoid the shoals and quicksands, on which we have been in danger of wrecking in the past, and eschew in the future those tracts which have before endangered our safety and our happiness.

Some of us commenced the year that now draws to its termination with *buoyant* feelings. Like some majestic vessel, we commenced the voyage with flowing canvas, fair and steady breezes, and a brilliant sky. All augured well for a prosperous course; but ere we had been long at sea the clouds lowered, the gentle zephyr increased to a tearing gale, and the very elements appeared combined for our destruction; yet we are not forsaken nor destroyed; we are but dismantled; some of us with

"Sails rent and seams wide opening,"

possibly, and wait but for a refit to enable us to pursue our way with pleasure and with hope. Others of our number were at the opening of the year as desolate as Selkirk in his shipwrecked loneliness. We were stripped of all we held dear; and though monarchs of all we surveyed, yet we heeded it not, but sighed like him for "the land of our friends," for the kingdom where

"Our *best* friends, our kindred dwell,
Where God our Saviour reigns;"

yet—uniting too in the beautiful sentiment uttered by him so submissively—

"Yes, mercy, encouraging thought,
There's mercy in every place;
It reconciles man to his lot,
And gives e'en affliction a grace."

To drop the metaphor:—we commenced the year with the smiles of friends cheering us, with vigorous physical and mental health, with both temporal and religious hope bright and inspiriting. But the friends we possessed either sleep in death or have withered and gone to other lands; and, our health despoiled, our mental activity weakened, our present and future prospects are shrouded in mystery and darkness. Or the reverse of this was our position: we had but just left the grave of the friend we loved most; our own health was at its very ebb, and our prospects both for the present and future but dim and indefinite; but now we live in the midst of unbroken friendships, in free possession of health and activity, and our religious feelings and practice such as give evidence to ourselves and others that we are indeed "of God." Whatever has been our lot, whether our path have been

chequered by but a small measure of either sunshine or shade; or we have centred in our individual persons, or in our families or connections, let us under all still say, with the afflicted patriarch—"The Lord hath given, the Lord hath taken away; blessed be the name of the Lord!"

While this has been a year of *trials* to some of us, and to others of *mercies* multiplied beyond our hopes and deserts—for many have experienced nothing but the favour and goodness of God—we can *all* adopt the language of the Psalmist, both as it regards the singular and the general exhibition of divine mercy towards us, and say unto him, "Surely goodness and mercy have followed us all the days of the year!"

Thus life, like the ordinary voyage, is fraught with sorrow and with joy, with storm and calm; and all but work for the ultimate good of those that are exercised thereby. How many are the *pleasures* of the sea to those that love it!

> "For who can tell save he whose heart has tried,
> And danced in triumph o'er the waters wide,
> The exulting scene—the pulses madding play,
> That thrills the wanderer of that trackless way,
> * * * * * *
> And turn what *seems* but danger to delight!"

This language is applicable to the truly good, in their passage to the land of rest. The storms, the dangers, not less than the pleasant ports, of the passage excite their noblest energies and induce in them the most acute pleasure. Have *we* experienced these delights? Oh let us be stirred to gratitude to the God of our life!

All *voyaging* involves *watchfulness*. The seaman needs to watch against approaching storms, the attacks of pirates, dangers of fire, and the mutinies of the crew. This is essential to his peace and safety. Nor is it less the duty of every Christian to watch against the inroads of the world, the assaults of Satan, the danger of intestine war, and, in fact, against the combined efforts of *all* his spiritual foes. Carelessness is the harbinger of disorder and death to his religious peace and hope. Have *we* so watched as to preserve our peace unimpaired, our joys undiminished, our conscience void of offence, and our communion with God elevated and pure?

Watchfulness involves *responsibility*. The commander has confided to his care the lives and property of others; he feels that he is a steward amenable to his principal for his conduct. So is the servant of *Christ*, *His steward until He come*. He has talents, time, property, and the truth of God all confided to his care. How have these been improved? How shall we answer for

them in the day of His account? What has been our expenditure, what the tenor of our conversation, the train of our thinking, the general order of our temper, the course of our lives? Oh! in the light of *His* countenance before whom our whole life appears undisguised, let us examine and answer.

Many die on the voyage, many from every class, and in all climes. This has been a year of death. The crown has been taken from the mighty, and the king sleeps in the tomb of his fathers. The wise have been arrested in the seat of justice. The man of healing has found his recipes ineffectual to preserve himself from death; while thousands of the poor and humble have been borne to their earthy bed, and now sleep in death. How strongly do such things indicate the line of duty which we should pursue! warning us to be anxious about the salvation of our own souls and the souls of others, and "whatsoever our hands find to do, to do it with our might!" Every voyage has its termination; and so will ours. The years will cease to roll and the eternal day will at length rise upon us, and bring us into the presence of God, where, if secure of being graciously received of Him through the faith and love of his Son, and sanctified by his Spirit, we shall cease to labour and toil, to watch and be anxious; but where, in calm and bliss profound, we shall be for ever retracing the way which we have tracked across the ocean of life, astonished at our hair-breadth escapes, the mighty deliverances that have been accomplished for us, and the opportune blessings that have been conferred upon us. Until then let it be our business to improve not only the years as they pass, but the months and weeks and days and hours, and even the moments of life; that "being wise and understanding these things, we may also understand the loving kindness of the Lord." Gentle Reader, pause for a while at the close of the year, and consider in order "all the way in which the Lord hath led you, that he might prove, and try you," and see what there is in you; and pray that he may continue to expel the evil and lead you in future in paths of righteousness only, for his name's sake! Yes, pray—

> "Guide me, O thou Great Jehovah,
> Pilgrim to yon heavenly land;
> I am weak, but thou art mighty,
> Keep me with thy powerful hand;
> Bread of Heaven,
> Feed me till I want no more!"

φιλος.

V.—*The Edinburgh Review, and Evangelical Preaching.*

[Continued from p. 415.]

Having already shown that the Reviewer is unacquainted with his Bible, with Ecclesiastical History, with the standards of the British Churches, and with the writings of Evangelical divines, and therefore incompetent either to understand or to appreciate their *doctrines*, we now turn, in very weariness, to his remarks on Evangelical preaching.

It is characterized by him, "as the reverse of *practical**." He gravely and seriously asserts, that it holds forth the Deity as a gloomy tyrant, leads men to suppose that moral good is not essentially better than moral evil, nor more worthy of the choice of rational beings, and consists in systematic arrangements of articles of faith, in building up and pulling down paradoxes, elaborating truisms, solving imaginary difficulties, removing fears which nobody ever felt, warning against dangers which nobody ever fell into, fitting of allegories, discoveries of hidden meanings, and new applications of texts†. This severity of censure is relieved by the following delectable specimen of pleasantry; "And this is spiritual preaching! truly if we take spiritual as opposed in meaning to substantial or solid, such instruction is spiritual indeed. And we have spiritual preachers wondering at the immorality of their flocks, wondering, namely, that they cannot gather figs of thorns, or grapes of thistles!" p. 446. It is unnecessary to discriminate between the true, the plausible, and the false in his other remarks on this subject, as they are thus summed up by himself:

"From the review we have now taken of Evangelical preaching, it will easily appear that its general tendency is to elevate matters of opinion above matters of conduct: to nourish superstitious ideas of sensible supernatural influences and communications; and to place religion more in the performance of ordinances of worship than in the regulation of the heart and conduct:—to promote, in short, the abuses, instead of the uses of religion,—those abuses into which human folly, and human wickedness, have ever been most apt to run, and which it has always been among the chief objects of men of real sense and piety to counteract." P. 451.

Conscious, however, that the common sense of his readers would revolt against such an outrageous caricature, the Reviewer tells us, in a note, that "Evangelical *preachers* do not always preach Evangelical or spiritual *sermons*;"—that is, such of their sermons as do not agree with *his* description are not to be held Evangelical! If indeed that preaching, the tendency of which is to promote the abuses of religion and to counteract the chief objects of men of real sense and piety, be Evangelical preaching, it deserves the severest reprobation; but if, on the other hand, Evangelical preaching be the preaching of Evangelical doctrines by Evangelical men, we pity the man who thus foully and ignorantly misrepresents it. If the judicious Hooker, the philosophical and heavenly-minded Leighton, the intellectual and deep-searching Edwards, were not men of real sense and piety, where shall we look for such? These three, with a thousand others in England, Scotland, and America, preached Evangelical sermons; and if, amongst those who now follow them as they followed Christ and his Apostles, there be none who reach their stature, and many who preach Christ in weakness, that is just such an objection to Evangelical preaching as are the mistakes of some half-learned expounder, to the truth of the Newtonian philosophy. No orthodoxy of creed will prevent weak men from saying weak things: and the Evangelical party neither lay claim to inspiration, nor assert that a little mind, however well meaning, shall comprehend the

* P. 444. † Pp. 445, 446.

length and the breadth, the height and the depth of those things which "the angels desire to look into." It may be, since he says so, that the Reviewer has heard from the pulpit the rash and foolish statements which he condemns; but if he were so unfortunate, (for he must excuse our doubting the faithfulness and precision of his recollections) it argues equal want of charity and logic to impute to *a party*, on such anonymous authority, opinions and practices, which, both in word and writing, they have ever unanimously and indignantly disclaimed.

But that the Christian preacher may be at no loss in his vocation, the following pattern is held forth to him: He should strive "to excite feelings of gratitude towards the Deity, by the display of his innumerable acts of benevolence towards us and all living creatures, in the frame of our bodies and minds and in the provisions made for our sustenance and gratification, in the constitution of the external world; sentiments of reverence, by pointing to the wisdom and power so strikingly exhibited in every thing we behold around us." He should convince men of the reasonableness of the divine commands by showing that obedience would make them happy, independently of such consequences as Heaven or Hell. "What," he continues—

"What can possibly be a more imperious duty on a Christian minister, than that of describing the various insidious forms in which temptation presents itself—of exposing the pretexts under which men reconcile themselves to breaches of the laws of morality—of showing the hollowness of the enjoyments which vice yields, and the miseries it entails—of smoothing the path to virtue by reducing apparent difficulties to their real size, and by pointing out the aids to be employed, and the encouragements to be found in following a virtuous course?" P. 445.

He whose difficulties in embracing a religious life are how to brave ridicule, how to forsake vicious habits, how to combat infidel arguments, how to break from worldly entanglements, shall be left without encouragements, help, or direction; but should any one chance to find himself obstructed by suspicions as to how far God's veracity may be safely trusted, or how far Christ is in all points rightly qualified, or fully empowered, or sufficiently disposed to be a Saviour (or any other such likely or reasonable scruples) he shall have ample testimonials produced for his satisfaction." P. 446.

Now, he triumphantly asks, "who ever hears instruction on *those* topics from an Evangelical pulpit?" When Augustine abandoned his beloved Cicero for graver and more congenial studies, he exclaimed, "*Hoc solo in me tanta flagrantia refrigebat, quod nomen Christi non erat ibi.*" Confess. Lib. 3, Cap. 4. But how much greater a chill does it strike into the heart, to find in *this pattern* of Christian preaching not one word of Christ! Confucius, Zoroaster, Menu, Socrates, Antonine, Seneca and Mahomet were all of them Christian preachers, if *this* be all that Christian preaching includes. But when our Lord and Saviour himself wished to excite feelings of love and gratitude towards God, it was by declaring that "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved." John iii. 16. And so Paul, his Apostle; "But *God commendeth his love toward us*, in that, while we were yet sinners, Christ died for us." Rom. v. 8.

When the multitudes came unto Jesus, saying, "What shall we do, that we might work the works of God?" his answer was, "This is the work of God, that ye believe on him whom he hath sent." John vi. 29. When the jailer came unto Paul and Silas, their answer was precisely the same, "Believe on the Lord Jesus Christ, and thou shalt be saved!" But this 'one thing needful' finds no place among the many things about which the Reviewer's preacher should be careful and troubled. It is true that certain Evangelical preachers do not give sufficient prominence to a holy

life and conversation, and neglect, to an unjustifiable extent, due enforcement of our social and relative duties; though this is not true of the body, by the Reviewer's own admission when he says (in the note at the foot of p. 446) that they neutralize the effect of really good and profitable discourses, according to his own pattern, by preaching on the truth of God's promises, our need and the sufficieney of Christ as a Saviour, and the necessity of faith, and prayer, and regeneration by the Spirit of God. Nevertheless he is right in the main: morality and the doctrines of natural religion hold a subordinate place in Evangelical preaching: its chief subject is "Jesus Christ and Him crucified." Even from the beginning, the preaching of the cross was foolishness to the wise ones of this world; yet Paul, a preacher whom all others would do well to follow, GLORIED in it, Gal. vi. 14, and "determined not to know any thing among his hearers, save Jesus Christ and Him crucified," 1 Cor. ii. 2; of which passage Calvin well says, "*Pulcher locus, unde intelligimus et quid docere deheant fideles ministri, et quid nobis discendum est tota vita, et præ quo nihil non pro stercore habendum.*" This is the cardinal doctrine of an evangelical ministry, as it is the cardinal doctrine of the Christian religion: and they who hold it forth to perishing sinners, need have little fear of raising it too high, or of holding it up too long. For a true portrait of Evangelical preaching, we refer the reader to Evangelical works; or, as Bolton happens to be on our table, we shall let him speak for his brethren, in the following quaint, but faithful summary of a Christian walk and conversation:

"If thou hast respect only to the commandments of the first table, and outward performance of religious services, but neglectest duties of the second, and conscientious carriage to thy brethren, thou art but a Pharisee and formal professor. If thou dealest justly with thy neighbour, and yet art a stranger to the mystery of godliness, canst not pray, nor sanctify the Lord's day, nor submit to a sincere and searching ministry, which the first table enjoins, thou art but a mere moral man. If thou put on a flourish and outward face only of obedience and conformity to both, and yet be true-hearted in neither, as were the Pharisees, thou art but a gross hypocrite. Bear thyself holy towards God, honestly towards man, and true-heartedly towards both, or thou art nothing in Christ's kingdom, but still in the gall of bitterness and bond of iniquity." *Comfortable walking with God*, p. 21.

In fine, Evangelical preaching cannot be *theoretically* wrong, so long as, by Christ's own appointment, it preaches mainly the cross: for it is only by holding forth unto men a Saviour crucified for their sins, that they are drawn unto him, John xii. 32; and from love spring search after the slightest intimation of his will, and rejoicing obedience. It cannot be *practically* wrong, for it is notoriously, the most successful: on this point the evasions of the Reviewer are so extraordinary, that we shall enumerate them for the edification of our readers. At p. 446, he asserts that an Evangelical ministry is particularly unprofitable, and that to look for morality among their flocks is to look for figs on thorns, or grapes on thistles! In the second place, p. 451, he meets a reference to the exemplary conduct of the supporters of the Evangelical party, by saying "*we admit the fact!*"

In the third place, he will not allow *the fact* to be of any service to the Evangelical party; for he declares, "we cannot allow of even good results being brought about by false representations of religion."

In the fourth place, he endeavours to account for the *fact* in the following charitable and argumentative method; "We *believe*, however, that their becoming, practical, conduct has generally arisen, not from the opinions in question (so far as these opinions are peculiar), but *in spite of them;*" (the italics are ours;) and the whole subject is summed up in the following sentence; "We regard evangelical opinions, then, as having sprung out of an increase of religious feeling rather than as having produced it; and an attention to facts will, *if we mistake not*, confirm this judgment," p. 452.

Thus then, after having, for 24 pages employed all the artillery of argument, invective, irony, scorn and wit, against the unfortunate Evangelical system, the result is, according to his own showing, *Either that Evangelical opinions produce the most pious men, or else that the most pious men embrace evangelical opinions.* O most lame and impotent conclusion! May he not after all be a friend in disguise?

We trust that the Evangelical party will continue to hold, as they have ever held, the great doctrines of man's depravity and natural corruption, of regeneration by the Spirit of God, and justification by faith alone; and to preach, as they have ever preached, Christianity, rather than Natural Religion. When the British churches shut their pulpits against these truths, they must shut their Bibles, and their standards also: but, like the disciples of old, if they are driven out of one city, they will flee into another; and, while the teeming myriads of the earth rush on from birth into eternity, these truths shall gather from among them a goodly portion for the upper sanctuary.

We have left but little space for the Reviewer's remarks on the minor peculiarities of the Evangelical party. He knows so very little about them that he notices only one or two of their faults; and these are far from being the most gross and offensive. There is much good sense in the following observations.

"By drawing the line that separates religion and irreligion too far on the side of the former, they place a great many persons beyond the pale, who, though near the boundary, might have been kept within it, and gradually engaged in a course of improvement; but who, once excluded, will proceed to throw off all restraint. It can never be too earnestly kept in view, that every difficulty we add to religion, is a persuasive to irreligion. Next, if religious persons refuse to countenance what are generally reckoned innocent amusements, these amusements will not be therefore abstained from; but being thus left entirely in the hands of the worthless, will acquire a dangerous character from which they might otherwise have been kept free. It is a great error to suppose, that whatever is not relished by a man of confirmed religious feeling, is wrong and ought to be prohibited. You will not make a child love Greek and mathematics by taking away his tops and balls. But as he comes to relish those, these will be forsaken. Increase just religious feeling, and leave frivolous unprofitable amusements to the fate that may befall them in consequence; but do not imagine that you will promote religion by prohibiting them." P. 451,

But there are peculiarities among the Evangelical party which do far more harm than these. There is a large class at home, who give themselves up to a talking religion. They gather round some popular minister, and the more readily if he has been led or driven into extreme views; he then becomes 'a dear man,' and dissent from his opinions is undoubted heresy. Women, and especially young women, discuss fluently, and decide without hesitation, the most abstruse questions in theology. They have a language of their own, intelligible only to the initiated; not to understand it, or not to adopt it, ranks you at once with the ungodly! But this is not all;—a bonnet differing from the orthodox pattern, a pink ribbon instead of a brown one, a ring on the finger, a good hat, or a well-made coat provokes an ominous silence, or a shake of the head more significant than Lord Burleigh's. At present, temperance is the rage. A bottle of brandy in the house, a glass of wine or beer on the table, do all but unchristianize a family:—nay, we have seen more than one individual looking in stern reprobation on the sinful indulgence of sipping a cup of tea. We could mention much more of a like nature; but we shall reserve it for a separate paper. Now, though we rejoice in the evidence that there is a serious and conscientious spirit alive in Society, we do not rejoice in its diseased manifestations. These things may be trifles in themselves, and those who hold them might be left in quiet

possession of their hobbies; but they are most serious in their consequences. They scatter strife and contention, anger and uncharitableness, in the very best portion of society, and they estrange good men from each other: for too generally, the advocates of these and other new or unusual and extreme opinions, make no allowance for difference of judgment, and hold *their* dogmas as the test and touchstone of real living piety. But we will not be tempted to enter further on this fertile subject, at present.

It is pity that the reviewer cannot even let well alone, but seems to have a pleasure in neutralizing and weakening the effect of his own statements. What can be more preposterous than to blame the Evangelical party for stricter observance of the Sabbath, abstinence from many amusements, and activity in promoting Missions, Tract, and Bible Societies, and the like? What more absurd than to class these with the penances and pilgrimages of the Roman Catholics? Long may they be distinguished by such truly noble and Christian practices; for these are the fruits which avouch them to be "the salt of the earth." In spite of individual cases of weakness and enthusiasm, in spite of the faults and follies which are to be found amongst them, and which, on earth, are inseparable from humanity, they hold forth the word of God which is able to make men wise unto salvation, in all its purity, and adorn the gospel by their lives and conversation. They have had men among them, who may take place with the giants of literature; they have had men who were grossly ignorant and uninformed; but the very least of them, who throws in his mite into the treasury, from the love of God and his fellow-creatures, and who does what he can, out of a true-hearted regard to his brethren, is worth scores of the modern fry of *litterateurs*, who, from the paltry motive of exhibiting a fancied superiority, fling abroad fire-brands without thinking of the result, and spread desolation and misery through society, by throwing doubt on every thing good and holy. Little and worthless must their souls be, however high their acquirements, who, in an era like the present, dare to tamper with the sacredness of religion, from other than the strongest and most painful conviction of its utter falsehood—a conviction, to which it is impossible that any honest inquiring mind, after studying its credentials, can ever come. CHRISTIANITY is the consolation, the support, the crowning glory of humanity; and we would say, in the words of Tertullian, to every one who attempts to vilify or degrade it: "*Parce unicæ spei totius orbis, O tu qui destruis necessarium decus fidei.*" Spare, I pray thee, the only hope of the whole world, O thou who destroyest the necessary glory of our faith!

M.

VI.—*Short Notes on Moorshedabad and Berhampore.*

To the Editors of the Calcutta Christian Observer.

DEAR FRIENDS,

Learning, on my return to Calcutta after a few months' residence at Berhampore, that short notices of Mofussil stations, derived from personal observation, are deemed eligible for your pages, I beg to offer the following to your acceptance.

With the statistics of Berhampore and Moorshedabad I am but imperfectly acquainted; besides, these may readily be gathered from other sources. I give you merely my own impressions and

the results of actual observation in regard, chiefly, to the progress of general education and true religion, in that district.

The only institutions for educational purposes are the Nizámat College at Moorshedabad, and the Mission School at Berhampore. The former, as its name imports, is essentially and primarily an establishment for the education of the youth of the Nawáb's family in its largest extent, and *was*, with the entire concerns, political and domestic, of that family, under the direction of the Governor General's Agent. It has latterly however been placed under the control of the Education Committee in Calcutta, aided by a corresponding local Committee, for the details of its conduct. By the last quarterly return there were 84 pupils in generally regular attendance. These include the Sahib-zádas, or the young scions of the aristocracy of Moorshedabad, the hopeful "cousins," in all degrees of remove, of the Nawáb, who constitute the majority of the élèves of the institution, and whose benefit it chiefly contemplates. They are, as might be expected, the most irregular in attendance, not having the stimulus arising from a necessity of acquiring the requisite qualifications for future employment, which urges the *voluntary* scholars to a more constant and diligent application. Here as every where else, indeed, we see the immeasurable superiority of the Voluntary Principle, whether operating on boys or men, in Europe or in Asia, in reference to knowledge or religion, art or science, love or morals. Boys, any more than men, are not easily driven; but, like these, may be effectually allured when a sufficiently powerful motive is applied to and acts, without constraint, upon the reasoning powers or affections of the mind.

These youths present a motley appearance of mingled tawdriness and slovenliness. Gauze robes, contrasted with flaming shawls and tinsel slippers, please less even than they might, on persons whose listless looks and almost irreclaimable indolence, self-conceit and air of fancied superiority awaken only pity, if not contempt. The disgusting red juice of the betel and its co-ingredients, with which every lip is so nauseously besmeared, and the flying hair escaping from the diminutive skull-cap, by no means add to the luxury of the spectacle; and although there are, however, some tolerably sprightly lads among the Sahib-zádas, it is yet strikingly remarkable, as far as I have had room for observation, how far more alert, generally, are the Hindu youths, as well as more solicitous to improve and ready of comprehension, than the more respectable Mahommedan boys. The zenanah is to these, a bad preparatory school. The religious system itself under which they are brought up, lays even a worse foundation for the cultivation of the active powers, and elicits less of the better movements of the natural mind, than the grosser faith of the

former. They are more slothful than their compeers, the Hindu alumni; in an ill-suppressed disdain of whom, too, the pride of birth shews itself at every turn. I seriously question, were it made optional to attend, whether half-a-dozen of them would be found in their places, one week after the concession. Their attendance, as was said, is irregular; partly from the foolish indulgence given to fancied complaints and childish prayers by their inane secluded mothers, &c.; partly from the pernicious frequency of religious festivals and domestic fêtes; partly too, from the etiquette of visitings and other idle interruptions to regular study. The continued and more decisive requisition of the active agency in the local Committee, resting, it is presumed, chiefly with the Governor General's Agent after all, might however, and no doubt will now, gradually improve upon this state of things. The influence of that functionary is necessarily great, as in him is placed the entire control of the whole (shall we say royal?) family and its concerns. The individual who now sustains the office is a gentleman of good family himself, and possessing a cultivated mind, well read, and I believe zealously anxious to use his powers advantageously for those whom they affect. It may be questioned however whether they *are*, in fact, always so employed. The instructors are, in the English department, a head master, Mr. A. Jones; and a second, Mr. J. Bolton. The former a young Englishman, the son of a clergyman formerly a Chaplain on the St. Helena establishment, and a married man, of very respectable talent and education, and I sincerely believe most anxious for the improvement of his pupils; the latter was educated at Bishop's College, and has joined since I left, so that I had no opportunity of seeing him; but I learn that he gives excellent promise of adding materially to the efficiency of the institution. There is a third master, an East Indian; but the salary afforded cannot be considered adequate to the securing of any very able qualifications, which would always meet a better market. There is a Hakím or native doctor to the institution, a respectable young man I believe, who received his medical instruction from the late talented Dr. J. Tytler, and who sustains the additional office of tutor to the Bengáli class. This branch requires a thorough reform, to render it of much importance. The head teacher in the Persian department is a sprightly, intelligent, and I dare say qualified individual, on whose vigilance must depend the whole efficiency of those under him.

The studies are Persian and Arabic, Hindustáni and Bengáli, English, (including grammar and composition,) geography and the use of the globes, with, of course, writing and arithmetic.

The Sahib-zádas have generally little value for English; Persian is their favorite. In this respect they present a striking contrast to the Bengális who err in the other direction, and mischievously neglect their own language in the diligent pursuit of the all-attractive English.

I attended the college repeatedly during my four months' stay in the neighbourhood, and frequently and most closely examined the classes in the English, Bengáli, general and scientific divisions. The progress made is perhaps as great as could be expected, under all circumstances; the addition of a second master, and the assiduous exertions of the senior in introducing various improvements into the mode of teaching the classes, in conjunction with the encouragement of public examinations and the distribution of suitable prizes for real proficiency, will no doubt, ere another year passes by, place this establishment on a footing of much greater efficiency.

I should attach very great importance to the frequent visits of the gentlemen comprising the local committee, and of the Governor General's Agent in particular; it would give an increased importance and value to the course of study, in the opinion of the pupils, their parents, and of the native population generally, of the Mahommedan portion especially; it would encourage and strengthen the hands of the masters and fortify their authority; it would tend greatly to *expedite* the obtaining of the necessary supplies of books, &c. and of itself, independently of a direct exertion of the right to *enjoin*, would naturally *induce* a fuller and more uninterrupted attendance. Nothing so much retards the improvement, not only of the absenting individuals themselves, but of the pupils of a school generally, as the frequent breaks and interruptions so occasioned to the course of instruction. The classes are ever going backward instead of advancing, and the forward and regular boy is unjustly *kept* back in compliment to the indolent and indifferent. No master can then do justice to his powers, or give effect to the best laid plans and wisest system of education.

The number of useless attendants that accompany the Sahib-zádas and choke the passages, &c. occasions much noise and confusion, and ought not to be allowed.

Another disadvantage I observed is the want of suitable books. Thus, Marshman's "Brief Survey of History," was used as a *first* exercise in translating from English into Bengáli! As well might one put Tacitus into a tyro's hand for his first essay in rendering Latin into English! The small volume, published I believe by the same worthy, talented and enterprizing individual, from the Serampore Press, entitled if I recollect right "Examples of virtue and vice, &c." in Bengáli and opposite English,

would be a far better book, both as the English is so much easier, and as it might be gone over in the following way—

First, read and parse each lesson in English regularly, till thoroughly understood; then mark the corresponding Bengáli version, passage by passage, parsing and completely analysing that also; next require from the pupils their own *bonâ fide* separate translations, which should, lastly, be compared with the *printed* one and the differences, mistakes, &c. pointed out. But to adopt this plan or indeed any other successfully, there must be obtained first, a concise Bengáli and English Grammar, and secondly an assistant teacher qualified in that language. The same or a similar plan with the Hindustáni, would soon tell on the improvement of the boys.

In addition to the College duties, the head master, Mr. Jones, has gathered a subsidiary school at a small distance near his own residence at Lálbágh, in which one of the first class youths teaches a dozen or more of secondary pupils. This attempt to prepare a future supply of students for the College, originated in the zeal of Mr. J, and deserves every encouragement. There he aims to attend particularly to laying the foundation of the *first* acquirements correctly, and especially to the ensuring of a correct pronunciation; that at the College being far otherwise, in most instances, from want of care at the outset. Of course, the want of that large intercourse which young lads in Calcutta enjoy, is against the youths of Moorshedabad. Here, too, the tedious abecedarian fatigue and loss of time to the College teachers will be spared, and the pupils when drafted from into the upper school, may be put at once to higher studies.

The 1st class of the College pupils have gone nearly through Marshman's Brief Survey of History No. 1. In Geography they have advanced as far as "America." As an exercise in *translation*, the Hindu boys have commenced turning the version of Robinson's Grammar of History back into English, as the Hindustáni lads are doing with Captain Paton's Astronomy. Arithmetic, parsing, recitation, &c. also form parts of the studies of this class. The 2nd class is similarly employed in the earlier stages of reading, translating, &c.

There has been much difference of opinion, here as elsewhere, on one great point; those of the old school advocating the entire exclusion of all religious instruction, on the stale pretext of non-interference, &c. So far is this carried in the Nizámat College, that certain books sent by the Calcutta School Book Society, not assuredly likely to contain any over-doses of Christian morals, and not a grain of Christian *truth*, were positively rejected because they contained the *name* of Jesus Christ in some places, and spoke of him as "our Saviour," &c. !!! When will this absurd

and ungodly *cant* (for it is no better) cease from the mouths of Christians? a cant at which common sense stands abashed, religion shudders, and infidelity chuckles with undisguised and undisguisable satisfaction, while Heathens and Mahommedans of every class despise and laugh at us.

The desire for a knowledge of *English* is rapidly operating even in this dark locality: a proof of this is clearly furnished by the fact that while the *Persian* class must be *bribed*, the *English* are volunteers. A noxious species of *jagheer* system, as it has been called, which, as to the English department, has been happily abolished altogether, has been re-established as an inducement to the study of Persian, now at the death gasp and so soon to give up the ghost. Such is the tenacity with which they of the old school, otherwise of good sense, cling to the usages of other days! Some lads actually get six rupees a month as a *reward* for learning Persian!

The College is supported by an assignment from the Nizámat funds; and this is positively the only portion of them that is employed, *within* the family for any purpose beyond animal existence and silly pageantry or superstitious observances, or *without* it for any purpose whatever! With such an amount as some 16 lakhs a year, if recollection serves me, drawn from the sweat and labour of the poor wretched ráyats, it were surely not too much to expect that something should be returned to them in works and establishments of public utility: yet the fact is as stated.

A building for the College is soon to be erected, in the neighbourhood of the new palace. The plan has been prepared and I understand approved; the only hesitation is about the site. It ought certainly to be, as local opinion inclines to fix it, on the banks of the river, both for appearance and regard to health. The excessive accumulations of filth and garbage within the city, the closeness of the native habitations, and the narrowness of the streets, would render any other situation equally undesirable and insalubrious, to the European teachers and their families especially, all of whom are to reside on the College premises when completed.

While on this head I cannot forbear remarking how discreditable it is to all the parties concerned that the city of Moorshedabad should be in so disgracefully filthy a condition. I have, on wet days, not driven but waded through worse than what in Liverpool, in days of yore, we used to call 'corporation beds,' vast aggregations of mire and garbage of all descriptions, which in dry weather compose hillocks that endanger an upset at every few yards, with only the alternate pleasing intervention of deep holes whose gulfs threaten, if not to swallow you up, at

least to cast you over into their cleanly bosoms, and leave you minus a buggy spring into the bargain ; no joke where a repair could not be made nearer than Calcutta.

The city is fast depopulating ; every where you see dilapidated houses, once respectable, whose owners have removed to Delhi or other suitable refuge. The moral atmosphere of the Moorshedabad Court is not either more odorous or wholesome than its physical one as a city ; and it reflects small credit on the responsible authorities that so little care was taken to open the mind and form the character of the reigning Nawáb when a youth, and to give him a taste for nobler pursuits and enjoyments than the indulgence of the sensual appetites can afford. It is melancholy to think how vastly different an aspect this once metropolitan city would have presented, had its proprietor acquired a taste for improving its external appearance, or a desire for ameliorating the condition of its population,—a taste and a desire which only education could have given and a cultivated mind enjoyed to exercise. As it is, in part indeed but not wholly, owing to other circumstances of a political nature, and not confined to this locality but affecting the country in general, the depressed condition of the population is most appalling. Instead of the large income of the Nizámat circulating in the healthy encouragement of trade, and art, and institutions of learning, medicine, &c., it is either uselessly hoarded or worse than wasted in idle shews, extravagant entertainments, senseless fireworks or vicious indulgences, and in the most ridiculous accumulations of every variety of toy, and gewgaw, and fancy article that the most wanton cupidity could desire.

The new palace would be an ornament to any country. It is a truly beautiful and magnificent building, and does infinite credit to the taste and architectural skill of Col. Macleod, who planned and chiefly superintended its erection, ably seconded by Lt. Cunningham of the Engineers. Nothing can exceed the chaste lightness and delicate proportions, in particular, of the Corinthian pillars which support the great hall ; indeed the proportions throughout arrested my surprized and pleased attention at the first glance. It will be a truly royal palace when completed ; but the contrast with the surrounding poverty and squalidness and filth, is too strong and sudden not to excite a deep feeling of pain in the mind of the beholder ; one heartily regrets it should not be tenanted by a wise, beneficent and good prince, exerting a healthy and wide influence over the domestic and moral welfare of his subjects and dependants. I am not in possession of the admeasurements. So much for the college and the courts !

The only Missionary or rather assistant Missionary, resident in Moorshedabad, is Mr. Cussons of the London Missionary Society. Mr. C. is an admirable Hindustáni preacher, has great fluency, speaks with much correctness, and, what is of rare acquisition by Europeans (Mr. C. is an East Indian), with an intonation absolutely native. The senior Missionary from Berhampore (Mr. M. Hill) spends one day in every week in this city. Mr. Cussons with his native assistant, or catechist, is employed daily in the various labours of preaching and conversing with inquirers, distributing tracts, &c.

Mr. C. also is a great, though secret, benefactor in another way, having some knowledge of medicine, and a large acquaintance with native simples, as well as of drugs &c. generally. His stock of both European and country medicines, the latter of which he prepares himself, is very extensive and the natives high and low flock to him from every quarter. He distributes his advice and his doses *gratis* to all comers, exacting nothing even from the wealthy, who scruple not to avail themselves of his skill and liberality, but, with characteristic meanness, rarely indeed feel a grateful impulse sufficient to induce the offer of the smallest gratuity! This benevolent man, out of a very small salary of, I believe, not more than 100 rupees a month (and he is a married man too), yet contrives, with only some small occasional aid from a liberal individual (which however he never *solicits*.) to keep up his stock of medicines, thus doubly a physician to the body and the soul too: an instance of zeal and disinterestedness the more engaging as it is unpublished and practised strictly in secrecy. For my own part, I never heard of it till I went thither, (as I went every where for information) and by questioning only learned the particulars. My own mite (mite as it was) was thankfully received. I tried to procure a small monthly or yearly allowance for medicines, thus distributed among the *native* population of the city and neighbourhood only, from the overflowing Nizámat funds, but had not the good fortune to succeed; my application is yet unanswered, though made four months ago! Assuredly no more legitimate and no more beneficial mode could be devised for the employment of a small grant, that would not even be felt from the annual 16 lakhs! But I must hasten to

Berhampore.

Berhampore is seven miles, along the river, from Moorshedabad. From the river, an extensive plain extends inward; this is the site of the cantonments. The barracks are excellent upper-roomed buildings, and belong to Government, who keep them in repair. The sides of two large quadrangles are occupied by *the quarters*, which are lower-roomed ranges of *barrack* in fact, originally well built, but now very damp: a few on the *bord-de-*

rivierè, which are usually occupied by civilians, are large and well-planned houses. One only is upper-roomed, and is now inhabited by Mr. Laidler (an assistant to Mr. Watson the great Indigo Planter) a man of some scientific attainment and the very active and intelligent secretary to the lately established Berhampore Horticultural Society.

The roads within cantonments are good, affording very agreeable and open drives for the evening luxury of *Hawá-kháná*. There were formerly between cantonments and the city of Moorshedabad a large number of fine garden houses; these in the palmy days of yore, when gold-mohar trees yet flourished, were the delightful residences of the European Bara Sáhibs, the "Nawábs" we used to hear of at home. They are now, with scarcely an exception or two, in a state of rapid dilapidation, some altogether in ruins. The Nawáb however, occupies Fendal Bágh (or garden) which he keeps in good repair; but, goth-like, he has cut down the splendid avenue of trees by which its approach was both beautified and protected.

To a stranger the feeling is painful, which a drive round the silent cantonments, once noisy and gay, and by the ruined garden-houses, excites: all is so desolate and still. The thoughts are carried back to other days, when wealth and splendour, festivity and gaiety abounded. How great is now the contrast! You seem to walk over graves and to tread upon the vestiges of the dead; and how many a head indeed lies low, that was once proudly raised among the lords of India, whose princely hospitality made habitations that are now crumbled or fast crumbling into ruins, halls of pleasure and enjoyment! Worldly and evanescent delights indeed they were; happy had it been otherwise, for themselves and for many! May I be tolerated, Mr. Editor, if I here insert a few simple lines composed under similar impressions, on a visit some few years back to Sukh Ságar, the once magnificent abode of a princely Indo-Portuguese merchant, but at that time untenanted and seemingly going fast to decay*.

Sukh Ságar or "The Sea of Delight."

Lines written on a visit to the erewhile splendid seat of J. B—tt—o, Esq., so named, but now "deserted and without inhabitant," the writer having obtained entrance through one of the windows.

And see! where the desolate mansion of bliss
Stands silent, deserted and sad;
Where the dank tangled grass hides the serpents that hiss,
And the jackals alone are now glad!

* It has lately been repaired and is again, I understand, inhabited by Mr. Lauruletta.

Fast closed are the doors that were wont to unfold
For the idle, the busy, the gay—
Not a voice to be heard, not a face to behold,
Not an object to tempt a delay!

Like a thief of the night, through the window I pass
To the Hall where the feast was array'd;
Where circled full freely the laugh and the glass,
And the revel till morning delayed.

How frightful a stillness now reigns through the place,
As in mock'ry *mis*-named "of delight!"—
Of the glee of the living no vestige I trace,
'Tis the tomb of the dead meets my sight!

B—tt—o! "the ocean of pleasure" is cross'd—
Did it land thee on shores of the blest?
Ah! haply thy bark had more safely been tossed
On an ocean by tempests distrest.

Too smooth was the voyage, deceitful the wave
That impelled thee along as it rolled;
'Twas a sea where, before thee, have found them a grave,
A million ten thousand times told.

'Twas the sea of *false* pleasure, expansive and gay,
Where breezes enchanting impel;
Where beams of bright hope on the surface may play,
While beneath yawns the dark gulf of Hell!

Blest Providence! guide the frail barks that still sail,
On an ocean with danger so rife!
No calm e'er deceive us, nor syren prevail,
Till we've passed the deep waters of life!

Ah! Saviour of Mercy! look down from on high,
When the storm rages fiercely around;
Bid the bright bow of promise shine forth in the sky,
And the haven of rest soon be found!

On the River, Sept. 1829.

Since Berhampore has ceased to be a station for European troops, the barracks are wholly unoccupied; and the few quarters tenanted by the small complement of officers usually present with a native Infantry Regiment, suffice only to make the vacancy the more palpable and impressive. There is nothing observable in the way of building or art, in or about Berhampore. My own residence fronted the burial ground, the monuments in which positively constitute all that demands a visit! Not an interment took place during my stay. But as Europeans only occupy their last narrow abodes within its precincts, and the number of these is now so small, little argument can thence be drawn either for or against the salubrity of the station to English constitutions. The whole cantonment is low; the surface of the plain is an inch or two below that of the river at the height of the rains; it is defended by a high and broad *bund*, along which is an agreeable *mall* for the evening drive or morning walk.

Berhampore is destitute of a Chaplain, as it has ceased to contain European troops; there is however, a neat and well built chapel, which was erected by the zeal of the Rev. M. Hill the Missionary, and which of course is the property of the London Missionary Society. Here a regular Sabbath service is maintained throughout the year, changing from morning to evening with the season. Mr. Hill is the pastor. The congregation is as large as the scanty number of residents can well make it, since it includes all of every denomination, Episcopalians, Presbyterians and Dissenters of every class, i. e. the entire resident population, with the usual proportionate deduction of such only as, unhappily for themselves, seldom or never attend any place of worship. Mr. Hill has been so long resident here (above 12 years) and is so well known and so very deservedly esteemed and respected, for his excellent character, talents and uncommon zeal alike, that I believe another ministry would find it difficult to draw a congregation. At least such is my impression from the result of certain communications on the subject, with several excellent individuals of the Station. It has seldom indeed been my lot to know any person so uniformly, so universally regarded, in a society constantly fluctuating and so variously constituted: and I will not refrain from adding, though at the risk of offending the object of the assertion, so *deservedly* admired and beloved.

Mr. Hill, with his able and amiable co-adjutor Mr. Paterson, is assiduously occupied in the humble and unostentatious, but most arduous and most important, sphere of Missionary toil. Mr. P. has been only a few years in the country and is of course not yet sufficiently acclimated to bear the same exposure as his senior. The latter, indeed, seems to possess a constitution of iron. I have been with him (but unable to do like him) when, under a raging sun in the hottest period of the day, he has stood for an hour or more addressing a crowd of natives, without even the protection of a chatah! This is a qualification few Missionaries possess. Of active habits and vivacious mind, this excellent Missionary is indefatigable in his holy calling, preaching frequently not fewer than four and five times daily, besides superintending (in conjunction with his able fellow-labourer) a school on the Mission premises for native Christian boys, and conversing early and late with inquiring natives, many of whom come from considerable distances to discuss religious topics.

The Mission house was planned and built by Mr. H. The Mission compound is a highly interesting spot. On it, besides the dwelling house and the school before mentioned, is a native chapel where Bengáli service is held every evening in the week;

at which, besides the Christian youths of the school, natives from without regularly attend, to hear a discourse from one or other of the excellent and laborious missionaries.

The scholars referred to are chiefly orphans, who have from time to time been collected, and for whose reception a *Native Orphan Institution* has been established, entirely through the activity of the Missionaries, seconded by the liberality of some excellent Christians; of several high in the civil service especially, whom, from a due respect for their truly Christian motives, I forbear to name, with exception of one amongst them already long past to his reward. This was the late David Dale, Esq. then Magistrate of Moorshedabad, and whom, with his excellent and pious lady, I had, on occasion of a former visit of only a few days to Berhampore, the privilege of knowing. I say privilege, for they were Christians indeed; and in this barren land it is very refreshing and comforting to meet with such.

About 1826 or 27 an orphan boy was sent in to Mr. D. from the mofussil, and was for a time retained in his own house; two others were soon added; and to instruct these poor orphans a cháprási who could read and write, was hired by Mr. D. When this pious and benevolent man was compelled to proceed for his health to sea, where he died and went to a better home, the three orphans were cast upon the Missionary. The succeeding Magistrate, who entered with the same warmth of true Christian zeal as his lamented predecessor, into the expanded views of Mr. Hill, contributed the sum of 400 Rs. for the establishment of an asylum, together with a monthly sum of 25 Rs. for its support, which was continued till he also left the country. The objects admitted are *all native* children deprived of *both* parents and being under eight years of age. If much above that age, their idolatrous impressions and habits will have become somewhat fixed and be less likely to be erased by a Christian education. They are instructed in reading, writing, and the truths of Christianity, and, in due time, in the arts and manufactures of *the country*. As they grow up, the object is to locate them together, and so form a *native Christian community, entirely supported by their own industry*. These objects are perseveringly and most industriously pursued; and it affords a most delightful treat to a benevolent mind to visit this infant establishment, where, after early morning prayers and lessons, meal and relaxation are over, you may find a number of poor orphans of various ages learning to spin, to weave, to carpenter, &c. not as an ungrateful task arbitrarily and rigidly exacted, but kindly and considerately directed and therefore cheerfully performed. Mr. Hill has tried various expedients for giving the lads useful employments,

by which they may hereafter be enabled to support themselves and their future families; among others, *whip-making* was commenced, and most excellent articles were turned out, every way creditable to the establishment; but the prices at which these could be procured in Calcutta, where they had the advantage of a ready mart on the spot, were such as not to allow this to be a profitable speculation. The staple at present is cotton thread and tapes of all descriptions.

Mr. Hill has latterly taken a *farm* in the neighbourhood, on which, entirely at his own personal risk, he has located individuals whom he can trust, and where by their labour he cultivates the mulberry; what he does not sell of this, is employed in feeding and rearing silk worms; and which it is hoped will ultimately produce a fund adequate to the support of the Orphan Institution, to which it is entirely devoted.

The residents of the station have from time to time kindly contributed their support,—in all cases coming voluntarily forward; for it is a principle in Mr. Hill's plan *not to beg*, but rather to struggle through difficulties with a simple dependence on a kind Providence. In 1835 an excellent civilian, now in Calcutta, most liberally gave 500 Rs. to commence the farm. This contains 100 bighás of land at an annual rent of 100 Rs. The money was laid out in *bunding* and levelling the ground, and in planting 25 bighás of mulberries, the profits of which are at present employed in extending the cultivation: this, it is hoped, will, ere the year ends, have spread over 70 bighás. It is then contemplated to raise suitable buildings and procure apparatus, not only for the growth of the silk-worm, but for the reeling of silk.

The present number of orphans is 14; ten more are expected in this present month of December, and future additions will be limited only by the means of supporting them. I have reason to know that the Missionary's personal sacrifices are not small towards this charitable object; and I know not one that presents a fairer claim to the liberality of all who feel interested in the future welfare of India. It stands, for boys, precisely on the same ground of recommendation as that most useful institution for native *female* orphans, the *Refuge*, so ably conducted by the indefatigable Mrs. Wilson, whose praise is in all the churches as a true Christian philanthropist (an able Missionary herself and second to none in zeal, energy of character, or devotedness to her pure and benevolent object); and though the excellent Missionaries will not themselves *solicit* help, it may be permitted one who has seen their work and who knows their true devotedness to it and personal sacrifices for it, to show his countrymen where they may be advantageously liberal, and how they may effectually promote the great objects at once of In-

dia's civilization and its conversion to a true and holy faith. Save in the neighbourhood of Serampore, where the admirable Baptist Missionaries have established a native Christian village, I know of no set plan for such a systematic Christian foundation of well trained and religiously educated native Christians only, as is contemplated at Berhampore; and I can bear ample testimony that nothing of petty sectarian or party spirit enters for one moment into the plan or conduct of this noble institution.

I ought not to omit adding that the use of a small brick building formerly a powder magazine, which stood on the edge of the farm, has been liberally granted by Government for the double purpose of a church and a school.

The orphans enter school at 6 A. M., breakfast at 10, and are employed in the workshop till 4. P. M. At sun-set prayers and a sermon, as before observed, conclude the day, after which they sup and retire to rest. This routine is, of course, occasionally broken in upon by the sowing and cutting of the plant on the farm, which cannot be done in the heat of the day, as well as by the necessity of attending to the worms after hatching till the cocoons are formed, which labour admits of no cessation.

The institution, as stated, specially contemplates orphans only, but is not strictly confined to such. The variety of employments in the workshop and on the farm, "offer to the destitute inquirer after truth, (who for conscience sake has left behind him his caste, his people and his means of subsistence) a refuge from persecution, a home and employment;" here he may be industriously employed and earn his own support, without idleness or dependance, at the same time that he is learning that which is able to save his soul and make him at once a happy, a good, and a useful member of society. Let not the friends of Missions apprehend an abuse of this provision. Idlers and impostors will not long remain in an institution where the apostolic maxim is strictly a rule—"If any will not work neither shall he eat."

The worms have failed this last season, and instead of a produce of 300 rupees not above 60 have come from the farm, to meet the unavoidable expences: so that there is yet ample room for the immediate liberality of the well-disposed.

As its prospects brighten, however, it is fondly and not without just reason hoped, that by the blessing of Almighty God, the Berhampore Orphan Asylum, composed of industrious moral Christians, will become a true *oasis* in the desert of ignorance, bigotry and superstition; and will practically shew to the surrounding multitudes, the positive blessedness of Christianity; and in progress of time also, will, from its own resources, send

out and support its humble *native* Missionaries and well-prepared preachers of the gospel.

There is not, I think, any benevolent institution in India, formed on the same plan precisely. Most, or all of them, depend for their continuance on the aid and benevolence of the Christian public in India or at home. But this, when once brought to maturity, looks, under the divine blessing, to its *own industry* and morality for its prosperity.

Thus, Messrs. Editors, I have fulfilled my design, very imperfectly I am aware; but I trust notwithstanding, that many of your readers may feel somewhat of the interest in perusing that I was myself allowed to enjoy in inspecting the detail of the Berhampore Mission and Moorshedabad College establishments. I wish I could have compressed my observations within a narrower compass; but in truth I could have readily expanded them much more than, from a regard to your space and a recollection of the Horatian admonition, *brevis esto*, I have ventured to do. I am, Dear Friends,

Yours faithfully,

CINSURENSIS.

Poetry.

ON THE END OF THE YEAR.

HERE on a point of Time between two seas,
The Future and the Past, I seem to stand—
While solemn thoughts my lab'ring mind expand,
And swells my heart and fail my trembling knees.
Backward, eternal ages' vast abyss
Absorbs conception and astounds the soul—
Forward, the mighty waves majestic roll,
Strewn with the sons of misery and of bliss!
Each passing instant swells the ocean mass—
Lo! floating myriads crowd the rushing tide;
These in their nothingness unnumber'd pass;
Those swept along in all their tow'ring pride.
Another wave—the living live no more,
And *we* that *are*, as those that *were* before!

Cossipore. W. M.

Missionary and Religious Intelligence.

1.—Calcutta Auxiliary Bible Society.

We have much pleasure in announcing that the four Gospels and the Acts in the Hindustáni language and Roman character have been printed, and are now to be had bound together in one volume, at the Society's Depository. Of the books composing this volume,

St. Matthew, was translated by Henry Martyn.
St. Mark,..... Mr. Bowley.
St. Luke,..... The Banáras Translation Committee.
St. John, ... Mr. Bowley.
The Acts,..... The Banáras Translation Committee.

The Gospels and Acts are to be had either in Hindustáni only, or in Hindustáni and English in opposite columns.

2.—The Durga' Puja'.

It affords us the highest satisfaction to announce that this festival, which has usually exhibited all the features of a splendid debauch to Durgá, and which has been very extensively patronized by European gentlemen and even ladies, was this year, owing to the discussions in the public prints, open to such visitors at the houses of only two Hindu bábus, and there even was but indifferently attended. The Durgá will in future, as far as Europeans are concerned, we trust be a matter of record—a tale to be told. Thanks to the press for the exposure of its shameless doings. But a year ago the Commander-in-Chief visited it in great state; this year scarcely a house is opened and but a few half-Hindu Europeans are willing to bear the stigma of attending to give eclât to the náchas of Durgá! And above all, thanks to Him who thus guides and blesses the labours of his servants to the suppression of shameless and indecent and corrupting deeds.

3.—Generosity of the British and Foreign Bible Society.

The British and Foreign Bible Society, with its accustomed liberality, has placed at the disposal of the Calcutta Auxiliary *two thousand* copies of the sacred scriptures in the English language.

4.—New Hindu College at Sydyabad.

The *Friend of India* announces the establishment of a new college at Sydyabad: it is founded on the principle of the Hindu College in Calcutta. It always affords us satisfaction to record any disposition on the part of the natives to obtain information of a higher order than their own limited schools afford; but we are not backward to acknowledge, that if the same genius is to preside over the institution at Sydyabad that has influenced the movements of that with us, we regret its establishment; because assured the same fruits must speedly appear. Strenuously as we advocate the importance of instructing the natives, we have no desire to see the youth of India turned from idolatry to infidelity; we would rather see them idolaters and useful in their spheres, than puffed up with pride and in the idle possession of such a mere smattering of Western sciences and language as only lifts them above their own people without fitting them to mingle with Europeans; this smattering of knowledge too, well saturated with infidel and sceptical principles, adding to their pride and

idleness, a licentious creed and not unfrequently a licentious practice. We have no wish to see the irreligiousness of a large portion of the Calcutta alumni extended to the Mofassil. We do not speak this in any carping or cavilling temper. The matter is by far too serious to admit of such a feeling; we do it in order, if our pages should meet the eye of the Government, to warn them that the system of education now pursued under their auspices, has in itself all the elements which are essential to make only bad men and unruly citizens. Such books and principles as produced the Reign of Terror, are those most read and admired by *the rising youth of India!*

5.—British India, Opium and China.

It was our intention to have replied ere this to an article which appeared a short time back in the *Englishman*, purporting to be an answer to a paper which was inserted in the *Calcutta Christian Observer* for September on the immorality of the opium trade. Indisposition and other causes have prevented the completion of our intention. The style and temper of the article was such as to demand our thanks, but the argument, we thought, if fully carried out, would equally support slavery and even piracy itself. It however left the great subject reprobated by us untouched, viz. the abomination of one government, and that a Christian one, violating the laws of another and heathen nation with whom it was at peace, by the introduction of a commodity destructive of the health and morals of its subjects, and ruinous to its exchequer—a nation too with which we are on terms of amity and peace. The question has ere this, we suppose, been settled or will soon be settled much more effectually than we could do it; but whether so satisfactorily to all parties is not quite so clear. We ventured, in the former paper, to affirm that the abettors of the system, be they indivi dual or corporate, would soon meet with deserved chastisement; little did we suppose that the punishment, was even in its first form, so near at hand. It appears however that the Chinese government are at length determined to put down the traffic, on account of its evil influence over the people, and its not less baneful results to the revenue of the country: in fact they find that their bullion has been carried away by "outside barbarians" for a poisonous drug! They have therefore ordered all foreign ships away from the anchorage at Whampo, far down the river, where they must be subject to the greatest annoyance and inconvenience; and they have also declared that all boats intercepted, carrying syce for the payment of opium, shall be seized and confiscated to the government. As it regards its own subjects, it has threatened the infliction of some of its most sanguinary penal punishments if they aid or abet. The measures are severe, but they show the spirit which actuates the rulers of the land. We hope that a word to the wise is enough. We fear that China will not be humbled but by arms; but sorry indeed should we be if the origin of such chastisement should be the protection of an illicit traffic; and yet if the Chinese government persist, this is in some measure inevitable—for if the British government patronise the trade, by growing the plant, selling it by special monopoly, advancing loans to its needy speculators, and in every way inducing enterprizing merchants to embark their capital in it under its flag, what less can they do (according to the laws which unhappily obtain in the councils of men) than vindicate the injuries inflicted on her merchants and the insult offered to its own flag through them? How painful to see us involved in a sanguinary conflict to defend an illicit traffic! The paper which brought this intelligence contains a singular illustration of our remarks in the conduct of one Christian nation towards another. The Dutch Government at Batavia have seized an American ship because she was attempting to smuggle opium into the colony. Why should China be less lenient to us than Holland to America?

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the month of October, 1837.

Day of the Month.	Minimum Temperature observed at sun rise.					Maximum Pressure observed at 9h. 50m.					Observations made at Apparent Noon.					Maximum temperature observed at 2h. 40m.					Minimum Pressure observed at 4h. 0m.					Observations made at sun set.				
	Barometer.	Temperature. Of the Mercury.	Temperature. Of the Air.	Temperature. Of an Evap. Surface.	Wind. Direction.	Barometer.	Temperature. Of the Mercury.	Temperature. Of the Air.	Temperature. Of an Evap. Surface.	Wind. Direction.	Barometer.	Temperature. Of the Mercury.	Temperature. Of the Air.	Temperature. Of an Evap. Surface.	Wind. Direction.	Barometer.	Temperature. Of the Mercury.	Temperature. Of the Air.	Temperature. Of an Evap. Surface.	Wind. Direction.	Barometer.	Temperature. Of the Mercury.	Temperature. Of the Air.	Temperature. Of an Evap. Surface.	Wind. Direction.	Barometer.	Temperature. Of the Mercury.	Temperature. Of the Air.	Temperature. Of an Evap. Surface.	Wind. Direction.
1	29,856	82,7	77,3	78,0	Cm.	,886	83,0	87,5	84,0	E.b.N.	,860	84,3	89,5	86,0	E.b.N.	,800	84,5	92,2	87,5	E.b.N.	,800	87,8	86,0	85,8	E.b.N.	,814	85,8	83,0	83,0	S.
2	,856	83,2	79,8	80,0	Cm.	,868	85,6	89,0	85,8	E.	,852	87,8	91,5	84,4	N. E.	,784	88,5	94,0	86,8	S.	,752	87,5	91,0	86,(	S. E.	,752	85,6	87,6	85,0	S. S. E.
3	,784	83,5	80,0	80,0	Cm.	,812	85,8	89,0	86,2	E.	,801	89,3	92,5	87,3	E.	,722	89,0	91,4	87,0	E.	,718	88,9	90,5	87,4	E.	,720	86,0	86,6	86,0	Cm.
4	,728	82,8	77,8	78,0	N.	,766	86,5	88,2	85,8	E.	,740	87,2	88,0	85,8	E.b.N.	,688	83,5	81,5	81,5	S. E.	,670	82,8	81,0	81,0	E.	,670	82,0	80,2	80,5	E.
5	,696	81,2	76,8	77,0	E. NE.	,712	81,5	78,0	78,0	E.	,688	80,8	79,8	80,0	E.	,657	80,1	79,4	79,7	E.	,657	81,5	79,0	79,3	E.	,670	81,4	78,0	78,7	E.
6	,699	81,0	76,7	77,0	S. E.	,746	81,3	79,0	79,0	S. E.	,722	84,5	85,7	83,6	S. S. E.	,682	84,5	85,0	83,7	S. E.	,670	84,0	83,7	82,5	S. E.	,684	83,7	81,5	81,5	S. E.
7	,757	82,0	77,0	77,0	S. E.	,800	85,2	86,8	84,2	S.	,784	87,2	89,0	86,0	S.	,744	88,0	88,5	86,3	S. W.	,720	87,3	86,0	85,2	S. W.	,727	85,8	83,0	82,7	Cm.
8	,728	82,2	78,0	78,4	Cm.	,766	85,5	87,3	85,0	W. b S.	,740	87,5	89,9	86,0	W. b. S.	,688	88,3	92,0	87,5	S. W.	,667	85,6	85,2	84,0	S. W.	,680	84,0	83,8	83,0	Cm.
9	,676	82,8	77,0	77,5	Cm.	,718	83,4	88,9	84,9	W.	,704	86,5	90,0	80,0	W.	,670	88,0	92,2	87,3	W.	,650	87,2	89,3	87,2	W.	,658	85,7	85,4	84,3	Cm.
10	,717	81,8	79,0	78,0	N. W.	,758	83,9	85,0	83,4	N. b W.	,742	85,6	89,8	85,5	N. W.	,700	86,7	90,0	86,2	W. b. N.	,682	85,9	88,8	85,1	W. b. N.	,690	84,3	84,7	82,5	Cm.
11	,748	82,6	78,3	79,0	W. b N.	,794	84,6	86,0	84,0	W. b. N.	,784	85,0	85,5	83,5	W. b. N.	,744	88,0	92,0	86,3	W. b. N.	,728	85,5	88,0	85,0	W.	,735	85,0	85,0	84,2	Cm.
12	,880	83,2	78,0	79,3	W.	,928	85,2	87,3	86,0	W. b. N.	,910	87,2	92,2	87,3	W.	,870	88,2	92,2	88,2	W. b. N.	,854	87,0	87,3	86,5	W. b. N.	,860	85,5	82,8	82,8	Cm.
13	,900	83,2	78,9	79,3	Cm.	,974	85,5	90,7	86,0	W.	,954	87,3	91,0	86,4	W.	,910	88,2	92,8	87,0	W.	,900	88,5	90,0	86,8	W.	,908	86,3	86,7	85,9	W.
14	,920	83,7	78,6	79,0	W.	,990	86,3	88,9	85,6	W.	,972	86,6	88,0	86,5	W. b. N.	,906	88,5	92,4	87,8	W. b. N.	,892	87,6	89,3	86,0	W.	,900	84,5	86,0	84,5	W.
15	,920	83,0	78,5	79,0	Cm.	,982	84,8	90,8	86,0	W.	,964	85,4	91,4	86,7	W.	,918	86,9	93,0	87,5	W.	,900	87,0	90,5	86,3	W.	,906	84,0	84,8	84,5	Cm.
16	,904	82,6	76,5	76,8	Cm.	,960	85,0	89,0	85,5	W.	,944	86,8	89,8	83,0	N. W.	,900	88,6	91,5	84,7	N. W.	,882	87,5	86,0	82,8	N. W.	,895	84,8	84,0	81,0	N. W.
17	,910	81,4	72,2	72,8	N. W.	,972	83,2	87,0	82,0	N. W.	,958	85,1	90,4	81,0	N. W.	,904	86,4	91,0	83,0	W.	,898	85,0	85,5	81,7	W.	,914	84,1	83,0	81,8	Cm.
18	30,000	81,0	70,7	71,5	N N. W.	,058	83,0	85,5	81,0	N.	,023	84,4	88,3	82,0	N.	,958	85,0	88,0	82,8	N. W.	,940	84,6	83,5	81,5	N. W.	,958	83,8	82,0	79,4	N. b. W.
19	,024	79,5	71,0	71,3	N. W.	,072	82,2	85,0	80,7	N. b W.	,046	83,3	86,7	81,5	W. b. N.	,004	84,5	89,0	83,4	W. b. N.	,000	83,7	85,0	82,5	W.	,004	82,4	81,9	80,8	W.
20	,027	79,7	71,5	71,9	N. b W.	,074	83,3	88,0	83,2	N.	,047	84,5	90,7	85,2	E.	,980	86,6	91,0	87,0	..	,970	86,0	88,0	86,0	..	,976	84,5	82,6	81,5	Cm.
21	,000	80,8	72,0	72,5	Cm.	,040	84,0	85,0	80,8	Cm.	,985	84,8	86,9	84,8	..	,940	79,5	76,2	76,5	..	,952	78,2	73,1	74,2	..	,960	78,0	72,7	74,0	..
22	29,960	78,5	71,3	71,5	Cm.	,996	82,0	83,5	80,8	..	,977	81,5	81,7	80,7	..	,936	80,8	79,0	80,0	..	,918	80,8	79,7	79,9	..	,918	80,3	79,0	79,0	..
23	,916	78,0	71,5	71,9	.	,960	80,5	81,8	81,0	..	,950	81,3	83,5	81,2	..	,918	79,2	75,2	77,5	..	,920	77,0	72,2	74,5	..	,924	76,8	72,0	73,5	..
24	,948	76,8	72,8	73,2	..	,996	79,3	80,8	77,4	..	,970	80,8	82,8	81,0	..	,930	80,3	83,0	81,0	..	,927	80,4	83,0	80,8	..	,920	80,2	80,0	80,7	..
25	,972	77,7	72,8	73,0	..	,022	81,5	84,2	80,8	..	,000	82,5	84,2	82,0	..	,956	84,0	87,0	83,0	..	,950	83,0	84,3	81,3	..	,960	82,2	80,7	81,0	..
26	,990	78,0	71,5	72,0	..	,030	80,8	83,4	80,9	..	,009	82,9	85,3	81,5	..	,960	83,8	85,0	82,8	..	,950	82,5	84,0	82,0	..	,958	82,0	80,8	81,0	..
27	,968	78,0	71,0	71,7	..	,022	80,8	83,0	80,7	..	,984	87,1	83,9	81,0	..	,930	83,2	86,8	83,0	..	,918	82,0	84,7	82,3	..	,927	81,7	80,9	80,3	..
28	,938	77,7	72,1	72,9	..	,970	81,3	83,0	79,0	..	,951	82,5	85,0	80,8	..	,922	83,3	86,0	82,0	..	,918	82,0	83,8	80,7	..	,923	81,5	80,0	80,7	..
29	,950	78,0	72,1	72,7	..	,990	82,1	82,7	79,5	..	,971	80,0	83,9	80,4	..	,942	80,8	86,5	82,1	..	,936	80,5	83,8	80,7	..	,940	80,2	80,2	80,0	..
30	30,000	77,3	71,7	72,3	..	,040	80,5	83,7	80,0	..	,032	83,2	87,0	81,8	..	,978	83,6	87,5	83,0	N.	,966	82,0	85,9	82,5	N.	,970	81,5	79,9	80,3	N.
31	29,988	77,8	71,5	71,0	N.	,010	79,9	83,0	79,5	NE.	,980	81,3	86,5	80,8	E.	,902	81,7	83,0	80,7	W.	,900	81,0	82,2	80,0	W.	,910	80,8	80,0	80,0	Cm.

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